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FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employe. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLESON, Postmaster-general.

THE CHRISTIAN CENTURY

Vol. XXXVI January 2, 1919 Number 1

The Healing of Hate

By John Haynes Holmes

The Young Minister in the New Age

By One

Dr. Ames' New Book Reviewed

CHICAGO

THE WORLD CALL

FIRST EDITORIAL IN THE FIRST ISSUE OF WORLD CALL, THE UNITED MISSIONARY MAGAZINE

This magazine is meant to be a channel through which the call of the world's supreme needs and the challenge of the Christ's supreme leadership may reach the people of God. It unites into one clear expression the voices of the five magazines that are merged to make it, and gives a voice to the work of four other national and international organizations that have had no regular publications.

After seven years of preparation it comes "in the fullness of time," both for the great day that has now dawned in the world, and for the uniting of our efforts to meet this day.

The war was waged and won for the intangible verities for which the Church of Christ stands, and which only the Church of Christ can propagate. The free nations by their combined might could stop the sweep of murder and rapine, but it is left to the gospel of God's grace to transform the mind of murder into a heart of love. Force could break the chains of the Hun, but only the enlightening Word can make the peoples of all the continents permanently safe and happy, sane and peaceable.

The hour came when we had to fight Germany or become her victim. Now the hour has come when we must evangelize Asia, Africa and Latin America or eventually fight them. Just as we saved both men and money by throwing our whole strength into the conflict, so shall we find it both easier and surer to make quick work of winning the world to Christ.

Without her choice, America, as a nation, has been compelled to take her place and bear her part among the nations of the whole world. Without their choice the business interests of the United States and Canada must deal with world-wide conditions. Surely in such an hour the Church of Christ, whose spirit and messengers have had most to do with bringing the nations into one neighborhood, must realize that her field is the world—the whole world. A few members have felt this for many years. Now all must be enlisted. The whole world cannot be won by less than the whole Church, just as it took the combined strength of the whole nation to compass America's part in the war.

Moreover, the world that is the Church's field is not merely the geographical world. We must Christianize the whole range and content of every nation's life, especially our own. The Savior's personal ministry was intensive. He taught and helped in only a narrow range of territory, but throughout the farthest reaches of human life. In sending His Church forth to the uttermost parts of the earth He had no thought of abandoning any corner or condition of Galilee and Judea. Our work must reach from the orphan babe to the aged minister, as well as from Alaska to Argentina.

In the antediluvian world of five years ago, many professed Christians were ready to admit that the Beatitudes and the Golden Rule were scarcely practical in this hard world. Germany frankly repudiated the gentle Christ and took for herself, and tried to force upon the world, a scientific paganism, without either conscience or heart. The decision stands out so sharp that all the nations can see that only the principles of Jesus are practical; that neither men nor nations can live together on any other basis. So, immediately and inevitably, the demand for the gospel becomes as vast as the need of it.

To meet the world's twofold call of dumb need and insistent pleading, an adequate supply both of men and of money is at hand. Young men, tried in the thrice heated furnace of war, are looking for the next big task. Many of them have seen more quickly than we at home that military victory must be followed by moral and spiritual conquest. Our younger people at home are eager to prove their mettle in the more difficult, if less hazardous, task of reconstructing the world on Christian lines.

The necessary money is as ready as the men. It has been found so in the war work and in the Men and Millions Movement. The people need only to know the facts in the case—the vastness and ripeness of the fields and the readiness of the men and women of God to go in and take possession, and they will supply the money for the permanent saving of the world as readily as they did for its immediate deliverance.

This magazine we believe to be here by God's appointment with the simple duty of making known in word and photograph the reality, scope and urgency of the world call and the progress of Christian forces in answering the call.

It must be the most absorbing "continued story" that was ever written. There is no censorship on these reports from the front. There is no restriction on the full revelation of interesting personalities and thrilling events. The drama of humanity at its best in deadly conflict with Satan at his worst will be presented on these pages. The slow or rapid, but always inevitable, development of individuals and nations will be reported by eye-witness and by camera from month to month. Diverse types and races, unique customs and manners and their infinitely various reactions to the impact of Christianity, will be presented. It must prove interesting even to those who are indifferent to the outcome, fascinating to those who have elected Christ to the presidency of their souls and tasted, even a little, of the glory that shall be.

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The
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An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Facing 1919

THE year 1918 was characterized by momentous events. It witnessed Germany's titanic drives and dramatic collapse, America's participation in the war and the allied victory which brought peace. In it we experienced the most serious epidemic which ever swept our land and conquered its ravages by intelligent public co-operation. Within its twelve months enough states adopted prohibition to insure the Nation's riddance of the liquor traffic. During its closing weeks there met in the City of Brotherly Love the first conference on Organic Christian Union. In its departure the old year bequeathed a full program to its successor, for its achievements were but the prologue to a vast drama of acts yet to be wrought out.

For the church the resulting problems are multiple and complex. Methods of co-operation must be improved so as to meet the need for immediate unified action, while the intricate issues involved in the approach toward organic church union are given careful consideration. Doors have been opened which no man can shut. Tasks are at hand which cannot wait upon academic discussion. The church must act, and act now, with unified effort, or surrender the field to other forces which are capable of enlisting undivided public support. From without, the church is challenged to show why it should be allowed to continue its endeavors to hold apart a uniting world; and from within, it is being led toward closer unity.

The year 1919 must meet these issues, namely, a world wanting peace, a church seeking unity and a race striving for brotherhood. It is a time to find our Christ anew. Not by going backward, but by going forward to Him, we shall reach the goal we seek. The world and the church need the impress of His Spirit and the application of His principles, which are Life. Open-mindedness to all phases of His truth, especially as apprehended by others, must mark our progress this year. Ministers and church leaders will do well to enlarge their local programs and to bring them into correlation with the wider movements of the times. We may find the severest test of our own loyalty to our plea within the months ahead.

FREDERICK W. BURNHAM.

George Burman Foster

IN the course of its history of nearly thirty years, the University of Chicago has lost from the ranks of its faculty many men of high rank in the world of letters and public service. But three of this number have been of the character that leaves a void impossible to fill. Their names are William Rainey Harper, Charles Richmond Henderson and George Burman Foster. The latest of this group has just passed away after an operation which it was hoped might bring him relief from a very painful affliction. These hopes were not realized, however, and death came with little warning.

All three of these men were scholars of the first rank. One was a scholar and an administrator of unrivalled powers, who created out of his ideals and the noble ambitions of this great town a university that has taken its place among the foremost in the world. One was a scholar and an organizer of great ministries of helpfulness that have laid foundations of constructive philanthropy on which many cities are building their new civic life. And one was a scholar and a great citizen, who without effort to take an active part in any particular enterprise outside of his classroom, yet found his way into a score of helpful relationships to various groups of people, and learned the secret of wide and constructive helpfulness.

Like the others, Professor Foster was a great teacher. His theme was religion. Whether the particular discipline was the Philosophy of Religion, or Comparative Religion,

he was always the stimulating leader in the search for new truth. He was tireless in his quest for the facts of history and experience. He was tied less than most men to any form of tradition. He was evermore a humble-hearted pilgrim of the inner way. He was eager to learn from all people, and thought speech with all sorts of folk worth while. That was what led him out into such varied forms of service. He went at cost of travel and time to talk to clubs, churches, schools, conventions, because he wished to be of as much service as possible to men and women of every sort. To little groups of students gathered for personal counsel, and to great audiences that waited for his word, he spoke with the same simplicity of direct concern for the themes he discussed and for the people to whom he was talking.

In his thinking and speaking he was held by no conventions of institutional or denominational sort. That was why so many people misunderstood him, and thought him revolutionary. He was simply not interested in the categories with which men of the formal and sectarian order concern themselves. He had so little interest in defending the orthodox definitions that he was not even disturbed when men attacked him with virulence because they did not understand him. His was a deeper solicitude; that of removing as fast as he was able the obstacles to the free approach of the spirit of man to the great facts of the spiritual world. He wanted to see truth with unclouded eyes, and he insisted that all people should have the same privilege.

* * *

In his classroom he was a perpetual astonishment and stimulus. There were days in which his most mature students would marvel at his audacity in marking out new and daring lines of thinking. And the immature would wonder if anything of the familiar definitions was left. Perhaps the next day the entire time would be taken in the reaffirmation of the deep and familiar truths of the faith with a fervor which left the impress less of a university lecture than a communion service. Men who were unprepared for the free play of a great spirit in the atmosphere of the highest themes would listen to him at detached times or at irregular intervals and go away distressed, declaring that he was a disturber of theological peace. But those who tarried with him, and knew the depth of his own religious life, received from him an inspiration which few teachers of this generation have been competent to impart.

Professor Foster wrote much. But his best thought was not in his books. In fact he was the first to insist that no book was able to record the unfolding convictions of a man who is really growing. That was the reason why his books left the impression of being incomplete. There was always another volume due, which probably never took form. In the interval the mind of the thinker had passed on to new phases of interest in the great theme, and the final word was never spoken. But in the give and take of human speech one always found Professor Foster the master of his method. He would sit down as gladly with one person to talk on the high levels of the spiritual life as if he were speaking to a throng.

Few men have had their philosophy of life put to a severer test in the crucible of suffering. Only those who knew this man with some intimacy could understand the seeming perversity with which sorrow follows certain human lives. Yet in the serene quiet of his bearing one never discerned the marks of any protest. His was a mind that looked deeper into the infinite mystery than most men, and he found no cause for pessimism. In the death of his son in one of the training camps he met the latest of the blows that fell upon him during the years, and it is not too much to say that this had no little part in his death. At the grave of a friend a few weeks ago he referred to his own sorrow in words that were revealing as to what the experience had meant to him.

In the great truths of religion he had an abiding faith. If he hesitated to define it in the terms that come easily to the lips of some other men, it was because of his deep reverence for sincerity, and his hesitance to affirm overmuch in the presence of so much that cannot be put into the diagrams of formal statement. But the great facts were his own both by the deep researches of years and the richer experience of a great soul. And in death it was not otherwise. He said once, regarding the death of one of his colleagues, that which might be made his own confession of faith on the theme of immortality, and what all who knew and loved him find satisfaction in believing, "It is love and not death that has the last word."

H. L. W.

The Social Order in Travail

ONE wonders whether the leadership of any generation has ever endured such a strain and such a sense of responsibility as now rests upon the souls of men of good conscience in places of power. The world is to be made over around a council table in Europe. It is not war that changes nations so much as the game of diplomacy that follows war. The diplomat has more than once snatched the victory from the hand of the conquering hero.

The idea of a League of Free Nations to Enforce Peace seemed like a unanimous sentiment a few months ago. There have arisen contrary voices and antagonistic interests. Even America is by no means unanimous for the idea. The economic aggressions planned by some American interests would be made difficult by a general organization for maintaining peace and justice among nations. The piracy of big business would operate henceforth under big handicaps. Not only in America, but also in Europe, there are powerful forces that are being marshalled to defeat the coming of universal peace. If our war against war proves to be a sorry farce after all, we shall begrudge the price we have paid for a victory over the Hohenzollerns.

In the diplomatic game human life has but little standing over against things. *Realpolitik* concerns itself with many things more than human life. A strip of territory, a commercial concession, an extension of national power—these are considerations that are cared for by enormous and ill-advised investments of human life.

The evangelical churches have not been in the ranks of conscientious objectors. We have carried our part during the war. Should the holy interests of human life be sold out we would feel our co-operation has been a vain

offering. As we have fought in time of war, so much the more in time of peace we should concern ourselves with the extension of the ideals of Jesus to community affairs. Not a peace of conquest, but a peace of justice and a peace that will endure is the platform on which the church takes her stand. O. F. J.

The "Scroll" Revived

WITH the reappearance of the "Scroll" and the opening of a public subscription list the Campbell Institute makes consistent its claim that it is in no sense a secret society. There has been issued in recent years a Bulletin for the use of the members and their interested friends. The Bulletin has been professedly a journal with a limited range of interests. The "Scroll" has claimed for itself a more ambitious field, dealing with matters of more general interest in the modern life of the church.

As one compares the first number of the revived "Scroll" with the files of the "Scroll" of other days, there is an evident shifting of the field of interest. There are no articles on baptism, the authority of Jesus or other themes of the older theology. The leading editorial by O. F. Jordan is on "God, the Greatest of Democrats," and the interpretation here is social. Dr. Ames contributes an article on "Democracy in Religion." Guy W. Sarvis writes on "The Philosophy of Democracy." The first issue might be said to deal largely with the implications of democracy in the field of religion. A paragraph from the leading editorial gives something of the curve of doctrine:

"But what of the teaching and preaching of the church? If the whole world comes to recognize God as the Greatest of Democrats, working patiently and with moral means to the winning of mankind, and the church persists in setting Him forth in terms of Kaiserism instead of being the father and friend and fellow-laborer of mankind, can the church hope to have its words heeded? Would not the church become in such an event one of the chief enemies of God in this age? It is of the greatest importance that we who love the church as our spiritual mother should never, like the pharisee of old, be found fighting against the new purposes of our democratic God who has now advanced to some further development of His plan for the race."

As a contribution to the free and democratic discussion of religious problems among the Disciples, the "Scroll" is to be welcomed into the sisterhood of our serial publications.

Armenian Massacre

By Arthur C. Inman

A SHEPHERD couches low beneath some shrubs
That crown the hill and gazes down below
In stupid apathy. His bearded face
Is like a moveless mask, a mask of fear;
His taloned hands pluck nervously the rags
And skins that shroud his wasted, stunted form;
His eyes have seen such things before, often,
But never was the doing so complete;
He cowers back and watches, stupified,
The sack, the massacre, the loot, the rape;
He sees his loved ones shamed and killed; he sees
The many homes and hovels mount in flames;
All this and more, and yet he does not move
But sits like one enchained or stunned.
And when the dreaded Turks at last have gone,
He slowly rises, turns and slinks away
To seek his hidden flock, his hidden hut,
His hidden fire—and the helpless fear-filled nights.
Nor could he know his tortured, beaten, race
Ruled half the eastern world, once—long ago.

The Four-Cent Birthday

A Parable of Safed the Sage

THE daughter of the daughter of Keturah is three years of age, and she goeth upon the Sabbath Day unto the Sunday School. And on every Sabbath she taketh with her a Nickel, the value whereof is Five Cents.

And it came to pass upon a Sabbath morning that she spake to her mother, and she said, Give me not Five Cents, I pray thee, but rather give me Four.

And her mother did even as she desired.

And upon that day she came home from the Sunday School in Great Glee.

And on the next Sabbath her mother gave unto her a Nickel, but she said, Nay, for I desire Four Cents.

And her mother said unto her, Wherefore dost thou desire Four Cents?

And she said, In order that I may have a Birthday.

And her mother said, Thou art but Three, and thy Birthday is not long past. It will be many months before thou shalt have a Birthday.

But she said, Nay, I had one last Sunday, and I must have another today.

Then said her mother, Didst thou indeed tell the Teacher that last Sabbath was thy Birthday?

And she answered, Verily I told her so, and I had the Four Cents. For whatsoever little girl doth bring Four Cents, she shall have a Birthday.

And her mother said, Nay, my daughter, it is not thus. Birthdays come not so often, and when they come thou must take them, even though the time shall come when thou wouldest give Four Cents not to have them. Take thy Five Cents.

And the Little Damsel answered, and said, If I take Five Cents the Teacher doth accept it and say nothing. But if I take Four Cents, then may I drop them one by one while all the children court thus, One, Two, Three, Four. Yea, and they join hand to hand and march around me, and sing a little Song concerning me. But if I take Five Cents they do not of those things. Wherefore will I take Five Cents no more, but rather will I take Four Cents and have a Birthday every Sabbath.

Now when I heard these things I smiled. For verily I have seen many people older than the daughter of the daughter of Keturah who work the same Stunt successfully. Yea, they go through life making their Meager Contribution but causing the Pennies to be counted so conspicuously that the Great Overgrown Kindergarten which is called The World doth join hand to hand and sing a song around them.

But no man hath attained to Real Nobility of Soul till he hath learned to drop in his Nickel and go on about his business unpraised rather than enjoy the Cheap Fame of the Four Cent Birthday.

The Healing of Hate

By John Haynes Holmes

The following is a portion of an address recently delivered by Dr. Holmes, who has been called the most thoughtful preacher of New York City, where he ministers to the Church of the Messiah. He has within the past month been called to succeed, at Lincoln Center in this city, "Chicago's greatest citizen," the late Jenkin Lloyd Jones.

IN a recent address, delivered in this country by Bishop Guerry of South Carolina, there occurs the statement: "At Camp Wadsworth, in my own state, an American officer who had just returned from France, told me that he had heard no talk of hate among our men in the trenches." Then this wise churchman goes on to say, "Hate is not the spirit which inspires men to sacrifice, and we must not let it take hold of us."

More interesting and impressive are the direct testimonies from the men who have faced and fought the enemy. I submit for your consideration the words of three soldiers—a Frenchman, an Englishman and an American.

The Frenchman, writing from the front line trenches to a friend in Switzerland, a private letter which has been published both in this country and in France, declares, "We have only scorn for those who in the rear preach hatred. We have made the sacrifice of our lives, and we do not want to die hating."

The Englishman to whom I refer is Coningsby Dawson, the well-known author of "Carry On" and "The Glory of the Trenches." I quote no particular passage in his case, but remind you instead of the spirit which pervades the books which this man has written and which, I am sure, all of you have read. In "The Glory of the Trenches," for example, which reflects a longer and therefore deeper experience than "Carry On," I was struck from the beginning with the genial kindliness which seemed to characterize its references to the enemy. Now and then there was a trace of anger as he described some atrocity which he had witnessed, but goodwill was everywhere the prevailing note. I was not a particle surprised, therefore, to discover Lieut. Dawson declaring at the end, in his chapter on the religion of the soldiers, called "God As We See Him," that there was no hatred in his heart for the Germans. In all his somewhat long description of how the "Tommy" feels about the war, he finds no place for the hatred which is so dear to us at home.

"NO BITTERNESS AGAINST HUNS"

The American soldier to whom I refer is that fair young Sir Galahad, Briggs Adams, the aviator, whose letters to his mother have been printed in the October issue of the "Atlantic Monthly." Intimate, tender, frank, these letters reveal the inmost spirit of one of the bravest of the men who lie "somewhere in France" this day, a man whom it makes our hearts beat quicker to think of as an American. And what does he have to say about the enemy—these Germans whom he met day after day amid the clouds of heaven, in battles to the death? Listen how he begins the letter dated October, 1917: "I feel no bitterness against the Huns," he says, "as individuals or as a race. It is war that I hate, and war that I am willing to give all to end as permanently as possible."

More remarkable, however, than the testimony even of these soldiers is the word of one distinguished man who has seen the utmost horrors of the war perhaps as intimately as anybody now living. I refer to Cardinal Mercier of Belgium. At the outbreak of the struggle this famous churchman was in Rome. Immediately that word was brought to him of the march of the German hosts he hastened to his diocese, and there, amid the indescribable horrors of invasion and occupation, he has remained to this glad day of deliverance, sheltering his people and caring for their needs as best he has been able. In his various letters, sermons, encyclicals, written during the last few years, we have the most reliable and complete information as yet available as to the facts of Germany in Belgium.

BRAND WHITLOCK'S STORY

No newspaper reports which have come from that most unhappy of countries, not the official pages of the Bryce Report, not even the burning words of Brand Whitlock in his chapters in "Everybody's Magazine," present so damning an indictment of German rule as these preachments of the Belgian cardinal. And what does he have to say about hating the oppressors of his beloved country? Remember, as you read his words, that this man has witnessed with his own eyes the worst that has transpired in Belgium. He has seen his churches destroyed, his great university at Louvain burned to the ground, his nuns outraged and his priests shot, his people starved, murdered, enslaved, deported; he himself was imprisoned for days and visited with repeated insult, indignity and threats of death. When called upon to picture the full agony of his people, he could only compare them to the ancient Israelites who were carried away into captivity by Nebuchadnezzar. The Psalm which they sang "by the waters of Babylon," he said, may well be the song which his people take upon our lips. But, he continued, "that Psalm ends in imprecations; we must not allow ourselves to repeat them. We are not of the Old Testament; our lips, purified by the fire of Christian charity, utter no words of hate. To hate is to make it one's object to do harm to others and to delight in so doing. Whatever may be our sufferings, we must not show hatred toward those who have inflicted them."

The prevailing absence of hatred in the hearts of those who have come closest to the horrors of the war is one of the most remarkable facts produced by the great conflict. Especially is this apparent when the absence of hatred at the front is contrasted with its abundant presence in the rear. Something there is here which calls for explanation; and this explanation I believe is the very thing which will enable us to understand the nature of hate and lay hold on the method of its healing. To

explain why the soldier feels little or none of the hatred which characterizes the stay-at-home is to speak the "Open Sesame" which opens the locked portal. Nor is the explanation difficult to find. Various suggestions have been offered by various students of the problem. I have time to mention only those three which seem to lead us most nearly to the heart of the mystery.

First of all, I would refer to the doctrine set forth by the psychologists. Hate, says this investigator, is fundamentally an expression of fear. We hate the man, or group of men, of whom we are afraid. Usually this hatred springs from fear of physical power which is used to thwart our desires, and which we are unable to overcome. Thus the schoolboy hates the master who uses his authority to inflict punishment. The employer hates the laborers who are so well organized that they can control the destinies of his business. The workers hate the capitalist who is so powerful that he can break every strike and defeat every endeavor at unionization. Sometimes it is from fear of moral power that hatred takes its rise. Thus the persecutor hates the victim whose body he can kill, but whose soul he cannot touch. In any case, however, it is fear which is at the bottom of our wrath. For we never hate the person who is physically or morally weaker than ourselves. We have pity for him, perhaps contempt, but never hatred.

We need only to turn to the story of this war to find a striking illustration of our thesis. When, for example, did hatred first seize upon the German people? At the moment when the news came across the channel that England had launched her ships into the storm! Germany felt only pity for the swarming hordes of Russia; she had contempt for the decadent manhood of France; Belgium was a speck of dust to be lightly blown aside. But for years the British Empire had stood as the one great obstacle in the pathway of the Teutonic will to power. Germany feared England; she had precipitated upon Europe the curse of war only when she felt sure that England would not join the circle of her enemies. Now, most unexpectedly, Great Britain was clasping hands with Belgium and with France; and fear gripped the heart of every German! At that moment was chanted the "Hymn of Hate"; at that moment was the Prussian Empire engulfed by a flood of wrath against "perfidious Albion"! Later on, in the war, this hatred spread. Germans hated Frenchmen when they found that their military power was not consumed in the fiery furnace of Verdun. Germans hated Americans when, contrary to every calculation, our troops were convoyed safely across the seas and marshalled on the western front.

ENGLAND AND GERMANY

So also with hatred in other countries. England began to hate Germany when she found that the war had not been won at the first battle of the Marne, and thus learned to fear the power of German arms. The tide of hatred began to rise and overspread America this last spring and summer when we stood well nigh terror-stricken at the prospect of a successful German drive against Paris and the channel ports. Now that the fight is done, hatred springs up everywhere against the Bolsheviki, not because of our knowledge of their wickedness, but simply because of our dismay at their revolutionary power. Fear and hatred always go together. Man seems to be so constituted as to hate the thing he fears.

Now we only have to apply this psychological explanation of the origin of hate to the problem of the soldier and the stay-at-home to understand at once why the latter hates the enemy and the former does not. The stay-at-home, thousands of miles away from the scene of conflict, knowing nothing of the conditions of battle, trained to no exercise of courage or endurance, is immediately a prey to every kind of anxiety and terror. Only now and then, in moments of supreme crisis, does his fear come to the front and take conscious possession of his life. But all the time, in ways that he never realizes, the stay-at-home is fearful; and inevitably this state of mind expresses itself in hatred of those responsible.

The soldier, on the other hand, is brave. Even though he be a coward at heart, he is disciplined to courage. Furthermore, he is living all the time in the atmosphere of successful preparation against the enemy. He hears the thousands of cannon upon the battle front; he sees the vast dumps of ammunition; he knows the valor of his comrades and himself; he trusts his general and his country. Let the enemy do his worst! There is nothing to fear! And just for this reason is there nobody to hate! The combination is infallible. There is only one circumstance under which an army ever hates its foe—and that is when it finds itself helplessly defeated and thus consumed with fear.

THE ORIGIN OF HATE

A second explanation of the origin of hate is that offered by the biologist. I wonder how many of you are familiar with the experiments which have been carried on in recent years at Harvard University in investigation of the effects on the physical organism of fear, anger, pain or horror? By a most delicate series of observations it has been discovered that when a man is overwhelmed by any one of these profound and torturing emotions, a poison is generated in his body, exactly as we have long known that a poison is generated by fatigue. A few drops of blood, for example, if taken from the veins of a person who is terror-stricken, or angry, or wracked with pain, and then injected into a guinea pig or a rabbit, will kill the little creature within a comparatively short period of time. Against such a poisoning of the system the body must be protected if it is to function normally and healthfully. The organism, in other words, must be cleansed. And this can be done only through action of such intensity and duration that the poison is thrown off. If action of this kind does not transpire, the poison all remains within the system, with the result that we become physically and mentally corrupted. And the first and most certain sign of this corruption in the mental field is none other than this very hate which we are discussing. The old Greeks were scientifically accurate, in other words, when they used the phrase, "black liver" to describe what we know as hatred. This emotion is only a symptom of a literal physical poisoning of the organism as a result of profound emotional experience.

Now a flood of light is thrown by this explanation upon the remarkable absence of hate among the soldiers

who might well be expected to be the first to feel it. That we stay-at-homes have been the victims of nerve-racking emotions during the last four years goes without saying. We have been stirred up by the constant excitements of the battle; frightened by the prospect of the overthrow and destruction of all that we hold dear; horrified by the increasing tales of atrocities on land and sea; stricken in some cases by the loss of those whom we most dearly love. Similar sensations have been felt, also, in some cases in even greater intensity, by the men at the front. But the stay-at-homes, unlike the soldiers, have been unable to pour out their emotions in forms of action. They have, for the most part, been forced to keep their emotions closely pent up within their breasts, with the inevitable result that they have become poisoned, exactly as though some foreign poison had been injected into their veins! Day after day, as emotion has continued and become intensified, the poison, thrown off by no activity commensurate with the sensations raging within, has accumulated. The liver, the Greek dramatists would say, has turned "black" and hate at last becomes the one consuming passion of the hour.

"GOING INTO ACTION"

With the soldier, however, it is different. Ceaseless activity is the routine of his daily life. If he be at the front, he is engaged in forms of labor so prolonged and terrific as to result in complete physical and mental exhaustion. "Going into *action*" is an accurate scientific phrase. From the moment that the soldier comes under gun fire he is stretched to the limit, used until he is used up, held to his task both day and night till he is paralyzed with exhaustion. Under such conditions emotion may be profound and agonizing, but it has no opportunity to register its presence on the physical organism. Poison, if generated at all, is thrown off as fast as it accumulates. And with the absence of the poison in the body there is corresponding absence of hatred in the heart.

Immensely suggestive is the confession of Lieut. Coningsby Dawson on a certain page of his "The Glory of the Trenches." Describing some horrifying experience which he had undergone, he raises the question of hatred of the enemy. And he says, with great significance, "Our emotions were too exhausted for hatred."

A third and final explanation of the healing of hate at the battle front is that which I may describe, rather crudely, as the sociological. I refer to the fact, so well attested by sociological research, that hate is primarily the consequence of separation, isolation, alienation. A familiar story will emphasize the point which I have in mind. On a certain day, it is said, as Samuel Johnson and his friend, Boswell, were proceeding along the streets of London, the testy doctor pointed his cane at a passer-by across the way and exclaimed viciously, "Oh, how I hate that man!" "Hate him," said Boswell, "why you don't know him, do you?" "Of course not," replied the doctor with exceeding frankness. "If I knew him I couldn't hate him."

This fact, so well attested, lies at the bottom of much that we know as the prejudices and hostilities of men. It is the simplest kind of sociological fact that hatred between tribe and tribe, clan and clan, even family and family, in the early days of social history, was a consequence of the physical separation of their members. Isolated from one another by rivers, mountains and forests, never meeting except in the rivalries of the hunt or the hostilities of the battle, they reveled in ignorance and therefore in hate. Communication, on the other hand, between tribe and tribe, as a result of fortunate geographical location or forced co-operation for survival, always resulted in knowledge and the consequent disappearance of hate.

In modern times, of course, communication has been rendered ever more easy and rapid, and isolation therefore ever more difficult. The spread of good feeling between nations and races has necessarily therefore been one of the conspicuous facts in present-day social history. But the war ended this development upon the instant. For it is the very nature of war to separate. Men are torn apart physically, not allowed to see one another or even to communicate. They are alienated mentally and morally, fed on all kinds of misunderstandings and betrayed by every variety of rumor and falsehood. Alienation under such circumstances is inevitable, and today, as yesterday, this alienation is quickly followed by hate.

At first sight it may seem that this circumstance would cause hatred to flourish among the soldiers quite as much as among the civilians, for what can be more terrible than the hostility which separates contending armies? Among the combatants at the front, however, as not among the non-combatants at home, there comes into play a second circumstance of extraordinary interest which modifies the situation. I refer to the fact that, so far as the soldiers are concerned, there is created by war not only hostile and neutral territory, but a third stretch of territory which has come to be known in this war as "No Man's Land." This is a portion of the world which is stripped altogether of civilians, and given over to armies for the purpose of combat. It constitutes in its way a kind of world by itself, the experiences of which are terrific and known only to soldiers. And, be it noticed, known equally by the soldiers of the two forces battling for supremacy!

AMID THE HAZARDS OF DEATH

The fighting men of both sides, in other words, are taken out of the only world they know and dropped down into a new and very dreadful world created by war; and this they share not only with their comrades, but with the enemy. Friend and foe stand uncovered beneath the same sky and look across the horrors of the same wilderness. They wallow in the same mud of the trenches, shiver beneath the same blasts of snow and ice, bask in the grateful warmth of the same sunshine. Theirs together is the agony of the bombardment, the hazard of death and the forlornness of a homesick heart. What wonder that under such circumstances there springs even between men sworn to do the work of death on one another a sense of comradeship and goodwill! What wonder that ways of communication are invented and practiced between hostile trenches on the battle front as between adjacent cells in prison!

Hatred may be practiced at home, taught in school, fostered in church, flourish among the millions who never fight; but there is one place it cannot live, and that is the

common battlefield, which is shared in life and death with friend and foe. Do you remember how Coningsby Dawson reveals the secret of this kinship between the fighting men on either side of "No Man's Land"? He is describing in one place the miseries of trench life, when the skies are storming and the air is heavy with chilling rain. As they crouch in their dugouts and fight to keep warmth and life in their wretched bodies, what is it that brings comfort to the "Tommies"? It is the words passed from mouth to mouth, and repeated almost as a refrain, "Poor old Fritzie, he's getting the worst of it." How is hatred to live with such a spirit! As surely as armies are divided in loyalty and faith, so surely are they united in misery, in sorrow and at last in death!

Here, now, in these explanations psychological, biological and sociological, is revealed the nature of hate, and here also is shown the secret of its healing. For if hatred is caused by fear, inactivity and separation, so also, we may be sure, is it cured by the opposite of these same things. Would you heal the hate that this great war has stirred up within your heart? Then are there three things at least which you must do! In the first place, you must conquer fear. You must be of a good courage in face of whatever prospect of change or of disaster. What, pray, was there to be afraid of during the uncertainties of the German drive last summer? Have we so little confidence in God and in His truth that we can fear the overthrow of His citadels by the armies of the alien? "If God is for us, who can be against us?" Shall not this be our faith, as it was the faith of the good and brave of old? And shall we not find in this faith the conquest of every fear? To trust in God and in each other—this it is which can give us courage. And with courage, hatred cannot live.

THE WAY OUT

Secondly, if we would banish hatred from our hearts, we must give ourselves to unceasing labor for God and His eternal kingdom. We must toil with all our mind and heart and soul and strength for the things which are true and righteous altogether, and do this till we can do no more. During the past year or more the American people have done pretty well in the matter of disciplining themselves to action for a cause. I doubt if any of us could have foreseen the high degree of sacrifice which our fellows have displayed in this regard. But even so, it is little, after all, that we have done in the terms of perfect service. Most of us have played rather than labored; few of us have suffered; none of us has been tested to the breaking point. And it is this breaking point which can alone save us from the poison of our hate. Labor, therefore, without ceasing. Know what it is to be exhausted, worn out, "done." Then will you have a heart that is pure, even though you have a body that is broken.

Lastly, if we would escape the curse of hate, we must see to it that we are not severed from our enemies in spirit. We must live with them still in a common world. And this world, of course, must be that divine realm which is created and maintained by the spiritual genius of man's soul. We must lift ourselves "above the battle" to that high plane of experience which may be described as "No Man's Land" in the sense that, unlike the kingdoms of this earth, it belongs not to man but to God. We must live in the thought that this world of the spirit embraces all the souls of men, enemy and friend alike—that there they are no longer English or French or German, but sons of the one God and Father of all, and therefore brothers one of another. That there is such a world is as sure as that God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." That this world can be entered and possessed in this present life is attested by those great prophets of the soul who have taught men the secrets of the eternal.

Jesus could hate no man, for no other reason than that He lived always in this common spiritual world, and thus saw in all men the revelation of God's love. No woman was so foul, no man so cruel but what Jesus saw the presence of the divine; and therewith the kinship of the common life.

This world we must find—this world we must enter and possess—and behold, the sin of hate shall vanish from our hearts as disease from the blessing of the sun.

Religion and Business

By H. H. Walker

RELIGIOUS folks think there should be more religion in business. The thought is all right. There should be more. The observing business man thinks that a little more business sagacity in religion would be well. It will be admitted that there has been marked progress in methods of conduct of the business enterprise. Old methods are obsolete. Open competition, "Every man for himself and the Devil take the hindmost," resulted in the Santanic capture of the first as well. Now it is intelligent co-operation, co-ordination and efficiency.

The business man knows the importance of conservation of time and expense. He does not waste time or incur an expense to find out what already, in the experience of another, has been found out. He has learned that the expense of the conduct of a business enterprise by one often is sufficient for the conduct of a half dozen. An up-to-date, wide-awake business man would suggest that one church or place of worship in a country town, with an able minister, at an adequate salary, would be more efficient than four such places with more or less pulpit vacancy and financial stress.

Not so long ago the writer of this gentle criticism asked an educated and able young minister the amount of salary he was receiving. He answered the question. I made no reply, but thought it shameful. At the time I would have been glad to have doubled his salary, and taken my chances on his adaptability to business needs.

Without considering the effect of war conditions upon pulpit employment, it is quite clear that pulpit vacancy is steadily on the increase. The demand is for an educated ministry. Pray, what inducement is there for an educated man to enter the profession, be at the call of the individual membership of the church, and subject to an unlimited service, when he can get twice, or more, compensation in almost all other lines of employment for eight hours service?

The Young Minister in the New Age

By One

The writer of the following article is one of the most brilliant students and orators of one of the foremost schools of the Disciples of Christ. Other young ministers, we are sure, will enjoy his declaration of his state of mind and soul at this difficult but inspiring time for moral and spiritual leaders; and older readers will be delighted and encouraged by this frank "confession."

I AM at the same time a graduate student of religion and a young minister, of modern training and point of view. I face a ministry in a new age. What is my attitude and outlook, my faith and my hope, in this hour?

I must write, largely, a personal document; but it is not so entirely. I think I can speak for rather a large group of young ministers of similar training and attitude and expectation. I claim no other merit than honesty. Certainly, I do not claim to make a full and final statement; it is only one of many insights. I expect no other interest than that which attaches to any record of personality, especially when that record has significant promise for the future.

THE NEW AGE

I believe that the war is ushering in a new age, with new points of view, new purposes, new emphasis. What else can be the significance of the omnipresent word, "Reconstruction"? These new reactions are not confined to the fighting men. The war has, in some measure, touched us all. It is yet too soon to express a balanced and accurate judgment on just what moral and religious reactions the war has set in motion. Many voices predict rekindled altars and a mounting religious enthusiasm. Not a few others who have had good opportunity to make investigation look for negative reactions to the church, religion, and morality—though, paradoxically, not to the God of Christ. But one thing is clear: the war has touched us all, and religion as an inseparable part of life cannot escape its influence. Neither can the leaders of religion escape its influence. As a whole, they have not wanted to, nor do they now want to. I know with what enthusiasm and desire my comrades in the ministry of The Way went into the great task of making real the freedom of the world. They went not only as professional leaders of religion, but as officers and as buck privates of the rear ranks—though they did not stay there long—and they went not haltingly and as under compulsion, but joyously and unrestrainedly. No one but myself can ever know with what suffering I continued, because I had to, my normal course of civilian life, after continued inability to enlist myself in the great adventure. But the war touched me. I find that it has intensified the changes that were already beginning to find expression in my thinking and my life. Though the war has intensified certain changes in my faith and hope, I am under necessity to say that, for the essential structure of it, I must thank the training I have had under fearless, open-minded, friendly-hearted, forward-looking men of God and of the modern world.

I find that I have a certain mental attitude as I look forward into the new age. I believe it is a necessary attitude, and I believe that it will bring results in Christian faith and life. It is fixed enough to be positive and constructive, but open enough to grow as the world grows. I can, with Donald Hankey, reconcile Genesis and "The Origin of Species," can read the one without being worried by recollections of the other. I am intellectually a member of the modern world, and I am neither afraid of it nor ashamed of it. If there are facts in the world that must be faced sooner or later, I say, why should I not face them early under the leadership of men who themselves have faced the same ones and more and solved them all in the interest of faith and righteousness. I see no virtue in imitating the ostrich, sticking my head in the sand and ignoring the facts, and running the great risk of being some day suddenly jerked up by unfriendly hands and made to face a situation which I had never anticipated and for which I should be totally and unhappily unprepared, with the result that my faith and the faith of those whom I lead might, and very probably would suffer a depreciating slump, if not annihilation.

A man can never thoroughly and accurately appraise himself, but I believe that my thinking has a certain depth, without narrowness. I do not accept the conclusions of others, either written or spoken, immediately and without investigation or thought. Statements and beliefs must prove themselves to me, and when they do they are not held so rigidly as to be inhospitable to any new idea. I do not shy at the statements of science, nor the results of critical scholarship; neither do I accept all of them without criticism, greedily. I accept their assured contribution to my life and work and stand ready to receive more. My fundamental faiths—in God, in Christ, in man, in a purposive life—are not dependent on a single book, a single date, a single fact, or a single theory. They abide and are firm. To these all my study contributes, making them larger, truer, more compelling to me and through me to the world.

THROUGH FIRES OF INDECISION

I found that at first it was not easy to face all of the facts of the world. It took courage to plunge in. Once faced, it was difficult to distinguish between the permanent and the contributing facts, to appraise and organize them properly. The first reaction was one of hesitation. This was followed by a temporary uncertainty. But this was not to last long under the certain faith and friendly touch of men who had gone through the same experience, or perhaps one a little keener and more unsteadying, and had come through sure of themselves and their work. I pay tribute to the godly men who are laboring in many a college classroom in our land, laying sure and positive foundations of faith and righteousness in the hearts of the youth they love, foundations that are sure because they are rested on unshakable convictions that have come from clear and honest avowal on the part of the professor and

thorough thinking on the part of the student. The result is that one passes through the temporary fires of indecision, reaches a splendid view of truth and faith, and thrills with the conscious possession of intellectual honesty, sincerity, and courage. Not for him uncertain structures of faith, or what is worse, to live in a double world of thought, forever divided, always to a degree hypocritical.

I believe that my thinking is, also, broad, without shallowness. I do not claim to be a man of one book, the pride of no small number of men. I do not want to be. For a record of the highest spiritual experience of the race there is but one book. But I do not believe that it can be fully appreciated and interpreted without a knowledge of as much of the whole world of thought as one person can find time to become acquainted with. And so I adventure forth into poetry, into history ancient and modern, into the natural and social sciences and philosophy, into the permanent and growing richness of American and English literature and even of turmoiled Russia and mystic India; and I believe that my soul is growing as I do.

THE NEW IDEA OF THE MINISTER

I do not believe that I face the new age with the same idea of the minister's place in the social life and the dignity that is his that once was held. Not that I think that he holds less of a place. Rather, the war has brought renewed conviction to us and the nation that the Christian minister is an indispensable part of the nation's life. Many have glibly attributed the winning of the war to one thing or another; and I hesitate to join the company. But it is hardly to be disputed that the war could not have been won without the thing that the magic word "morale" describes. And the ministers were the primary agents in its creation; the government declared so and acted upon the belief. But I repudiate—and I believe my comrades will stand by me—what seemed to be the glory of ministers of another day, the idea that there are three classes of society, men, women, and preachers. I ask only to be a vital part of every bit of worthy life that goes on about me. I ask only for the dignity that attaches to personal character and ability. I do not want any meretricious power and dignity that supposedly comes from the hands of some other man or from some mythical succession of men. I want to be human. As such, I believe I have a vital place in the American life of the new age.

The young ministers of today, in college, are not afraid of the mud and sweat of the gridiron, nor the whimsies and catcalls of the baseball crowd; in their communities when harvesting is pressingly important and help is correspondingly scarce do not think it beneath them to don overalls and big straw hat and follow the "ring," taking things as other men take them, and winning their affection as they do. I have found that young ministers today are strong and honest friends, have level heads, and are unob-

Sew the Flags Together

By Vachel Lindsay

GREAT wave of youth, ere you be spent,
Sweep over every monument
Of caste, smash every high imperial wall
That stands against the new World State,
And overwhelms each ravening hate,
And heal, and make blood-brothers of us all.
Nor let your clamor cease
Till ballots conquer guns.
Drum on for the world's peace
Till the Tory power is gone.
Envenomed lame old age
Is not our heritage,
But springtime's vast release, and flaming dawn.

Peasants, rise in splendor
And your accounting render,
Ere the lords unnerve your hand!
Sew the flags together.
Do not tear them down.
Hurl the worlds together.
Dethrone the wallowing monster
And the clown.
Resolving only that shall grow
In Balkan furrow, Chinese row,
That blooms, and is perpetually young,
That only be held bright and clear
That brings heart-wisdom year by year
And puts this thrilling word upon the tongue:
"The United States of Europe, Asia, and the World."

"Youth will be served," now let us cry.
Hurl the referendum.
Your fathers, five long years ago,
Resolved to strike, too late.
Now
Sun-crowned crowds
Innumerable,
Of boys and girls
Imperial,
With your patchwork flag of brotherhood
On high,
With every silk
In one flower-banner whirled—
Rise,
Citizens of one tremendous state,
The United States of Europe, Asia, and the World.

The dawn is rose-drest and impearled.
The guards of privilege are spent.
The blood-fed captains nod.
So Saxon, Slav, French, German,
Rise,
Yankee, Chinese, Japanese,
All the lands, all the seas,
With the blazing rainbow flag unfurled,
Rise, Rise,
Take the sick dragons by surprise,
Highly establish,
In the name of God,
The United States of Europe, Asia, and the World.

—*The Boston Transcript.*

trusively giving dignity and genuineness and tone to the social life wherever they are.

A STATESMAN'S TASK

As I face the new age, I feel the bigness of the work that I have already begun. I do not conceive it as the refuge of the general failure. It is the statesman's, the prophet's, the adventurer's job, huge and humbling in every proportion. This view of my task has grown upon me daily as I have begun to sound its depths. I wish that the vision I now have might have been outlined more boldly before me and my comrades in the days of my early youth, when we were all so beset with difficulty in choosing our life direction and dedication. My acceptance of the ministry as a life investment did not assume the nature of a crisis, cataclysmic and overwhelming, but came rather as the result of the gradual appreciation of its opportunities and its challenge, and came by the utilization of practical opportunities which led so consistently in the right direction that they seem now providential.

But more of my fellows, to whom a life decision did not come so easily and imperceptibly as did mine, might have chosen the same course I did, if the inviting enormity and challenge of the ministry had been represented to their adventurous souls. The trouble was, it seemed to them a job for a lady's man, and that alone, something for which a young man should apologize. The statesman-like proportions of the undertaking are now declared in the halls of the best colleges and by the great missionary statesmen, but seldom does this challenge reach the boy at the most critical time for him.

RELIGION AND DEMOCRACY

I am glad that I am entering upon the ministry in this hour, that my strength, my intellectual power, my ideals, my enthusiasms, such as they are, are dedicated to leadership in the Christian Way. For I see religion as a fundamental human interest, as the strongest force in human history, the deepest fact in human nature. I see in the ministry the only permanent satisfaction in life, that of noble service, that of awakening one's fellows to the high things of which they are capable. I see the great need of the ministry to phrase religion in its true and compelling forms, to meet and satisfy the great yearnings of men, the great emptiness that possesses so many, the need to give a creative, forward-looking religion to the people, cast into the mold the thinking of the times demands. I see democracy, with some of its meaning and some of its imperative demands, one of which is for a sound moral integrity, which has never been known to stand without the support of a vital, energizing religion. I see religion not as a barrier to progress, not as a social laggard, but as a great instrument of progress. I face the future with a positive and growing faith, with a sane and balanced hope, unafraid, joyous, enthusiastic, anticipating, believing that I enter upon my ministry in the hour of its greatest claim and its greatest need.

When you are in the right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it.—*George C. Lorimer.*

The Year 1919

IS TO be a year of spiritual upbuilding. The war for world freedom is about over, and the call has come for the building of the Kingdom of God in the hearts of men. "The Daily Altar", the new book of devotion recently published by The Christian Century Press, is perfectly adapted to this sacred enterprise.

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Books

Oliver W. Stuart Reviews Dr. Ames' New Book*

EDWARD Scribner Ames, for years, has been a storm center among the Disciples of Christ, to which religious body he belongs. He is an independent thinker and is not afraid of his own ideas, nor does he fear to change them. Indeed, he believes that all ideas and faiths are in a state of flux; that there is an ebb and flow out of which the truth emerges, never to be revealed fully and completely to anyone; and, probably, he would hold that there is at least some small revelation of truth to every one.

He is the pastor of the Hyde Park (Chicago) Church of Christ, a position he has filled for many years. The Disciples have been noted for rather clear-cut and definite views on the inspiration of the Bible, the divinity of Jesus and the terms of pardon. But they have not escaped the universal effect of the reinvestigation of the foundations of faith and in that reinvestigation Dr. Ames has been a leader.

There are those, among the Disciples, who believe him to be the wildest sort of heretic, wholly unsafe as a counselor or guide and as having no proper place in the life of the organization. There are others who believe him to be an honest investigator, loyal to the truth and a valuable asset to the church. He would disavow the ultra claims of his friends as promptly as he would demur to the charges of others.

But all this is beside the point. His interesting personality, splendid spirit and fine idealism are of no concern at this moment save as they show themselves in the book under review, of which it can be said that it is packed full from cover to cover with information, observations and suggestions which should do no harm to any man capable of thinking and should do good to anyone who is seeking the truth and striving to get his bearings in these uncertain days.

No doubt some will read the book and pronounce it rankly infidel, which will be as wide of the mark as the poles are apart. Others may fear that his candid utterances will destroy the faith of some readers, which makes it seem fair to say that any man's faith in Jesus, which could be destroyed by reading "The New Orthodoxy," must have been based upon a very flimsy foundation.

Dr. Ames starts with the basic proposition that there is a demand, the outgrowth of many present day circumstances, for statements of religion which are constructive in their nature. The average man finds it difficult to keep up with the procession of scholars who are moving constantly on to new fields of investigation. What he needs is an interpretation of the movements going on in terms of his own life and experiences. The war has quickened what had already taken place and has brought men up against the stark truths of life and destiny.

In the new order, Dr. Ames insists, religion must have its place. He approaches the consideration of the question, viewing religion as an organic thing. It is the new view of social processes, such as is urged so eloquently in a book by Professor Cooley, recently reviewed by the writer. If religion be looked upon as an organic thing, then it is a growing thing. If it is a growing thing, it came from seed and is moving toward flower and fruitage.

Therefore, why not study it for what it is; ascertain the laws of its development and growth; and determine not only its usefulness to us now, but its destiny hereafter?

Those who have this view of religion and who are in touch with the discoveries in the natural and social sciences, and who have come to share certain common thoughts, attitudes and habits, constitute, according to the author, the "new orthodoxy of method and spirit."

He endeavors in his book to develop a view of religion which will be in accord with the mental development of such people. Back of specific forms and doctrines, he attempts to find causes; and the progress of these causes, as they have operated to produce effects, he attempts to embody in a dynamic, dramatic conception.

The book is divided into five chapters, all, of course, dealing with the new orthodoxy. The first has to do with its attitudes. Here the war comes up for consideration, since it has operated so powerfully to hurry the world through the transition from the old to the beginning of the new dispensation. Humanity is emancipated in mind and heart, which has caused the springing up of "new hopes," better doctrines and more satisfying symbols. They are the outgrowth of the idealism and faith of a newly born people.

Dr. Ames assents to the view that Christianity has lived through three clearly delimited stages and that it is now entering upon the fourth. The first period is presented to us in the new testament, the one in which were developed those who knew Jesus or came in more or less personal contact with his apostles and who became possessed of the impulse to a freer and higher life.

The second stage he describes as Catholicism. He declares that the Roman Catholic Church received its inspiration, or what might be called its centrifugal force, from the gospels; its form, or centripetal pull, which held it together, from the Roman empire, and its "formulations of doctrine from Greek philosophy."

The progress of the type of Christianity and organization which Catholicism represents was slowed up by the Protestant Reformation and now, according to Dr. Ames, its fate is sealed "with the death knell of monarchy and bureaucracy in all social relations."

Protestantism represented the third stage, which the author thinks is passing. There is not a little to support that view. That is to say, Protestantism is undergoing sweeping changes and is being made over. The recent union convention in Philadelphia is a straw showing the direction of the wind.

In the second chapter of the book is considered the persons of the drama—the cast of characters as it were. This chapter is crowded with thought. It is summed up in two sentences: "The religious life therefore involves one's personality, the personality of others, and of God. These are the dramatis personæ."

In the third chapter he discusses the growing Bible. This is the chapter which will cause an explosion in some quarters. Whatever the facts are about the Bible, the world is entitled to them. If faith must depend upon the suppression of truth, its position is precarious. It is probable that more criticism will be given this chapter by those who never read it than by those who peruse it carefully. Through it there breathes a fine spirit of reverence and respect.

Next comes consideration of the changing goal of the new thought. The central idea is that the conception of the purpose of Christianity is undergoing modification. It centers not so much in another life as in the hope of regeneration for the social order. Here one sentence will point the way: "The old was static, the new is dynamic."

The last chapter deals with the new drama. By that he does not mean a mere entertainment or a stage play or the brief re-enactment of a tragedy. He has in mind the actual development of life in its natural environment. It is a drama in which each is actor and observer. He sees men now turning from the idea of worship "as mere praise and adulation of the Creator," because they have come to a conception of God which has about it so much of force and driving power that adoration and flattery are left behind. There is much more to the same effect.

To some it will appear irreverent; but no fair reading of the book will leave that impression. Evidently it came from

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*The New Orthodoxy ($1.00, plus 6 to 12 cents postage).

the pen of one who believes in God and men and in the onward progress of humanity. OLIVER W. STUART,
In the National Inquirer.

* * *

Judge F. A. Henry Writes Dr. Ames a Letter

My dear Dr. Ames: I hasten to express my pleasure in reading your book.

To aid men to the understanding that religion is life here and now as well as for eternity; that the true spirituality is by no means mere other-worldliness; that God is not afar off, but imminent in His created universe and in the hearts and lives of men; that the Bible is not a fetish of magical quality, but a documentation of effective experiences in finding God; that the religious goal is not alone nor chiefly the believer's personal salvation, but the realization of Christian idealism in the ever broadening world of men and events of which he is an inseparable part; that our faith is one of sanity, vitally related to our every interest, and inviting us not to a separation from our fellows, but to a more sympathetic cooperation with them—all these and more to help men see, is immensely worth while, and you have done this task admirably. Not to add, however, that I do not share the evident limitations of your view of Jesus Christ, would be to falsify my estimate of a central lack in what is otherwise to me, as to you, The New Orthodoxy. FREDERICK A. HENRY.

Cleveland, O.

* * *

Another Letter to the Author

Dear Dr. Ames: Perhaps the best testimony that I can give to my delight in the contents of your new book is the fact that I read the book twice and expect to give it a third reading at my first opportunity.

I wish to congratulate you upon the splendid manner in which you have handled these subjects which are so pressing and so vital. This book should be given a wide circulation and I am sure it will go through several editions because it answers so satisfactorily the spiritual questions which are uppermost in the minds of most of us during this time of change.

Milwaukee, Wis. R. A. NOURSE.

* * *

Miscellaneous Books

AN APPEAL TO CONSCIENCE. By Kelly Miller. Professor Miller is the dean of the College of Arts and Science of Howard University, the noted school for negroes at Washington, D. C. In this ably written little volume he applies the fundamentals for which we fight to the race problem within our own country. One needs only a little knowledge of the situation on the "color line" to see that he can write very scathing indictments of our inconsistency. Put lynching over against "atrocities," a "scrap of paper" over against the 14th and 15th amendments, the rights of oppressed peoples over against the discriminations visited upon the black man, the philosophy of kultur over against the contention that one race must of right forever rule another and you have his telling indictment. He eloquently asks only that his race have equal opportunities. (Macmillan, 60 cents.)

DISASTERS AND THE AMERICAN RED CROSS IN DISASTER RELIEF. By J. Byron Deacon. We all know of the magnificent work the Red Cross is doing in the war zone and for civilian relief at home during the war. But the great story of its work, as this book points out, began long before in the relief given at times of great disasters at sea, coal mine disasters, floods, fires, tornadoes. There are closing chapters on principles of disaster relief and organization for disaster relief. The chapter headings recall to mind such calamities as the sinking of the Titanic, the Cherry mine, the Ohio flood, the many fatal factory fires and cyclone disasters that have occurred of late years. We know of the peril and death they brought, but we do not know the thrilling story of how the Red Cross ministered on behalf of us all. It mobilizes charity and quickly and efficiently administers the sympathy of the nation in such times of calamity. (Russell Sage Foundation, 75 cents.)

A COMMUNITY CENTER: WHAT IT IS AND HOW TO ORGANIZE IT. By Henry E. Jackson. Mr. Jackson is a special agent of the National Bureau of Education in promoting community organization. There are only a few such organizers and specialists, but their number will increase rapidly when the war is over and we see that democracy and the new social order begins in community enterprise and socialization. This book is a direct outgrowth of such service rendered on behalf of the Councils of Defense. There is a kind of religion in the movement and the zeal of those who see the vision of it is akin to that of the early missioners who carried the good news of a better way to pagan communities. Mr. Jackson is a prophet as well as a campaigner for the new order in community life. He is ardent in his proclamation of the essential Christian spirit there is in it. He first defines the movement in concrete terms, then tells how to promote it in the local communiy, giving many illustrations of successful accomplishments of it. Every community builder or apostle of that fine art should read this book and then every promoter of sectarian or other divisive institutions should be compelled to listen to his "sermons" on it delivered like the famous sermon at the well, to one recreant alone, but in words that will glow. (Macmillan, $1.00.)

A. W. T.

THE GLORY OF THE COMING. "What Mine Eyes Have Seen of Americans at the Front." By Irvin S. Cobb. The genius of Mr. Cobb for depicting human nature finds worthy object in his story of the brave fighters on the Allied side in the Great War, especially in his understanding narrative of the glorious coming of America, first as a few lines of soldiers, and gradually becoming a tremendous military force. During most of the war period Mr. Cobb was at the front, and for a time behind the enemy lines as an "involuntary guest" of the Germans. (Doran. $1.75.)

BIOGRAPHICAL AND LITERARY STUDIES. By Charles J. Little. The late ex-president of Garrett Biblical Institute, Chicago, here presents revealing studies of such leaders as Hildebrand, Dante, Savonarola, Luther, Galileo, Ibsen and the Apostle Paul, and closes the volume with an article on "The Place of Christ in Modern Thought." There is a wealth of biographical interpretation in all these studies. (Abingdon Press. $1.25.)

ABRAHAM LINCOLN AS A MAN OF LETTERS. By Luther E. Robinson. Lincoln is revered as an emancipator and statesman, but those who have carefully studied his writings and speeches admire him also as a man of letters. Many critics list his Gettysburg address among the great poems of the ages, and other of his addresses might also be included. In this volume are gathered together his addresses and state papers, his letters and his poems, and the author presents also a very informing story of Lincoln's literary development. (Reilly & Britton. $1.50.)

THE ADVANCE OF ENGLISH POETRY IN THE TWENTIETH CENTURY. By William Lyon Phelps. If it is true, as Professor Phelps says it is, that "earth's oldest inhabitants probably cannot remember a time when there were so many poets in activity, when poets were held in such high esteem," it is readily seen that this latest book of the Yale professor is suited to the times. The reader is carried along through interesting studies of Kipling and Hardy, Watson and Noyes, Masefield and Gibson among English poets, with separate studies of the Irish poets, and with lively sketches of the work of American moderns such as Lindsay, Untermeyer, Teasdale, Masters, Alan Seeger and scores of others. (Dodd, Mead & Co., $1.50.)

THE PRESTONS. By Mary Heaton Vorse. The author of "The Heart's Country" in this book has not sought to go beyond the everyday life of the average American family, but she has made her story intensely interesting. Nor has she sought to write the great American novel—of which there are dozens every year,

if one would believe the advertisers; hers is a plain life narrative, and for that very reason possessing charm for lovers of real people. (Boni & Liveright, $1.50.)

THE SPRINGTIME OF LIFE. Poems of childhood by Algernon Charles Swinburne. Edmund Gosse has brought into the covers of a single book the childhood poems of the famous English lyrist, and Arthur Rackham has supplied the artistic setting for the verses, there being nearly a hundred illustrations by that artist. It is said that Swinburne wished before his death to make such a collection as this, but failed to achieve his desire. It is a matter of congratulation that his wish has finally been carried out in so satisfactory a manner. (Lippincott. $3.00.)

WALKING STICK PAPERS. By Robert Cortes Holliday. Essays are coming back into style, and they are sure to be found of real interest and eagerly read, so long as the spirit of such a man as Holliday informs them. This volume contains essays on such themes as "The Fish Reporter," "Why Men Can't Read Novels by Women," "Hunting Lodgings," "Reading After Thirty," "On Carrying a Cane," and "On Wearing a Hat." "Amiable gossip and good talk" well describes the contents of this unusually attractive volume. (Doran. $1.50.)

POEMS AND LYRICS. By George Reston Malloch. The character of this verse may be seen in considering the following selected titles: "High Summer," "Moon Spells," "March on the Uplands," "Hymn at Dawn," "Gold of October," "By the Sea," "The Blue Hills,' "Forest Picture." Who would not be curious to look into this book, after reading those titles? And you will not be disappointed. (Dutton. $2.00.)

FACE TO FACE WITH GREAT MUSICIANS. By Chas. D. Isaacson. With an introduction by Leopold Godowsky. One may sit down with this book and study at close quarters such world-famed musical leaders as Beethoven, Mendelssohn, Chopin, Bach, Brahms, Gluck, Handel, Hayden, and many more recent workers as the English Sullivan, the French Chaminade, the Italian Verdi and the American MacDowell. Anyone, whether with a deep knowledge of music or not, can enjoy this book. (Boni & Liveright. $1.50.)

THE STORY OF THE PILGRIMS FOR CHILDREN. By Roland G. Usher, author of "The Pilgrims and their History," etc. Here is an authoritative account of the career of the pilgrims and at the same time told in a dramatic way so as to hold the attention of children. Bradford, Brewster, Winslow and Standish are here presented as living, breathing men. History is not necessarily dry narrative, as Professor Usher has shown in this book. (Macmillan. $1.25.)

EVERYCHILD'S MOTHER GOOSE. Introduction by Carolyn Wells, introduction by Edith R. Wilson. Mother Goose brought up to date, the sixty illustrations being from photographs of dolls dressed to represent the various characters. The fact that Carolyn Wells had this book in charge is sufficient evidence that it is well gotten up. (Macmillan. $2.)

The Sunday School

Moses Leader of Men*

FASCINATING is the story of the infant Moses cradled in the rippling Nile, of the boy trained in the palace, of the youth fighting for his countrymen, of the man meditating in the mountain fastnesses as he herded his flocks. As a child the wealth of a Mother's love was lavished upon him, in his teens the learning and culture of Egypt was given him, as a shepherd the great silence of the hills brooded over him while his mind expanded and his convictions deepened: then came his call. He was ready. The leader was ready.

*Lesson for January 12, Scripture, Ex. 3:1-12.

Any of the books reviewed in this department, or any other books now in print, may be secured from

THE CHRISTIAN CENTURY PRESS,
700 East 40th St., Chicago

He had to be convinced—such men are not the victims of passing fancies, but once clearly shown the path, they tread it to the very end.

In the flaming bush he found God. In the great silence God spoke to him. It is autumn as I write. God is still in the flaming trees, red, golden and purple in the glorious robes of departure. (Why does nature put on her most gorgeous dress when dying? Perhaps nature does not look upon death as we do. Perhaps we do not look upon it as we should.) The great soul sees God in every sunrise; in every rose; in every child; in every harvest; in every moonlit night; in every towering peak; in every ocean wave; in every massive cloud turned golden by the sun. Yes, and let us add, in every war; in every disease; in every death; in every weed; in every valley; in every scum-covered pond; in every drouth; in every storm; in every dark and dismal night when the fog clings and the rain soaks, the great soul still sees God. I do not know what Moses saw, I only ask myself if I see deep enough and far enough into the glories and the horrors of this present world. Moses saw God; heard God; obeyed God. He became a leader.

In our modern world we hail the leader. Marshal Foch—how we adore him! General Haig—how we praise him! Gen-Wilson, King Albert, King Emmanuel—glorious names blazoned upon the page of history for all time! Roosevelt, eral Pershing, how we laud him! Lloyd George, Clemenceau, father of brave sons, and all the others who think, do and lead. And with the end of war comes the need for leaders as never before. Let us pray that they shall not be shallow men, for the world is to be given its curve for the next thousand years *now!* Let them be God-intoxicated men. Let them be men from the vast silences—like Abraham of old. Let them be men who have seen the three big factors in modern life: (1) The divinity of duty; (2) The splendor of self-sacrifice; (3) The mastery of spirit over stuff.

And what of the church? Shall this vast organization, which had nothing to say when the war broke out, be as dumb as the sphinx when the war is over? Shall denominationalism still weaken the reign of God? Shall envious and suspicious groups play havoc within the communions? Shall the love of place and power despoil the so-called leaders? Shall ambition and greed, of any sort, ruin the organization of Christ? How we must search for the will of God; how listen for his voice; how follow where he leads! Maeterlinck has a little play which shows the blind people led by blind guides until all reach the shore of the wind-swept, roaring sea. Sitting there in the blackness of despair they, only mildly, rebuke their blind leaders while death steals over them. Is that to be the dreary picture of the church of Christ or of our communion? Are we not ready for organic union that the world may be won? Are we not ready for religious education equaling that of the day-schools? Are we not ready for vast reforms which the living church may inaugurate? Are we not ready for a creed which reads: "I believe that it is right to live as Jesus lived"? Are we not ready to allow the other man to think for himself? Where is the apostle of brotherliness? Where the great modern teacher of love? Having been taught self-sacrifice by the war, where is the man who can still guide us into fruitful fields of service? Having taken away the saloon, where is the man who will provide the social center? Having fought for democracy, where is the leader who will show us the path in times of peace? God give us men. Moses was a great leader. Yes, but why? Can you lead? Can you follow? Can you be sure that you walk in the pathway of His will? Did the secret perish with Moses?

JOHN R. EWERS.

CORRESPONDENCE

A Creed for the Disciples?

Editors THE CHRISTIAN CENTURY:

I WOULD like to have some questions answered if you can spare the space to give such questions consideration.

An item in the current number of the Christian Standard says a Denver church of Disciples has a "sprinkled" deacon.

How can we help it, if it has? What authority, outside of the Denver church has a right to step in and correct that irregularity?

If we have no way from the outside to correct this irregular practice on the part of the Denver congregation, why should we discuss it at all, thereby inciting discord and dissension in that local congregation, which is very likely happy in its own way, and, I am mighty sure, has to answer only to God for its actions.

Should we disciples have a creed? If so, who should make it?

STANTON E. HOOVER.

Croton, O.

Shall We Clean House?

Editors THE CHRISTIAN CENTURY:

I AM enjoying every issue of the "Century." I am by my religious papers like I am by my magazines: Some I take for entertainment, others because I can't do without them. The "Century" is the one I can't do without.

I have been thinking much of late as to how a religious organization can handle such insults as come occasionally from one quarter of our religious press, and have come to the conclusion that there is but one solution to the problem and that is to deal with it as we do with local problems, and as we have had to do with some problems higher up. I have had to perform many unpleasant duties in my local work and I have found it profitable, when some unfriendly and unbrotherly spirit breaks the peace of my congregation, to go right after it and if unable to handle it with persuasion and kind words, to handle it the same way an autocracy has to be handled.

How long shall we put up with such editorials and unbrotherly accusations as we have been forced to for the past few years from one of our religious papers? I think it should be a problem for our brotherhood to handle without gloves. I am not looking for trouble, but an airing sometimes is better than a smoldering and I am ready to see the battle through to the end. If we are to take our place in the world's new affairs we must clean house!

B. S. M. EDWARDS.

Grand Junction, Colo.

"Fighting Quarantine" Article Criticised

Editors THE CHRISTIAN CENTURY:

WE have read in your recent issue the article, "Fighting Quarantine." In stating that during the epidemic of influenza the Christian Science Church remained open, the article says that this was a discourtesy to the health authorities and a demonstration of Christian Science. The Christian Science way of handling epidemics may rightly be regarded as a proof of the faith of Christian Scientists and we are grateful for this recognition. However, as you draw a contrast between the attitude of our church and that of other churches in a way which shows that our position is not understood, we ask that you kindly print this correction.

The article speaks of a "belief that religion should not put the formal, the theoretical, the ritualistic interests before the life interests of the people." Christian Scientists would not differ with that statement, for they sincerely believe in and strive to practice that which pertains to the real life interests of the people. They find that this is never secured through deference to arguments of fear and shutting up the churches at a time when the healing and comforting effects of divine revelation are most needed.

During the recent epidemic in this city alone, at the Wednesday evening testimonial meetings of the Christian Science churches, fully attended throughout the epidemic period, hundreds of testimonials were given of healing of cases of influenza. These healings have come through faith in and understanding of God who, as David said, "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." These proofs of the healing power of God in Christian Science explain why Christian Scientists advocate that the "life interests of the people" require that civil authorities refrain from interference with the practice of religion because medical advisors prefer to work from the standpoint of the fear of evil, rather than from the standpoint of faith in God.

ERNEST C. MOSES.
Chicago, Ill. Committee on Publication.

* * *

If your "theology" were not so reprehensible you would be publishing a "mighty" good religious newspaper. But I'll not undertake to straighten you out. You're hopeless!

Newcastle, Pa. W. W. SNIFF.

The Life of Jesus

By Dr. LOA E. SCOTT

A fine course for class study. Send for a copy and consider it for your class. There are several reasons for the popularity of this course: (1) It is a treatment of the ever-popular subject of study, the life of the Master; (2) It is a question and answer study; (3) It requires constant use of the Bible itself.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Rev. J. Wilbur Chapman Gets Death Call

THE noted evangelist, Rev. J. Wilbur Chapman, died on Christmas day. He has been operated upon three times for gall stones and the last time the operation occasioned his death. The funeral services were held the Sunday following at the Fourth Presbyterian church, New York, of which he was once pastor. Dr. Chapman, although his early fame was acquired in the east, is a western man, and a graduate of Lake Forest University. He was born in Richmond, Ind., in 1859, and graduated from Lake Forest in 1879, then going to Lane Theological Seminary, Cincinnati, where he graduated in 1882. His first regular pastorate was at Schuylerville, N. Y., in 1883, but two years later he became pastor of the First Reformed church of Albany, N. Y., a prominent church, and there attracted the attention of Dwight L. Moody, who said of him, "In this young man is wrapped up the hope of American evangelism." In 1889 Dr. Chapman accepted the call to Bethany Presbyterian church, Philadelphia, the church of which John Wanamaker is an elder. He was called in 1899 to the pulpit of the Fourth Presbyterian church of New York City. The services were soon crowded to overflowing. At the end of three years the church had received between 600 and 700 new members. Some of them were among the leading business and professional men of New York. Dr. Chapman was once the Moderator of the Presbyterian Assembly and this year has been prominently engaged in the task of promoting the New Era Movement of the Presbyterian church, which has for its goal the raising of fifty million dollars to be used in social reconstruction following the war.

President King to Lead in Overseas Religious Work

The program of the Y. M. C. A. in France during the coming year is a very ambitious one on the educational side. It aspires to furnish every man the educational facilities he would have had at home had he not gone into the army. The religious program is equally ambitious. President King of Oberlin College has been chosen to head the religious work of the Y. M. C. A. in France. Courses of study in religion will be given. Each Y. M. C. A. building will be equipped with the best religious books of a popular type, such as those produced by Professor Fosdick, Dr. Jefferson and Dr. Charles R. Brown. Some additional literature will be produced to fill the needs of the men. Men may be grouped somewhat according to denominational preference for the studies, but nothing that looks like sectarian propaganda will be permitted.

Presbyterians Observe Church Extension Week

The Board of Church Extension connected with the Chicago Presbytery is a very efficient city missionary agency. The Chicago Presbyterian churches have recently subscribed $79,000 for the work of this board the coming year. Dr. William Adams Brown of New York was in the city for some addresses during the campaign. W. A. Illsley is president of the board and Dr. H. S. Brown is the secretary.

Episcopalians and Presbyterians Cooperate

The *Continent* reports that Episcopalians and Presbyterians have united in Highland Park, Ill., church, of which Rev. Frank Fitt is pastor, for four Sunday nights beginning November 17. A committee of four Episcopalians and five Presbyterians has charge of the meetings, which have been advertised as community services, and the Inter-Church War Committee of Chicago has provided for speakers to talk on "The Church and the War."

New Secretary of the American Missionary Association

Dr. Joseph E. McAfee, who was until recently the brilliant home mission secretary of the Presbyterian denomination, has been taken over by the Congregationalists as secretary of the American Missionary Association. He is a member of the Home Missions Council, is on the Board of Managers of the Missionary Education Movement, and has been prominent in federation work. Dr. McAfee is the author of three books, of which the most noteworthy is "Religion and the American Democracy." The latter adopts boldly the social view of the fundamental nature of religion and makes revolutionary suggestions concerning the organization of the church. Some of the extremely orthodox in the Presbyterian denomination were not pleased with the latter book.

Looking Out for Theological Students

Factory superintendents are not the only people who will be ready to offer the returned soldier a job. The Baptists and Episcopalians are already organized to look up their former theological students and offer them inducements to return to school as soon as demobilization is complete. They will also try to interest young men who before the war had not thought of choosing the ministry as a life profession. The attendance in the theological seminaries has fallen to a very low mark during the past war.

John Huss Wins in Bohemian Republic

The recent decision of the new Bohemian republic to establish complete freedom of conscience in Bohemia brings to an end a long struggle running through centuries and finding its beginnings in the movement inaugurated by John Huss the martyr. There is a significant protestant movement in Bohemia that dates back to the days of Huss and it will now be able to operate without handicaps.

Dr. J. H. Jowett Popular in London

It is said that Dr. John H. Jowett is as popular in London as he was in New York. He is preaching to great crowds every Sunday. A new feature has been introduced in his church recently, a service for members of other churches held on Thursdays so they may hear the great preacher without leaving their own churches.

Three Lutheran Papers Are Merged

The merger of three of the Lutheran denominations of this country is being made complete by the merging of the three papers that have hitherto represented three different denominations. The new paper will be called the Lutheran. The papers entering the merger are the Lutheran, the Lutheran Church Visitor and the Lutheran Church Work and Observer. The new journal is an official organ.

Congregationalists Send Specialists to Turkey

The American Board of Foreign Missions of the Congregational denomination is sending a deputation of a hundred and fifty specialists to study the situation in Turkey looking toward the reconstruction of that nation. President Edward C. Moore and Secretary James L. Barton will accompany the deputation and the specialists will be familiar with practical activities in various lines. It is probably the most ambitious project ever planned by a mission board for a single country.

ORVIS F. JORDAN.

News of the Churches

Georgia Pastor Returns to Former Church

Eight years ago R. W. Wallace left the church at Valdosta, Ga., for other work. Recently he has been serving the congregation at Winder, Ga., but he has now received a return call from his former church at Valdosta, and begins his work there on next Sunday. The Winder Times says of its departing leader:

"Rev. R. W. Wallace has endeared himself to our people on account of his devout life, sunny temperament and his ability as a preacher. His leaving will be a distinct loss to his church and to Winder."

Campbell Club at Yale Holds First Meeting for New Year

The Campbell Club, which is composed of Disciple students in the Yale School of Religion, held its first meeting this year with Professor and Mrs. John Clark Archer, Thursday evening, Dec. 19. After a short business meeting the evening was spent in a social way. Mr. Percy Allen Davis was elected president and Elmo B. Higham secretary for the year. The following Disciples are attending Yale School of Religion: W. Vernon Lytle, W. B. Sherritt, Elmo B. Higham, H. N. Miller, Harry L. Wiggans, Percy A. Davis, Earl E. Cummins and Hugh Shields. Mr. Cummins was awarded one of the Allis Scholarships, which signifies excellent work and carries a money prize of fifty dollars.

C. R. Sine Completes Ten Years' Service at Hamilton, Ohio

An address by President A. McLean, of the Foreign Society, was a feature of the anniversary service at High street church, Hamilton, Ohio, when C. R. Sine completed ten years of work for that church. Mr. McLean spoke on "The Relation of Pastor and People." In the evening Mr. Sine delivered his anniversary sermon. The present pastorate is the longest in the history of the church, which dates back to 1856, when Benjamin Franklin established the work. From this congregation seven members went out in 1902 and established the Lindenwald Church of Christ. When Mr. Sine began as leader at High street there were about 400 members; now there are more than 650, with a large number of non-resident members. During the past ten years 741 members have been received into the church. Missionary offerings have increased from $300 to $1,500 per year. The church has its own living-link missionary in India. That the community and state appreciate Mr. Sine is seen in the fact that he is president of the local ministerial alliance and also of the state Christian Endeavor Union. He is a director of the Foreign Society and a member of the state board of Disciples.

Central Church, Rockford, Ill., Has New Leader

Rockford, Ill., Central has called Guy V. Ferguson of Monmouth, Ill. This is a happy combination. Mr. Ferguson has done a fine piece of work in Monmouth and goes to Rockford prepared by training and experience to do a still greater work. Rockford is a city of 80,000 people. It is the seat of Camp Grant and had an important place in the World War. It is a manufacturing city. It has 300 factories, large and small. It is a city of churches, schools and clubs. It is a city of culture and progress. Secretary H. H. Peters of the State Society, writes of the situation at Rockford: "Our cause in Rockford has had a struggle. We have made at least two starts. This time we are on the move sure enough. We have a $40,000 building, well located, with an indebtedness of only $13,000. The congregation numbers 350 and is made up of consecrated people who 'are on business for the King.' The state secretary recently spent a Sunday there. We put on the Every Member Canvass in a most successful manner and otherwise assisted in the reorganization of the work for a new pastor. The call of Mr. Ferguson is the climax of the activities of the day." Mr. Clemmer, who did a notable work in Rockford during a ministry of several years, is at the head of the religious work for the Y. M. C. A. at Camp Grant. He is a great help to the Rockford church in this new relationship.

* * *

—Dr. W. E. Macklin has given thirty-three years to China; W. R. Hunt, thirty years. Miss Josepha Franklin has given twenty-five years to India. All are actively engaged in the service.

—Chicago Disciples will be interested in the following announcement: Rev. C. L. Goodell, who is at the head of the Commission of Evangelism for the Federal Council of Churches of Christ in America, will address a special union ministers' meeting on Monday, Jan. 6, 1919, in Powers Theatre, at 12 o'clock noon. Dr. Goodell will speak upon the Simultaneous Evangelistic Campaign. While it is first of all a ministers' meeting, all who are interested are invited.

—State Secretary W. C. Ferguson of Mississippi recently assisted in unit conference at Houston, Tex., Tupelo and Corinth, Miss.

—J. H. Coil is the new leader at Compton Heights, St. Louis, Mo., succeeding B. H. Linville there.

—Howard Cree, for many years leader at Augusta, Ga., is succeeded there by Allen Wilson of Valdosta, Ga.

—Kirby Page, who has been acting as secretary for Sherwood Eddy in his evangelistic journeys through the war countries and the Orient, is reported ill in a Brooklyn, N. Y., hospital.

—J. David Arnold has tendered his resignation to his congregation at Ft. Smith, Ark. The Christian Endeavor Society has adopted resolutions urging the official board to decline the resignation, pledging the continued loyalty of the young people to their much appreciated leader.

—Andrew Scott of the Cedar Falls, Ia., church, recently led his people in the burning of a church mortgage. Features of the service were addresses by Mr. Scott, G. D. Serrill of Waterloo, Ia., and C. W. Comstock, superintendent of the northeast district of Iowa.

—W. H. Oldham leaves the Woodson, Ill., work to accept the pastorate at Ebensburg, Pa.

—W. L. Reavis of First church, Ottumwa, Ia., until recently has begun service with the church at Centerville, Ia.

—Knoxville church (Pittsburgh, Pa.) is planning a meeting beginning January 12, the pastor, George W. Wise, doing the preaching, and Prof. S. L. Jones leading in the singing. There have been a number of additions at this church since the lifting of the "flu" ban. A successful every member canvass has just been completed. Mr. Wise delivered 191 addresses under the direction of the last Liberty loan speakers bureau and the four-minute men's organization.

MEMORIAL CHICAGO
UNITED SERVICE
Memorial (Baptists and Disciples)
First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, W. H. Main } Ministers

—M. L. Pontius, minister at Central church, Jacksonville, Ill., reports the recent passing of two of the leading members of that congregation: Mrs. J. S. Peckham, a most active Christian worker, and George W. VanZandt, a Civil War veteran, who died at the age of eighty-four. He was a life-long member of the congregation.

—J. H. McCullough of San Jose, Cal., is now in his ninetieth year, but still preaches occasionally.

—On December 16, reports the Christian Evangelist, a farewell dinner was given at Union Avenue church, St. Louis, for several departing ministers—A. C. Smither, who leaves First church for Los Angeles, Cal.; B. H. Linville, who leaves Compton Heights for Harlem Avenue, Baltimore, Md., and A. E. Underwood, who leaves Granite City, Ill., for Elwood, Ind. George A. Campbell of Union Avenue acted as toastmaster.

—A daughter was recently born into the home of Emory Ross, who is well known over the country as a useful missionary at the African mission. He is now serving as treasurer of the mission, and is stationed at Lotumbe.

NEW YORK CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—Orvis F. Jordan of Evanston, Ill., church has an interesting article in the Biblical World for this month.

—W. H. Hampton writes that he has declined a recent call to the work at Carrollton, Ill., and will remain at the helm at Dallas City, Ill., another year—his third. The work there is reported "never in better condition."

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—Secretary H. H. Peters of Illinois Discipledom reports that twenty counties of the state have already been organized. Efforts will be made to complete this work soon.

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—Charles P. Hedges is now located at Monieka, Africa. He recently baptized fourteen couples. The Monieka church now sends out sixty-nine teachers and evangelists. They work in forty-two different towns. Some of the workers there have recently paid $57 above their tithe in order to send out evangelists into new towns where the gospel has not yet been preached.

—First Lieutenant and Chaplain W. Paul Marsh, who gave up his work as pastor of the church at Decatur, Ind., entered the Chaplains' Training School at Camp Zachary Taylor, Louisville, Ky., and graduated from the school and was commissioned in the army and will be in a position to take charge of one of the churches of the brotherhood after Jan. 1, 1919. He may be addressed at Decatur, Ind.

—Dr. Pearson is the medical missionary located at Monieka, Africa. He says the hospital which Dr. Frymire built is a good building. As soon as the new equipment arrives it will be in first-class condition for excellent work. Monieka is the center of a needy field.

—E. P. Gish is hard at work in the evangelistic field in and around Nanking, China. He gives full time to the development of that phase of the work. He says: "Nothing but a deep, abiding conviction, backed up by the long look and unwearying endeavor, can do China any good. A man who is drifting can do infinite harm to China now."

—The Congress of the Disciples of Christ will meet with Central church, Lexington, Ky., April 22 to 24—the week following Easter. This will be the twentieth annual season.

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The contract has been let for a two-story addition, forty feet long and thirty feet deep, to our Bible College in Manila. The lower floor of this building will be used for the press for the present. The addition will cost about $7,500. The money for two new missionary homes in Manila is greatly needed. It will cost about $5,000 or $6,000 to build a home that is adequate, on account of the high price of material.

The new church at Nantungchow has just been dedicated. It cost about $1,000 and with the exception of a small debt was paid for by native contributions. Mr. Chang Chien was present at the dedication and made a short address, urging the Chinese to attend the church services and to assist in all its work. Mr. Frank Garrett reports that there were a number of baptisms, among them some of the prominent men of the city. The church now numbers about forty members.

The India Mission reports thirty-two baptisms in three villages in the Bilaspur district. The Mungeli church is growing in evangelistic fervor. New Christians go back to their villages and bring in relatives for baptism.

The Japan Mission has submitted an enlarged program which they wish to carry out in the next few years. They have urged new buildings and equipment and an increased missionary force in all of the stations.

On account of the influenza epidemic there has been a material decrease in the mails of the Foreign Society. Churches, Sunday-schools and Endeavor Societies have not had their regular meetings; hence, the regular contributions have not been made. The friends of the work should see to it that their offerings are forwarded in order that the regular work of the society may go on. All hecks should be made payable to FOREIGN CHRISTIAN MISSIONARY SOCIETY, Box 884, Cincinnati, Ohio.

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THE CHRISTIAN CENTURY

Vol. XXXVI January 9, 1919 Number 2

The Anglo-American Understanding

By the Editor

The Victory of God

By Charles H. Brent

Success in Church Work—What Is It?

CHICAGO



Courtesy of World Outlook.

WOMEN RUM CARRIERS IN AFRICA

Like Convicts Who Are Compelled to Dig Their Own Graves

Challenge of Another World Menace

Preying upon ignorance and weakness is not a new role for the liquor traffic. Nor is its venturing forth to the ends of the earth in quest of victims. Heretofore the vastness and richness of the domestic field limited its activities abroad.

But now the home market is being closed by prohibition. Some of the brewers may be content to make soft drinks and some of the distillers may be satisfied to can fruits and vegetables at a fraction of their former profits. But not all the profiteers of America's $2,000,000,000 annual drink bill will be so easily side-tracked.

Already they are moving their plants into Latin America and carrying their poisons into Asia and Africa with increasing energy and volume. Two things must be done to save the victim races that they have marked, and the world that is now so close a neighborhood that all its nations thrive or suffer together.

First. International Prohibition must be enacted and maintained for the weaker nations by the stronger.

Second. The backward races must be led to Christ and developed to independent strength.

This is a greater task than the one we finished November 11. Unless it is done thoroughly and promptly the terrible price of the other was paid in vain.

Every item of the United Budget must be oversubscribed thirty per cent to meet 1919's share of this vast crusade.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI **JANUARY 9, 1919** **Number 2**

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Need of Ministers

THE Presbyterian denomination has used its organizational machinery to make an exhaustive survey of the ministerial force of the denomination not employed. It has been found that there were not over seventy-five men ready for a call into special war work. All others are busy. When one remembers that every denomination has a number of ministers not well fitted for their work, this report seems most startling. There is evidently about to be a famine in the word of God.

It is estimated by one of our secretaries that by reason of the war four hundred of our young men were diverted from the ministry to some other occupation. Already over two hundred of our ministers have been taken for special religious work in connection with the war. How many enlisted to fight in the ranks we have no means of knowing at this time.

In a few communities, women have been secured as preachers. There is no denying that women are to have a larger place in the leadership of religion in the future, but at this moment in the history of the race women will not be able to assume exclusive religious leadership in a considerable number of churches. They will never make up the deficiency in men workers.

The matter is urgent enough that there should be called in every state a conference on the subject of ministerial education. The leadership of such a conference might fall to the colleges, but the state secretaries are almost equally interested. The ministers who have put their lives into the service of the church should be concerned that their work shall not come to naught.

The advantages and opportunities of the Christian ministry should be set forth in literature and addresses in such way as to overcome the opposition that so often develops in the family circle when a young man announces his espousal of the ministry as his life work. In the moment when we are reacting somewhat from the worship of money in this country, there should be a new appreciation of a great ideal service to the race such as the ministry affords. Unless the church acts quickly, we shall have long years of religious decay and reaction.

Cooperative Publicity

THE church has yet to learn the use of printer's ink. We are aware that there are now hundreds of leaflets, bulletins, cards and parish papers put forth. But there is lack of a studied approach to the community through the well-recognized avenues of publicity.

One of the first things to be learned is that publicity for an individual church is to be regarded as an impertinence. The church with an aggressive publicity seems to be competitive whether it really is or not. To obviate this appearance there have been developed unified publicity progress for the churches in Baltimore, in Milwaukee and in some other cities. The churches print their announcements under a sermonette, which is set in display type and which is always written in broad terms acceptable to the entire group.

The general community is but poorly informed about the activities that are carried on in the local churches. The church is more active than most people in a community give it credit with being. In one city the local Sunday schools were written up. The unique features of the different schools were interpreted. The whole article made a good news story, which must have been widely read.

The practice of Christian Scientists in printing sermons in local papers is worthy of emulation by the orthodox, though we should not wish to buy space for such lengthy documents nor for such abstract material. A column right out of a live address which has secured the approval of an audience would often prove of worth to

the whole community. "Shut-ins" would thus get a touch of church in their homes and some of the people who make it a habit never to go to church might be tempted to read it.

Securing friendly editorial interpretation is a matter of acquaintance. A metropolitan editor once complained to several hundred preachers that they often criticized him but they never came around to talk it over with him. Editors have no time for purposeless conversations, but the man with a bright suggestion for a newspaper is always a welcome visitor.

Editorial Correspondence

NOTE: *Mr. Morrison has just arrived in Chicago from his trip overseas as guest of the British Government. The almost chaotic condition of the mails is responsible for our failure to receive two articles which were sent some weeks ago. The following account has been hurriedly prepared by Mr. Morrison just before the press starts:*

ELEVEN weeks in England, Ireland, Scotland, Belgium and France, and three weeks at the very moment of winning the war—what greater privilege could one covet, next, of course, to the incomparable privilege of taking a first-hand part in the very front of the conflict itself? To see the desolated cities and cratered fields of France and Belgium, to walk in the trenches and timidly to explore the forsaken dugouts in which America's sons had but a few days before been fighting side by side with the sons of Britain and France, to meet these heroes in their barracks or returning homeward from the front, to stand amid the forests of little wooden crosses and feel some sense of the tragedy that no tongue or pen can ever portray—this has been my portion in the past eleven weeks. But if this realistic contact with the war itself was impressive and revealing, much more so was the privilege of holding intimate and friendly contact with the living thought of the living leaders of our Allies, and especially those of Great Britain. For the essence of the war is not battle fields but human experience, not dark, deep dugouts, but the deep thoughts that lie hidden in the hearts of men. And the effects of the war are not chiefly found by travels through the shelled fields and desolated towns of Flanders and France, but by sitting down quietly with British and European thinkers and leaders to see what disillusionment the war has brought to their souls, what great new convictions, what dreams, what enrichment of emotion toward mankind, what new faith in God.

This was my privilege in a very peculiar respect. I went as the invited guest of the British Government, one of a group of nine editors of American religious periodicals. The one purpose of the government in inviting us seemed to be to get us acquainted with the British people —their mood and temper, their convictions, their part in the war, the depth of their sincerity in all this current talk of international friendship. I cannot find any better word in which to state Great Britain's motive in asking us to come over to spend nearly three months at her expense than this word "acquaintance." Perhaps "understanding" is a better word, a little deeper word than "acquaintance." The British people simply wanted to give us a fair chance to understand them justly and honestly, and with fact and truth before us. I was surprised at the utter absence of propaganda, of argument or special advocacy of any sort. It was as if the Government had said: Here are our country, our people, our leaders, our armies, our navy, our shipping, our industries, our achievements, our problems, our sacrifices, our mistakes, our hearts—come over, and let us learn to understand each other, that we may take up together the great new burdens which destiny has laid upon us! It was by such a motive as this that Britain was prompted to invite our group of religious journalists.

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Every door was opened to us. Was there a war department we wished to visit? We met the Minister of Shipping, the Minister of Ford Control, the Minister of Information, the Minister of Munitions, the Minister of Reconstruction, or what not. Surrounded by his assistants, these members of the War Cabinet would give us the facts and figures pertaining to their departments, enlightening us as to the part Great Britain had taken in the war. We were shown through the great munition factories in London and Carlyle, and the vast shipbuilding yards at Greenock, Belfast and Glasgow. We visited the Censor's office where startlingly interesting "souvenirs" are kept showing Germany's ingenious methods of propaganda and intelligence. Here, incidentally, we were shown pretty convincing proofs of the wrong use of America's mail service in those days before we entered the war when we were engaged in writing some sharp notes to England about her course in subjecting our ocean mail bags to examination. We spent a day exploring the vast docks of the Port of London with its enormous warehouses filled with ivory tusks, spices, hides, tobacco, feathers, wool, cotton, crude rubber, and everything that comes from the ends of the earth, to be distributed through this port to the other ends of the earth. The hospitals for wounded soldiers in London and other cities were objects of intense interest, and such institutions for human reconstruction as the famous St. Dunstan's School for blinded soldiers founded and carried on by Sir Arthur Pearson, himself blind, who came over to this country on the boat from which I landed two days ago. . .

Who were the men we most wished to meet? Interviews would be arranged, or dinners and luncheons in our honor, where these men would be present and speak upon the theme which was uppermost in everybody's mind, namely, the reorganization of international affairs. Always the discussion of a League of Nations carried with it an interpretation of the fundamental unity of Great Britain and the United States as the presupposition lying behind any possible wider unification of mankind. We on our part had the privilege and felt the necessity of bringing reassurance to British minds in a deeply anxious and troubled moment, as to America's whole-hearted friendship for Great Britain. Memorable indeed will the fellowship of these confer-

ences and interchanges remain in my mind. In our six weeks in the United Kingdom my diary says that we participated in forty-two formal luncheons or dinners or interviews with men and women of distinction and authority in the life of Great Britain. Only absence from the city, as in the case of Mr. Lloyd George, who was at Versailles conferring upon the terms of armistice during our first stay in London, and who was away resting from his election campaign upon our return to the city, kept us from meeting the Premier. The Government hospitality which we were enjoying brought us into touch with the thought leadership of the nation on terms of the utmost frankness. We were the guests at dinner of the Lord Mayors of Glasgow, Edinburgh, Belfast, Dublin. At Cork our host was General Doran, commanding the British forces stationed in Ireland. At Queenstown we were the guests of Admiral Bayly in charge of the British fleet off the South of Ireland. At Dublin, Lord Decies and at Belfast Lord and Lady Londonderry and Sir Edward Carson were our hosts. One Sunday we spent at Cliveden, as guests of Mr. and Mrs. William Waldorf Astor, who had invited a group of most interesting persons, among them Mr. J. H. Thomas, the labor leader, and Mr. Lionel Curtis, editor of the Round Table and authority on Indian Affairs, a man constructively interested in the League of Nations idea. A notable company of London journalists gave us a dinner at the famous "Cheshire Cheese," where Dr. Johnson and Boswell used to "hang out." Of the ten or dozen present I recall such names as Mr. Geoffrey Dawson, editor of the Times, Mr. J. A. Spender, editor the Westminster Gazette, Mr. Owen Seaton, editor of Punch, Sir Gilbert Parker, Major Evelyn Wrench and men of like fame and authority. After dinner it was announced that each man was to speak seven minutes. It took till midnight to finish the list, and then our group went over to the "Times" office where Mr. Dawson, the editor, showed us the early edition of the most influential newspaper in the world coming from the presses. A more elaborate and extensive dinner was that given us by the "English Speaking Union" during the first week of our visit. Lord Robert Cecil of the Foreign portfolio presided, and made an address dealing with the League of Nations whose pronouncements were so sympathetic and statesmanly that as one of the British delegates to the Peace Conference he was appointed to have charge of the deliberations in the conference dealing with the League idea.

Did we wish to know the Irish question at first-hand? We were invited to go to the chief Irish cities, north and south, to travel in the country, and discuss the situation with all sorts and classes of persons. Deputations of Sinn Feiners called on us for conference in Dublin and Cork. We talked with many of their leaders—a number of whom have since been elected to parliament. Half-day and late-into-the-night sessions were held with these men. We were given like opportunity to hear the loyalist or Unionist side. In Belfast we had a long conversation with a group of ten labor leaders who discussed with us every question relevant to their interests—Sinn Feinism, labor hours, child labor, woman labor, wages, drinking habits, prohibition, local option and so on. However dogmatic any of us were when we entered Ireland as to what the Empire should do with its Irish *enfant terrible*, when we returned across the channel in the company of Sir Edward Carson himself, all our dogmatism was gone and we felt the complexity if not the insolubility of the Irish question.

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Did we wish to know the reflex effects of the war upon the moral and religious life of the United Kingdom? Of course we did. That was the essential and chiefest feature upon which our interest fixed itself. We walked down the Strand at night. The American public has come to know, I understand, through a sensational article by Mr. Edward Bok, who preceded us by a few weeks in London, just what we saw of street morals in London. We visited Y. M. C. A.'s and churches. We shared the most intimate and gracious hospitality of such religious leaders as Dr. Jowett, Dr. Forsyth, Dr. J. Stuart Holden, Dr. Clifford, Dr. Robert F. Horton, Dr. J. H. Shakespeare, Dr. W. Robertson Nicoll, editor of the British Weekly—these all in London—and besides them, in every city that we visited in Ireland and Scotland we came into friendly touch with those men whose names are known on both sides of the water as preachers and teachers and writers ranking high in the Kingdom of God. Always with men like these our talk had to do with religion, its future, the reconstruction of its organization, its message, and all the round of problems connected with the bringing of the war's vast emotion of patriotism, heroism and service into captivity to Jesus Christ. I shall never forget a dinner at the Reform Club, given us by Dr. Holden, when Professor Simpson of Glasgow, Dr. Mackenzie of our group, and Dr. Forsyth spoke. How earnestly, how profoundly, how enlighteningly they spoke of the great new appeal of Christ to mankind! Nor will I ever forget—but I must stop somewhere! Time and space will not allow me to tell of a visit to the Archbishop of Canterbury at Lambeth Palace, when his grace and Mrs. Davidson themselves showed us through the ancient home of the head of England's Church. I enjoyed greatly the chance to lead the Archbishop into a bit of earnest talking on Christian unity. I do not think a more pleasant afternoon was spent than the one I spent with Dr. Joseph Fort Newton, pastor of the City Temple, when we talked over the whole range of things that he and I would naturally want to talk about. I will refrain now from saying anything further of these giant preachers and leaders of British Christian progress. I am priming myself to write an article interpreting a few of them soon, but I make this promise to no one else but myself! I am glad to be home again, glad to get back into my editorial harness, grateful for the splendid service rendered in my absence by my colleagues which has made it quite unnecessary to ask any degree of indulgence on the part of our readers, and a little bit humbled at finding how well the affairs in which one's life consists seem to get along in one's absence!

C. C. M.

The Victory of God

A sermon preached at the American Church of the Holy Trinity, Paris, France, on the Day of Thanksgiving for Victory, Sunday, Nov. 17, 1918

By Bishop Charles H. Brent

Senior Chaplain American Expeditionary Forces

WE are here to exalt God from whom all victory comes. We must not allow our joy to be degraded into self-congratulation, so at the close of this historic day in this city which is palpitating with merited gladness, let us thankfully say, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise for Thy loving mercy and for Thy truth's sake."

Something over a year and a half ago, when America could no longer stand on the side-lines of the Great War without losing her soul and abdicating her national sovereignty, she solemnly pledged herself and her sons to "try the matter in fight by the help of the Lord." She did not set up a cause of her own, and then cry to God to become her ally and help her out. She perceived, when further forbearance would have ceased to be tolerable, when its continuance would have been a crime, that the existing cause was God's cause, and she chose to be his ally and the associate in arms of the patient nations who for three desperate years had been his allies against the Teutonic architect and master builder of ruin, himself now a ruin by his own choice. The crushed figure with his broken sword, pursued by the clustered flags, as drawn by Faivre, is a literal presentation of fact. Personal ambition and brute force have been defeated, as always must be the case, by the spirit of the nations and loyalty to the commonwealth of mankind.

A TITANIC TASK

America had no grounds for supposing that she could accomplish the titanic task set her, solely with her own prowess and developed military skill. I suppose that never in history has so difficult an undertaking been tackled with so inadequate a preparation. As our Commander-in-Chief said in his fine Victory General Order: "Our armies, hurriedly raised and hastily trained, met a veteran enemy, and by courage, discipline and skill always defeated him." The secret of our success lies in the fact that we were fighting not only for man's ends, but also for God's purpose; not only for ourselves, but also for others; not only with lead and steel, but also with ideals and a sword bathed in heaven. Our courage was our chief asset, and it was born of the belief that "Victory is of God." That has been our watchword. In flaming words our President and other leaders of our American democracy branded on our souls the ideals which are more powerful and more durable than all the weapons of war. They were to our military organization what the fire is to the iron that takes on the character of the red flame that heats it. The battle was between peoples who put ideals first and mechanism second; and against those who put the machine first and trimmed ideals to fit the emergency. The Allies stood for the might of right; the Central Powers for the right of might. "I will not trust in my bow: it is not my sword that shall help me, but it is Thou that savest us from our enemies: and puttest them to confusion that hate us. We make our boast of God all day long: and will praise Thy Name forever."

Our danger in this, our hour of victory, is obvious—to accord to physical force and military might a position in our own nation from which we have dethroned it in our foes. The real victor in this fight is God, Who "maketh wars to cease in all the world: He breaketh the bow, and snappeth the spear in sunder, and burneth the chariots in the fire." The power which has confounded our enemies and made them flee as smoke before the wind, is that which made John of England quail before his barons; that which laid the foundations of the American Republic; that which led brave Belgium to contend that she was not a road to France for the iron hoof of the Hun, but a nation not afraid to block with her life the ruthless purpose of a tyrant—it was the principle of Justice born of God and steeping the souls of men. I insist upon it, that to God belongs the praise. Unless he kindles and keeps burning the mystical inner light, man is but a wisp of hay, a withered leaf dancing in the wind of circumstance.

NO TIME FOR BOMBAST

When, then, we go home, let us not spoil the quality of our victory by military bombast or the pride of mere might. Rather let us rub away what rust there may be clinging to our ideals of justice and purity and honor, and put into effect nationally those principles which we advocate internationally. Up to the present we have been straining for great outline effects. We stood in need of a world background. This we have in some measure secured by our victory, but it forms the barest beginning, doomed to become a menace unless we follow it up by a laborious filling in of detail. The world vision includes America, but it does not absolve her from a distinct national vision for home conditions. We are suddenly confronted with the fact that the small things now are the great things. Religiously, economically, intellectually, socially, we are pledged to a program of justice and righteousness, which alone can procure for us national salvation.

Of course the first thing that is incumbent upon all of us is to carry back to America unblemished manhood. Indeed, I would go further and say that unless during these days of the armistice, and the ensuing period of demobilization we build upon our present manhood, we

shall be delinquent. The country does not want us merely as we were, but something better. We are not going back to an old order; the old order is vanished. We return to win a new order, having as our chief instrument a new manhood won in the university of adversity.

"SPOILS OF WAR"

We must carry back to America with us the spoils of victory. We have them in abundance. "Spoils?" you ask—"have we not vowed that America came into the war for a purely unselfish purpose?" It is true that she did come in unselfishly, but unselfishness does not mean selflessness. In fighting for others we fought for ourselves. The question has recently been asked by some of our Allies: "What has America gained by the war?" The answer comes swiftly and surely: "She has gained her soul! She has maintained and put on a higher plane her self-respect! She has learned to respect other nations, and has won for herself new respect from them!" There can be no higher or grander spoils of war than these. Then, too, we have won for all time the power to see grandly in a world vision. Before the war, we swam around in our own little puddle, thinking it was the world. Now we have learned the meaning of "universal." We were empowered to see in behalf of mankind as well as in behalf of ourselves—to see what the world might be, ay, what it must be. But it is part of the vision that each nation must by its own inherent character put into effect the program of liberty. Our nation is not responsible, nor can she be held responsible, for the manner in which other nations work out their own salvation. Each must give its own interpretation of democracy, according to its national genius. Neither America nor any other nation can be responsible for more than its own just share and part.

There is yet another fruitage which we may expect from this war. In that God has promised a time when war shall be no more and the sword and gun will plough the furrow, let us demand that that time be now. There are many adversaries, but a great opportunity. It is God's purpose. The only thing lacking is man's will. Man's will is now the sole enemy to peace, but it can be turned into its chief ally. When we entered this struggle we said we were making war upon war. Let us be true to our purpose and make the world safe because it is unarmed and not because it is armed.

NO RIVALRY NOW!

With this as our background, we have reason to rejoice over victory gained. No one nation dares talk as though its prowess were the chief or the deciding factor in this victory. The Allies were our defenders before we entered the conflict; we were their associates in the fighting after we became their comrades, and we must remain their comrades in the results of our fighting. If there be any rivalry, let it be a rivalry of commending the brave deeds of one another. Again I say, Victory is of God! There is a victory that is not of God; that has no share in the Divine purpose; that is a defeat of our Saviour's plan for mankind. But our victory, as we humbly believe, was due to the strong arm of the Lord of Hosts. Such a victory is an impulse forward, not an end: a weapon, not a toy; a responsibility, not a luxury. As stored power it will run through the nation, and through the world, making all things new. No one is outside the beneficent impress of our victory.

The maimed rejoice because they have scarred themselves that the nation might be without scar. The widow and the bereaved smile through their tears, for their heroes have made victory possible and added lustre to the flag. They thrill even as they sob, for their own men have done the greatest thing God or man can do—they have laid down their lives for their friends. And the dead themselves rejoice because they have not died in vain. They know it well. Today the ramparts of heaven are alive with our brave soldiers and the soldiers of our Allies, ay, and soldiers against whom they fought, cheering because the victory is won—victory which is of God. And we can catch something of the echo of that cheer, which is a command as well as a cheer, bidding us live for those great ends for which they died. They thought dying was gain to make the world safe for democracy. They challenge us to live that democracy may be made safe for the world!

Revitalizing Our Religious Life

By C. R. Hudson

EACH generation should be left free to come with its own light and read for itself the life and teachings of Christ. What is light for our age might be shadow for another. Increased knowledge and enlarged experience give new light by which to read the Gospel. A new cosmogony creates a new theology.

New light breaks forth from the word of God with each new experience. A missionary said, "I had to go to India to learn the meaning of certain passages of Scripture." The United States by entering the war with unselfish motives has learned a new interpretation of Divine Providence and a still deeper meaning to the old doctrine of the atonement.

Nothing will devitalize religion more quickly than to compel one generation to interpret the life of Christ in the light of the knowledge and experience of an age that is past. The task of the preacher and the teacher is to gather up the increased knowledge and the new experience through which their own age is passing and use them as torches by which to read the life and teachings of Jesus. Religious teachers are now in possession of a great fund of universal experience, which, if properly used, will do more to vitalize the religious life of this generation than anything else.

Each generation must be left free to interpret the life of Christ for itself, unhampered by the crystallized faith of ages past, if religion is to remain vital in the life of the people.

Pomona, Calif.

Success in Church Work—What Is It?

A Paper Read Before the Indianapolis Ministers' Association.

By E. E. Moorman

I HAVE no embarrassment in attempting to say a word about that which has in a great measure eluded my efforts. Indeed, I feel that never having conspicuously succeeded in church work I am even better qualified to speak my piece than otherwise. Someone has declared that the producer is never qualified to criticize the product. Ruskin justified himself as an art critic in some such language. By no less an authority I justify myself in my present effort.

What is the end after which we seek in our church activities? What do we hope eventually and finally to accomplish? How much of our going and coming in church work is means and how much end, and do we ever get the two confused? Is it not true that success in church work, as we sometimes carelessly speak of it, refers to a multiplicity of means rather than to any definite end? Do we ever arrive at anything in our church life of which we can say, this is end; this is result; this is product; this is fruit? If so, what is it? And do we not too frequently stop short of it, content in our admiration of the machinery we have created to produce it? Is the church going anywhere or is the church, as you and I serve it, all dressed up with no place to go?

WHAT IS OUR AIM?

It surely is worth while to attempt a definition of the end we hope to reach and then we can pronounce upon success in church work, whether we have ever attained to it or not. And how can we determine whether we have achieved success in church work if we do not know exactly what we are after or if we have confused means with the end? The publicity our work has received is beside the point. Sometimes in moments of depression I have felt that if I could point to one thing of permanent value as result, as end, as product which I had been instrumental in bringing about through church activities my whole ministry would be justified. Otherwise it was all futile, the mere making of a living which had better been secured in making tubs or vulcanizing automobile tires.

The question I have raised is not easily answered by saying: the end of all church work is saving men, the salvation of a world is the work of the church. True enough. But what is salvation? When is a man saved? When is the world saved? What is our conception of salvation? Is there not danger that the church may be content and count herself successful merely when men are interested rather than when they are saved; merely when a place is made in the world for an organization known as the church rather than when the kingdom of God has come in the hearts of men?

Most thoughtful men are feeling that this is a time when the church must revise her values, make new definitions, take stock of her ideals, overhaul her machinery, having in view the end to be achieved, and scrap everything however dear to the heart and sacred because of long use which does not function in turning out the product desired. Is it possible, when governments are being reconstructed and all the relations of life altered, that the church is to be the only institution deserving to abide unchanged, with methods and means untouched, unshaken as to ideals and values, complacent and at peace? True, the church is a divine institution and has the protection of Him who said "Lo, I am with you always," but divine as it is the church is ministered to and its policies and ideals are determined by the same fallible men who, today, find so much of their work in other fields inadequate and useless. Is it not true that this great nightmare through which we have just passed was made possible because the church had grown complacent and had confused means with the end and had failed to grasp the large conception of salvation as it pertains to individuals, to society, to governments and nations, to the world? A church or a preacher willing to hold to the mechanical idea of salvation, willing to count numbers rather than reality, willing to work in the pride of an institution rather than serve humanity, will be inadequate for this new day. And if, unfortunately, there should be many such, I fear that the war which is to end war has not yet been waged.

CHURCH WORK OFTEN A CLOSED CIRCLE

Even in ordinary times, in the old peaceful days before the war broke, many of us had become concerned about our efforts, our methods, the ends we sought and the superficial success so easily realized, which made us content and often boastful. Have you never been oppressed by the feeling that the whole of your church's activities was a closed circle, a short circuit, resulting merely in the keeping alive of an institution? To keep such an institution as the church alive in any community is something, I grant you; but to get an audience to get the money to pay the bills necessary to get an audience to get the money to pay the bills, is surely not the high aim of church life, however much good may be done incidentally as a by-product. The end of church work is not merely to keep a church alive. Salvation, comfort, service, uplift should not be by-products of church activity, but the real thing; not something to be accomplished incidentally, but the real purpose to be achieved. Because of our great desire to have something to tabulate, we have counted noses and counted dollars and to the church able to count the most we have accorded greatest honor, forgetting that the real end of the church's work is something most difficult to tabulate. The bookkeepers of heaven may be able to record it and reduce it to statistics, but the bookkeepers of earth, unable to

itemize spiritual results, must content themselves with making record of material growth. Who of us have not been guilty of being quite content with good audiences and good offerings and a number of additions? And we have spoken of them as "additions," meaning a greater attendance and a greater financial support. *Additions*—the mere word shows that we have been more concerned with the tangible, statistical strength of the church than we were with the spiritual results achieved in the hearts of those added.

Missionaries come more nearly to the real heart of success in church work, and they have been known to hold back those pressing to be counted, to counsel more study of the demands of the gospel, more heart searching. They have been known to work with one or two individuals through a period of years and count those years fruitful when at last they were convinced that these individuals were ready to surrender their lives wholly to Jesus and understood the demands of the Kingdom. What a contrast to our method of procedure!

"WORKING TO KEEP OUR SALARIES COMING"

Not long ago I had a heart to heart talk with a preacher friend who loves reality above all else, and this he spit out at me like the firing of a Browning machine gun: "What are we working for? We're working for an institution, for the church, to make ourselves solid in a church, to build up a church, to finance a church. We are working to keep our salaries coming and the janitor paid and the building heated and lighted, to keep an audience and a growing following that the church we serve may get bigger and bigger or at least keep going. What we need to learn is that the church will take care of itself if we'll get big enough to work for people, for the community, for Tom Jones and Bill Smith and the factory down the street, for the hungry and the sinner, for the city and the police force and the social conditions round about us." Such the explosion of my friend. I fully agreed. But being driven by the force of habit I went out from such a conversation to superintend the scattering of some literature through my community advertising rally day in our Bible school, when we wanted more than seven hundred in attendance and intimating that every one would be a slacker who did not respond to help the church out in this undertaking, not neglecting to mention that a special offering would be taken!

Now, the point I am trying to reach is this. In my humble opinion, we will be approaching success in church work when as pastors and workers we wrench ourselves loose from the notion that we are working for the success and perpetuation of an institution and catch the spirit of the Master in *working for people, helping people, saving people.* When we learn to serve the community, to do good, to create wholesome social conditions, to create uplifting ideals and bring help and joy and hope to struggling souls, to work at the building of character and do it unselfishly without any thought of strengthening an institution; when the burden of our work is not to get people to do something for the church but to get the church to do something for people, then we will be reaching after the real end to be attained.

THE SELFISH APPEAL IN CHURCHES

A church can become selfish. What is the appeal that most churches make? Is it not: Come, do something for the church; come, help the church out; you ought to do something for the church and give the church your support? How seldom do we hear churches asking: What can we do for you? Can't we help make your life a little brighter? Can't we minister to your home and to your neighborhood? Why do so many people of the world, working people, struggling sons and daughters of oppressive social conditions, speak so reverently of Jesus and with such contempt for His church? There ought to be some suggestion in this that the point of our emphasis in church activities has been turned selfishly inward rather than unselfishly outward. We need to study anew the saying of Jesus, "I came into the world to minister, not to be ministered unto." The church needs to read again His declaration, "He that seeks to save his life shall lose it and he that loses his life for my sake shall find it."

It will be understood that I have not been speaking lightly of attendance at church services. We can do nothing without a congregation, without a constituency. We must get at people with the gospel and nothing can take the place of the assembly for worship, inspiration and instruction. Our churches ought to be filled. Our church buildings do not have auditoriums too large, but audiences too small. And I have not meant to speak disparagingly of the offering, our gift of means. Our giving is the disgrace of Christendom. The church's work ought to be supported with the same generosity with which men support their governments in a crisis. But I have the feeling that we have worked so much to get an attendance and an offering, forgetting the real end to be achieved, that we have created the impression that the church is to be served and not serve. I have the feeling that if we would throw our efforts to the real end for which the church exists, these things which have been so much a problem would no longer be a problem. Our church buildings would be crowded and our treasuries full. The pastor, who leads his people in ministering to the community in a large hearted, unselfish way, will not have to go shouting up and

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The Breaking Day

THROUGH the harsh noises of our day
A low sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.

That song of Love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse!

JOHN G. WHITTIER, in "The Chapel of the Hermits."

down the streets with scare heads for sermon titles, like some barker at a side show, to get an audience, and will find it unnecessary to resort to cunning and crafty devices to finance the needs of church life.

THE CHURCH'S REAL PROGRAM

Christ declared his mission to be "to seek and save the lost." The church can have no other program. The end we seek is there declared. Success in church work is achieving such a result. But we must have Christ's conception of salvation, and that for most of us, perhaps, will be to change and enlarge the small and narrow conceptions we have had. I go back to the question asked a while ago. When is a man saved? Is a man saved so long as he at heart is selfish? Is a man saved in whose soul has never been developed the social conscience? Is a man saved who has not caught the broad sweep of the program of Jesus, who does not feel the burden of a world lost and in evil, who is not stirred by the missionary appeal? Is a man saved who has never felt the great compulsion to serve? Is a man saved who is content to point dogmatically to his obedience to the forms of the gospel and then rest at ease amid social conditions that make it easier for men to sin than be good? Might not a whole church be unsaved—a large congregation—officials and workers and members and hangers on—because they were selfish and self-centered and untouched by a world in need of a message and a vision, in need of food and kindness and brotherliness? Someone has written a book entitled, "What Must the Church Do to Be Saved?" The title is enough for much meditation. The author has done us a service to word such a question and put it to a complacent and self-satisfied church.

If we are to face this new day and justify our work we must first of all get the viewpoint, the conception, the mind of the Master. The world is ready for leadership today, but it must be a leadership with a large program. Bible classes must do more these days than count the attendance and parade the streets. Churches must ask not merely, have we an audience, have we a constituency of people? but, what are we going to do with them, in them, for them and through them? The keywords are *reality* and *service*. Let us get the viewpoint, the outlook, and the means will take care of themselves. We are resourceful of means. We are rich in devices. But we have been so narrow in conception, so poor and impoverished in vision.

WHAT IS "THE WHOLE GOSPEL"?

If ever there was a whole gospel needed in preaching and practice, it is needed today. We see now that having shouted loud and long for a whole gospel we have preached and practiced a gospel emasculated and shorn of its beauty and strength. We have taught people how to become Christians and have then allowed our message to falter, and so our churches are filled with people who have become Christians but who have not lived as Christians, worked as Christians or served as Christians. Success in church work in this new day can be no other than leading a consecrated people out into larger service that shall touch the whole community, and gaining strength by such contact shall reach out to a world in need, touching hands and hearts with all consecrated, Christ-minded people everywhere, adding strength to strength, fellowship to fellowship, means to means until the hungry are fed, the impoverished made comfortable, the ignorant taught, the world saved.

"Where the Scriptures Speak We Speak"

By Joseph D. Armistead

ONE of the oldest principles among our people is thus expressed: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." This has been understood to mean that the commands of Scripture are to be taught and practiced without modification, and that no other demands are to be made upon our brethren than those enjoined by the Scriptures.

This rule applied would help to clarify the confusion that exists among us today. Our brethren have faithfully followed this principle in the discharge of their ministerial functions. It was followed in the adoption of the constitution and by-laws of the Transylvania College of the Bible, when the only qualification required of a teacher was that he be a member in good standing of one of our churches. We transgress the liberty of our brotherhood when we try to demand more.

The fundamental facts and faith held by our people are loyally held by the faculty of the College, and ardently advocated by the administration. Their declarations which have been given the brotherhood so simply and positively ought to satisfy every reasonable mind.

Aside from these fundamentals, there are constantly changing interpretations and applications of the Scriptures. On this point the trustees of the College of the Bible declared themselves as follows: "The Board further believes that it is impossible to have agreement among the members of the faculty on all points relating to the interpretation and application of the Scriptures, nor is it important that there should be such agreement." It was stated at the time this resolution was passed, "We all agree to that."

The Scriptures have had a message for every age. Herein lies the marvelous hold of the Bible upon the world. This age has its needs as truly met in the Word of God as any other age; and the Scriptures have a message for us as well as for our ancestors. The failure to perceive and apply this message will result in immeasurable loss both to the world and to the church. The chief business of the church today is to find and apply that message.

The glory of our brotherhood is its lack of a creed that prevents our growing with the "brave new world." The grandest era in the world's history has dawned. God grant that our people may rise with youthful vigor, truth and courage to meet its challenge. Let us not "quench the Spirit." If God has taken spiritual leadership from us, then woe unto us; but if He has blessed us with spiritual men of vision and courage, then let us praise His holy name.

Cynthiana, Ky.

A Poem and Two Stories About It

TWENTY-TWO years ago, a young girl, named Amy Judd, went out as a missionary from Liverpool, England, to the Congo, and there lived and died.

She had just obtained a furlough and was to start in forty-eight hours from the Congo for Liverpool where she was to take up her abode, during her holidays. Her baggage had been put on board the steamer at the Congo, but the night before she was stricken with Congo fever and in a few hours died. Her baggage came to Liverpool and was brought according to the directions upon it, to the house where she was to stay, but no Amy Judd. It was not until a few days afterward that word came of her death. In her trunk was found her Bible which had been damaged by the waters of the Congo into which, unfortunately, the trunk had fallen. On the inside of the cover, drawn in most beautiful characters, engraved in different colored inks, was George MacDonald's poem, which begins:

"I said: 'Let me walk in the fields;'
He said: 'No, walk in the town.'"

The natives of the Congo River are said to have adored Miss Judd; her consecration, her purity of life and her personal love for them made her life a queen among them.

That is one story; here is the other:

A Chicago minister, a Mr. Shields, tells of an able clergyman who had lived in one of the most beautiful parts of Scotland, from which he moved to one of the congested districts in Glasgow. When Mr. Shields inquired as to the reason for the change the minister repeated the beautiful poem, "Obedience."

And here is the poem:

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield:
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

THE DAILY ALTAR

ENTHUSIASTICALLY RECEIVED

The Christian Century Press has never published a book which has met with so universally cordial a reception as **The Daily Altar,** which came from the press but a month ago. The following are just a few of the enthusiastic words of approval that have been coming in concerning the book:

From Dr. Peter Ainslie, Baltimore: The Daily Altar is a beautiful little book. I am greatly pleased that you have brought out such a valuable contribution to the devotional life. Its fine mechanical get-up is in full keeping with the splendid material on its pages.

From Dr. E. L. Powell, Louisville, Ky.: It is an elegant little volume. The editors have done a very beautiful and helpful piece of work.

From H. J. Loken, Liberty, Mo.: It is a beauty both in design and workmanship, in content and material. This is a worthy task for The Christian Century Press to undertake.

From B. Clifford Hendricks, of the Nebraska State Normal School, Lincoln, Neb.: We are delighted with The Daily Altar. The editors have certainly done a great service toward spiritualizing home worship by putting forth this volume.

Hundreds of families have started the new year with The Daily Altar as a daily companion. It is not too late for your "circle" to join this movement for the promotion of the devotional life. Send for your copy without delay.

Price, $2.00. In lots of six, $10.00

Postage, 8 to 16 cents for each copy

The Christian Century Press

700 East 40th Street, Chicago

The Daily Alt

Edited by HERBERT LOCKWOOD WILL

WHY THIS BOOK?

ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

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A Manual of Private Devotion and Family Worship

T and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week *THE DAILY ALTAR*

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

✚

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm* 104:22.

✚

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✚

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

[185]

700 East 40th Street, CHICAGO

The Moral Aftermath of War—III.

Christian Morals and the Times

WE HAVE talked much of recent years about "the rediscovery of Christ." Like archeologists digging into the debris of ages to discover precious things that existed as part and parcel of life thousands of years ago, we have been delving under the accumulated traditions and theologies of ages to rediscover the primitive Christian teaching. And we find our historical traditions and creedal interpretations of Jesus and his ethics to be about as much like that which he really was and said as the archeologists find the older histories to be adequate accounts of rediscovered ancient civilizations. This is not all because we do actually rediscover things the fathers did not know, though that happens, but because in the process of reassessment we discover new meanings in the Gospels. To effect rediscovery we cut loose from the traditional and the act of cutting loose opens our own minds for reinterpretation. Thus the critical rediscoveries are very often the least of the findings; the reinterpretation of his life and teaching into terms of our own modern living is the greater contribution. Such a book as Rauschenbusch's "Theology for the Social Gospel" is quite as notable a piece of scholarship as any of the critical works on textual criticism and immensely more fertile in constructive suggestion for the actual living and practicing of Christianity in our age.

Every age claims Jesus and selects from his teaching those elements that answer to its queries and supplies its wants, but none exhausts his principles. Just so does every cult and theory seek his words as proof texts, if indeed it did not proceed from a reading of his words by some particular interest of the individual or the times. Thus in both the time and the cult there is a Christian half-truth that bears it up and gives it vigor. The cult is all too liable to deny all other truth and thus becomes a half-lie as well and the age is all too liable to pronounce its interpretation as final and deny to changing ages the right to make an appeal on its own behalf and to readjust to meet its own necessities.

The war has brought us to full consciousness of a new age. It did not create that age but was the birth pangs that brought it into full consciousness. The new age had been gestating ever since the modern discovery of the social conscience. Many were aware of its coming, but the world at large was not conscious of its meaning. All the powers of medievalism and autocracy in Germany gathered forces to stay its birth. But it is born after much blood and travail, and the humblest of men is now aware that he is living under a new conscience.

* * *

The Principle and the Practice

Principles like those of Jesus, which are so fundamental that they become the guiding stars of many ages and peoples, cannot be literally lived this side of Heaven. Jesus himself said they were like unto leaven which would gradually leaven the loaf. The Christian ethic is thus never the full and literal teaching of Christ; it is that life we try to live and that theory of life by which we seek to live at any time and place. A "Christian civilization" is that state of society in which there is an honest effort to adjust the conditions of living to the ideals of Christ, and it must progress with ever widening horizons and ever deepening intensities as men pragmatically live out what they know of his ideals.

When President Wilson announced the famous fourteen principles his critics began to shout, "What does he mean?" and cheap and captious politicians, together with able partisans and opponents, began to demand that he state just exactly what the applications should be. Senator Reed still talks about a league of nations that no responsible statesman advocates, even though he advocates a league. Winston Churchill took the hustings as soon as the phrase "freedom of the seas" was accepted as embodying a principle and announced that Britannia would rule the waves let come who would to the peace conference. Clemenceau declares France will accept the principle of "no conquest," but will insist on herself fixing the boundaries of Alsace-Lorraine, and back of him are imperialists demanding German territory that never was French. This illustrates well how men may agree on principles but differ on practice under those principles. Wilson may be able to announce the principles, because he and his nation are aloof from the actual difficulties of European differences of opinion, national frictions and historic antipathies. By the same sign he may be unable to dictate the adjustments of those principles to practice in the seething European state. This he seems to recognize and will probably not sit in the actual peace conference at all but insist upon his function as interpreter of the principles and arbiter only in their application, while the statesmen who deal with actual European politics make the adjustments that are made necessary by their historic and contemporaneous conditions.

A league of nations principle may well mean the adoption of only an elemental judicial body or a simple continuance of the present peace conference and its gradual evolution into a world federation. The "freedom of the seas" may well mean that Britain will maintain rulership of the waves under certain international agreements until an international naval police can be evolved. Government by the consent of the governed can mean nothing else in Europe, with its overlapping populations on many borderlands, than an approximation of the democratic principle as over against the old autocratic practice. "No indemnities" requires elastic adjustment in practice. Had President Wilson said literally what he "meant" by these principles he would have assumed the role of dictator to the world and the very men who gladly accepted the principles as a new magna charta for international affairs would have repudiated him; in other words, he might desire a certain idealistic application for them for which Europe is not ready and for which he could secure the support of no responsible European statesman, yet these same leaders over there may accept the principles and begin a rebuilding of Europe upon them.

* * *

The Church and Christian Principles

It is the prime business of the church to create the conscience for civilization. To create a Christian conscience for civilization it must ever hold up the principles taught by Christ. That is the unique and distinctive mission of the pulpit. But our modern pulpit has been so much concerned with personal morals, the salvation of the individual, the concerns of the local church, the business of the denomination that it has hitherto given little attention to the great business of creating a conscience for society or making citizens of the world out of the men in its pews. Because the government is coercive and the church voluntary it is easy for the pulpit to become the factotum of national cults and authorities. This is always true where there is a state church, and where there is not, the separation of church and state leads men in the pew to decry mixing into affairs of state. But if the pulpit does not give a political conscience, from whence is it to come? If the preacher has nothing to say about international comity, how is morals to create it, and it is essentially a moral question. The church has only in recent years discovered the Kingdom of God as an ultimate state of society. Think of what a century's preaching in the universal church on that theme might have done to make an end of war.

There are grave moral principles involved in the present situation. The question at Versailles is, shall the world go

on in the old immoral international life, shall it make slight modifications of it in half faith or shall it boldly launch on a new era of moral internationalism? The future of the world depends quite as much upon the moral attitude of the Allied peoples toward the German people as upon the peace conference. We have beaten them—shall we go on beating them? Shall we practice an eye for an eye or the Christian principle of returning good for evil? Shall we degrade our own civilized conscience by treating them as we think they would have treated us had they won? Shall we sink to the horrible level of the "hymn of hate" business? War looses all such passions in men and it is only human for those who have suffered the horrors of schrecklichkeit to demand vengeance, but the very test of our Christianity is in whether we will sympathize with the spirit of vengeance because we sympathize with the victims of atrocity. The miseries of war argue for retaliation and under the principle of retaliation Germany would be due for dire punishment. But we entered the war protesting against such things and to deliver the world from their recurrence. What a tragedy if we sink to the use of the very thing we have sacrificed to exterminate from among mankind!

This was a war to end war, but there are forces clamoring for recognition today that would so use the terms "vindication," "security," "justice" and "reparation" as to insure more war. If we are to live henceforth on higher levels, we must forego all vindication of the vindictive kind and make our sacrifice vicarious for the future of the sinner as well as the sinned against. Our greatest security is a future without revenge in German minds. Reparation must not forget the part all European nations had in that red history that reached its denouement in this last and most terrible of a long list of imperialistic wars in Europe and be satisfied with a reparation of those things done contrary to the laws of war and of humanity at war. Justice must not err on the side of vengeance any more than on the side of mercy. It cannot assess the cost up to the victims in France even though the innocent in Germany have to pay, but if it punishes the masses of Germany for the crimes, as such, of the war-lords they have repudiated, it will not serve well the ends of justice for the future. Here are great Christian principles for the pulpit to be preaching right now for the success of those who would make a peace, for the future depends upon the backing public opinion gives them at Versailles. Woodrow Wilson's great accomplishments in Europe will be history when the formal conference meets, because he has crystallized the sentiments of the masses on the side of democracy and a moral peace.

* * *

The Church and Practice

It is easy to preach a detached religion. We have done too much of it. "Great" doctrines of the church we called them and insisted upon sounding them out after they should have given way to greater doctrines. Sublime and poetic things that did not clutch into the gears of our age have been common pulpit properties. Rhetorical eloquence that bought no bread for any poor soul but that of the preacher's family has been well paid for by rich men and those who aspired to be rich. The result is that poor men have all too much turned from the church that was charged with ministering to the "least of these" and taken up with materialistic socialism with its offer of real bread and better wages and a share in the common prosperity. We have been all too chary in the pulpit of talking about politics and business and capital and labor and international relations. The result is that no one takes the church very seriously upon such questions when they become imminent and threaten the peace of mankind. Then we have become divided into sections over these doctrinal and creedal and ecclesiastical things that mean little to Christianization of society and the world and now, when the world faces the most terrible moral crisis in its history, we are, as churches, not even able to enter the army camps and we have no voice on the questions of international relationships. The free and unfettered mind of the church should be influential at Versailles. Christianity will be potent there in certain of the great minds that will officially represent the nations, but there should be a voice also for Christianity as such. May we not hope that one of the great boons to mankind that will come out of this war will be a purging of sectarianism and creedalism and ecclesiasticism and all that detachment in religion that has made for inocuousness in the ability of the living church to create a conscience for mankind in this very present world.

ALVA W. TAYLOR.

The moment that the face is turned away from the dead past, and looks toward the living future, a new power comes. Hope is awake, and hope is infinite.—*Phillips Brooks.*

The grand essentials of happiness are, something to do, something to love, and something to hope for.—*Thomas Chalmers.*

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Books

A Protest Against the Proposed "Protestant"

I HAVE just finished reading Dr. B. A. Jenkins' book, "The Protestant." It is a fresh, noisy, breezy and brilliant recital of the time-worn and thread-bare criticisms of the church with suggestions here and there of the possible way out of the difficulties. It is well worth reading. One lays down the book with the thought: "Well, things are bad enough with the church anyway, but not so bad as here represented."

In raising the question of what is the matter with the churches, Dr. Jenkins at the same time raises the question in the mind of the reader as to what is the matter with the author. A paragraph from Harry Emerson Fosdick on the present world situation is illuminating in the interpretation of the message of this book. He says: "One natural consequence of the reaction of the war is a lavish accusation of failure against the ideal agencies on which men had counted to improve the world. As in nervous prostration a man becomes most fretful against those who in normal health he loves best, so many people, in the collapse of nerve which the war has caused, bring the accusation of futility against the best-loved of their faiths. What most we had relied upon, seeeing that it has not saved us from the very evil whose purpose it was to cure, we now in exasperated disillusionment throw upon the scrap-heap." This is the psychology of the situation which accounts for the rough handling the author gives his alma mater, his fathers in the faith and the brotherhood with which he is affiliated. The stress, strain and shell-shock of the battle-front in Europe have evidently gotten upon his nerves, and the fog and smoke of the Mississippi valley have clouded his vision to the real virility of the great body of his fellow ministers and to the real worth of the majority of the religious institutions of our country.

Apparently to him there are "but one or two" truly religious papers in the land, no Bible college worth "shucks," and most of the preachers are effeminite time servers, afraid of losing their jobs. Things generally have gone to the devil, except for the fact that there is really no devil to go to. And there are only a few of us left with vision and courage, and we are not equal to the task; so we must call for a great Protestant to come to overturn and reconstruct, to destroy and rebuild. There was a prophet of old, who was thus overtaken with "a fit of the blues" and who after the earthquake, the whirlwind and the fire learned through "the still small voice" that there were yet "seven thousand in Israel who had not bowed the knee to Baal."

It seems strange to one living in Montana to hear a man in Missouri speak of "living out West." To be in the midst of things in the coming years and to influence the coming millions who are already gathering about the shores of the Pacific, which will be the future's great sea of commerce and trade, the needed Protestant should establish himself "out where the West begins." Viewing things through the pure air and from the lofty altitude of the Rocky Mountains, he will be able to discern clearly the seat and source of authority in religion, and will not be compelled to "wriggle along" like an "anarchist" or a "Bolshevist" in the religious world "without the said authority." (See chapter on Bibliolatry.) And he will find the seat of authority in religion neither in the church nor in the Bible, but in the nature and character of God and of Christ, to whom has been given all authority, and of whose nature and character the great Protestant himself must partake, if he would speak authoritatively. If without conscious authority, he had better not come.

This proposed Protestant must also see clearly and recognize to the fullest extent the strength and worth of the churches as they now are, as well as their mistakes and failures, if he may hope that his message shall be heard and heeded. The chapter on "Uncle Sam to the Churches" needs to be revised, or another chapter added, entitled, "The Churches to Uncle Sam." Because, as never before in history, the government has looked to the churches for support in the war, and has not been disappointed. The despised churches have produced both the men in leadership and the morale in the ranks of the army, which have won the victory in this great struggle for freedom. Field Marshal Foch, Generals Haig, Pershing and Bliss, together with President Wilson, Premier Lloyd George, Secretary Daniels, Garfield and Hoover, and we know not how many other leaders, are sons of the churches, gifts of the churches to the cause of democracy and humanity. Only the churches could have produced such men and inspired them with such lofty conceptions of statesmanship for the world. Dr. Jenkins says he knows that the Y. M. C. A. and the Red Cross are supported by the churches. But the churches have not only supported the Y. M. C. A., the Knights of Columbus, the Red Cross and the chaplains, but the churches have produced them, they are children of the churches, they *are* the churches serving in these capacities.

Northwithstanding its weaknesses, divisions and inconsistencies, yet in its ministry through the centuries the church, more than any other institution, and more than all other instituions, combined, has been, and is the mother of justice, mercy, freedom, democracy and peace among men, and never before exerted such a mighty influence for human welfare as at this very hour.

This vision and consciousness of victory and achievement is just as necessary as the sense of failure on the part of those who would reform the church, and make it that glorious church which God intends it shall be in the world.

A. L. CHAPMAN.

Bozeman, Montana.

* * *

A Layman on "The Protestant"

PERHAPS you will pardon an added word from a layman on Doctor Jenkins' book, "The Protestant." The writer was born and brought up among "our people" and he has all his life felt himself to be somewhat conservative, and yet, like Topsy, he must confess that he has "growed."

The opening chapter of the book was rather an offense because of its apparent slanginess, but as the reading of the book progressed, the writer was impressed that Dr. Jenkins had a message and a serious one. I do not think he trifles with sacred things, or that he deals with them flippantly, or with want of seriousness. He appears to be intolerant of many things which are no doubt taken seriously by some people, but which are considered trifling by people of some degree of information and intelligence. I do not think that I overstate the matter when I say that there must be a re-interpretation of religion in order to hold the faith and support of thinking people. Many things which were once thought to be important and necessary, appear to such people to be of little if any consequence. It is my judgment, that the people who believe every word in the old book to be the very word of God from "kiver to kiver" are few and are mostly found in the back-woods. While that is true, the Bible looked at from the standpoint of modern knowledge, criticism and life becomes more human, more vital, a more sacred thing. The traditional view of the old testament is fast becoming to thinking people absolutely impossible. The modern interpretation of religion is coming to be and will continue to be simply a thing of right living. It does not deny any revelation of God found in the Old Testament or the new, in nature or in life.

Doctor Jenkins' book is provocative of thought and is in no sense irreverent or irreligious and will do good.

JOHN B. WHITE.

Adel, Ia.

Two Newspaper Reviews

Journal and Messenger (Baptist), Dayton, O.

It seems to us that a more appropriate title would be "The Protester." The word "Protestant" has come to have a somewhat definite meaning, looking back to the protest of 1559, at Spires. It covers a good deal of human history, as well as of literature. But the author of this book is a protester—once, and always, and everywhere. There is but little that suits him in the religious life of individuals, or of nations. There are a good many true things said; but there is a much larger number of false things, or perverted and abused truths. It may be accepted as true that there is no perfection in individual or church, in this country or in the world; but this protester has lighted upon little that meets his approbation, whether in his own sect (Disciples) or any other. However, not a few nominal Christians will enjoy reading it. They will be confirmed in views which before they could hardly define.

Kansas City Star.

"The Protestant," by Dr. Burris A. Jenkins, is prompted by the author's close-up view of men of all faiths assembled in battle line for a common cause. He is convinced that the churches, as truly as governments, must take into account this forward-looking attitude in the minds of men. It makes ripe an opportunity for the disappearance of sects and denominations and for the church to embrace all humanity without differences of creed. "Now the world has grown suddenly small. * * * When we begin to think in world terms, then world results, world relations, world constructions will commence. Now is the time."

The liberal tone of this entertaining volume instantly recommends itself to any reader. While it is first of all a challenge to the church to rise to its duty, bubbling jokes and much sly fun-making relieve the book of all pedantry and gives the reader the impression that after all the church and the world are fast becoming friends.

CORRESPONDENCE

Democratic Management For Church

EDITORS THE CHRISTIAN CENTURY:

I HAVE just had handed to me, a copy of your paper, dated December 5, 1918. I have read the article of Orvis F. Jordan, on the subject, "What Shall the Church Do to be Saved?"

I believe I agree with him in the main, but he does not tell us how we are to arrive. Or, how we are to start in the work that he suggests. If I disagree with him at all, it is in this: that he seems to consider the pulpit as too important a part of the church.

I believe the church must become more democratic in management; we should have monthly, possibly weekly, meetings of the congregation for discussion of community problems and of church problems; the discussion will establish truth in the minds of the people. There will be enough intelligence in the mass to take care of the ignorance and prejudice.

The preacher should not attempt to be the leader, the pioneer, but he should be on speaking terms with the pioneers. He should not announce his opinions on disputed subjects at meetings where his hearers have no opportunity to "talk back." He should be a sort of neutral on some points, because he must minister to all factions. But laymen need not take a neutral position; they may speak out. Of course they should avoid offensive personalities, and always have large Christian charity for people of different opinions. I believe preachers should be community organizers, and try to bring the communities they are employed to serve into cooperative efforts to establish the best things for the community.

The church should be a light on a hill to the community.

J. H. HENLY.

Quincy, Ill.

Wants Community Churches

Editors THE CHRISTIAN CENTURY:

THE short editorial entitled "Local Experiments in Union," in your issue of December 26, interests me. I am nearly seventy-one years of age, but I hope to see the community church movement going with a rush before I pass on. I want to throw some coal under the boilers with my own hands.

I don't want the movement lined up with the sects—our own sect or others. I want to see in the movement the old-new personal religion of Jesus, with the autocratic god of the churches eliminated.

I want to see humanity with the living God in it. The editorial which follows "The Curse of Unreality" is right to the point in this connection. Let us encourage groups to form that will be free from this "curse," and unite these groups in a separate movement that will deal honestly with human life.

Kensington, O. F. M. CUMMINGS.

National Revival Needed

Editors THE CHRISTIAN CENTURY:

NO one is immune to the feeling that something must be done to improve the general religious life of the people of this nation, as seemingly the churches all over the country are depleted in their ranks, and what is worse, often lacking in religious enthusiasm, which is the result of no definite program on the churches' part. In the face of this condition the old-time revivalist is awakening and urging the

Not a Sleepy Lesson In It!

That's the Fact Concerning—

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Most lesson quarterlies are made up largely of reprint matter from commentaries and quarterlies of twenty-five years ago. Much of this material is unimportant and uninteresting, and is therefore an imposition on the busy Bible student of these hurried days. The **20th Century Quarterly** is not only informational; it is also attractive and intensely interesting. It will keep your class of men, women or young people awake.

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people toward big revivals of the camp meeting type; the ministers, as they think of past experience, hesitate, but see no way to avoid them.

To those who have studied the situation the real need is not a tabernacle meeting, but a federated campaign by all denominations in an extensive as well as intensive advertising campaign. Let the churches call it a revival, but let each man do his own preaching. The country could be set on fire for religion by a campaign of national denominations. Many communities have already united on such a plan to begin February 1 and close Easter, with each church holding services every night during the week before Easter.

This way it will cost less to the churches and whole pages of advertising can be bought in local papers; street cars can be posted, letters written, etc. Why can't the whole country be aroused through our papers to such a plan, and thus in this coming spring time instead of dead churches let us find ourselves parts of living ones. Read Toledo's success in the November 30 issue of "The Independent," if you doubt the practicability of advertising unitedly. Let us have united action, else the after-war depression will sweep us into gross materialism and internal strife. Now is the time to construct and not to reconstruct the old out-of-date ways and plans of church procedure.

Waukegan, Ill. SETH W. SLAUGHTER.

Catholic Priest Writes on Unity

Editors THE CHRISTIAN CENTURY:

The last issue of "the Christian Union Quarterly" (Baltimore), in a quotation from your paper, informs its readers that several churches are on the point of becoming one. Be it so. But will that incident make of all Christians one fold and one Shepherd? That is God's will. Humanity is one, and it should have but one way of worshipping and serving God the Creator and Redeemer. There are seven hundred sects with us in these United States. All cannot be pleasing to the One God. The main issue is to get the true connection with God.

Denton, Texas. R. VERMONT. (Catholic Priest.)

The Sunday School

Are You Worthy?*

THE golden text is this case is golden; it touches the point. 1 Cor. 5:7: "For our passover also hath been sacrificed, even Christ." How often we have heard it said that Christ died for us! How often men have glibly spoken of "Christ and him crucified"! No man has a right to utter those words until he has suffered for the cause. No man has a right to use those words as a shibboleth for his particular party; one must be worthy—or silent. Christ did die for us and by his dying he challenged the heroic in all of us. No conception of the atonement can be correct which blandly permits our Lord to do all the suffering in all the ages. Between us and the frightful hordes of Huns were the khaki-clad sons of Freedom; they have died for us and, in all seriousness, we must ask ourselves, "Are we worth dying for?" Not if we shirk at any point. Into every life this idea must now be burned: life must be given to great causes; life must be given to our government; life must be given to our church. How can any Christian any longer content himself with the easy-going life of yesterday? How can he any longer shift to other shoulders his share of the load? How can he any longer require his minister, his teacher, his superintendent, his brother to do the work that rightly and justly belongs to him? The power of America today lies in the fact that, having purged away all hyphenates, all spies, all loafers, all divisions, the whole nation, solidly, is behind our government with man-power, energy and money. Denial is well known now by all of us and in proportion as it is well-known are we worthy the sacrifice of our glorious boys in France and Flanders. It remains to be seen whether we may now have a united church, solidly backing the program of Christ to the point of eternal sacrifice. Is the world wiser than the children of light? Is our cause second-rate? By the power of Christ's death must we awake to our opportunity in these days when so much of evil is being overthrown and when we may win such vast territories for our Master.

Today we have waged war to end war; today we see the crumbling of the strongholds of liquor; today we see the false lines of social stratification fading out; today we see age-long sins trembling in fear of the white and righteous wrath of noble men and women. What an hour! The evening paper tells of the death of a fellow minister, my neighbor, only thirty-eight, a wonderful man. How tragic it is! He is snatched away from this marvelous field of action which the church must enter in the coming decade. While life lasts, be it long or short, let us hurl ourselves sacrificially into the remaking of the race. Let us love, toil, sympathize, help as never before. Let us be worthy companions of the men who face death for great causes.

Is it right to profit by the sacrifice of another? This raises a very important ethical point. Is it right for parents to sacrifice for a child? It is a common story—the self-denying care of the mother that the child may live, the sacrifice of the father that the child may be educated. Years upon years of gracious denial, and I ask if that is ethical. It all depends upon how the child regards and profits by it. Nothing can change the value to the parents; they deserve great credit, but the value to the child depends upon how he uses the results of that sacrifice. If he becomes a noble man, doing bravely his full share of the world's work; carrying his full load of the world's burden, following in the footsteps of his parents—then the sacrifice of his parents, which made him, is rightly used. But if he should become a loafer, a shirker, a soft and flabby member of society, then he is unworthy of the suffering of his parents.

Equally true is our attitude toward the suffering of Jesus. Only as it challenges us to sacrificial living is it ethical so far as we are concerned. Jesus, himself, was made perfect through suffering, but we may so carefully avoid suffering ourselves as to bring to naught his sacrifice. To live by the pain of working men and women, to live by the toil of parents, to live because soldiers have died that we might live, and not to be worthy ourselves, is the most dangerous sin. Work and pray to be worthy.

JOHN R. EWERS.

*Lesson for January 19. Scripture, Ex. 12:1-14.

They Like The "Century"

The "Century" is the best religious paper in the world of its size. The quality of material used is unequaled.

J. J. HALEY.

Santa Cruz, Cal.

THE CHRISTIAN CENTURY comes to my desk each week as a welcome visitor and keeps me fresh for my work. I appreciate especially Mr. Ewers' talks on the Sunday school lessons.

GEORGE A. REINHARDT.

Washburn, Ill.

Your publication is increasingly valuable to me. I don believe a lot of things you say, but the magazine is alway like a mountain wind across my field of thought. I am bette for reading it.

FRANK E. JAYNES.

Wabash, Ind.

Your paper has been coming into my home for some tin and I have found it alive to every great issue.

SETH W. SLAUGHTER.

Waukegan, Ill.

The Larger Christian World

A Department of Interdenominational Acquaintance

The Y. M. C. A. Meets Criticism

THE criticisms of the Y. M. C. A. going over the country have come to the ears of most of our citizens by this time. Dr. John R. Mott has ordered the most searching investigation and has made a report to the public which bears on its face the evidence of sincerity and good purpose. He admits that mistakes have been made by the Y. M. C. A. as they have been made by the government, but the constant government supervision of the work of the organization makes possible a reliable statement of just what these mistakes have been. Some irresponsible friends of rival organizations have doubtless been greatly interested in propaganda against the Y. M. C. A. Dr. Mott's report admits the Y. M. C. A. has done nothing for the wounded and the sick, on account of an agreement with the Red Cross. The charge of profiteering is indignantly denied, and the origin of these stories explained. The Y. M. C. A. counted freight costs into its expenses, which the government canteens did not do. Once the government sent some tobacco to be sold in huts which had been intended to be given away to the soldiers. This was due to clerical error, but the Y. M. C. A. promptly replaced this tobacco to the soldiers from its own stores. The organization was criticized for not giving away more things. It gave away things besides writing supplies and the use of the huts, but these matters are now regulated by the government and made uniform for the organizations. The government has not encouraged indiscriminate charity to soldiers. The secretaries have been criticised for being too pious, as lacking religion, as being too brusque, etc. These charges neutralize each other, though it is clear that secretaries working eighteen hours a day may not have served always in a perfect manner. Those clearly incompetent were returned to this country. The charge that the Y. M. C. A. was indiscriminate in the selection of men is easily met by observing the kinds of recommendation a man must have to be employed. Yet the organization was imposed on in some instances. No draft age men were used in France except those physically incapacitated to be soldiers. Just now the most heated criticism is with reference to the men who were appointed for service and will not get to go abroad, owing to the abrupt ending of the war. Nine of the "Y" workers have been killed by shell-fire, twenty-nine have been seriously gassed or wounded, thirty-one have died in the service as a result of exposure and overwork and ten have been cited for bravery or decorated.

Railway Half-Fare for Clergy Back Again

The United States Railway Administration has announced a return of the half-fare for ministers and other religious workers on the railways. It is now many years since these privileges were granted and the action of the administration comes as a great surprise. Eben E. MacLeod is the agent in the middle west for granting credentials, with an office in Transportation building, Chicago. The passes to bishops and secretaries will be continued.

Episcopalian Statistics Not Encouraging

The statistics for the Protestant Episcopal church just issued are for an eight month period, as these Episcopalians are changing their calendar year to end January first. During this eight months there was a gain in the number of clergy of 44. In most other particulars a loss is indicated. In the number of parishes and missions there is a loss of 50. The membership loss in the churches is 11,643. There is a loss in Sunday-school teachers of 4,510 and of Sunday-school pupils of 31,619. The loss in financial receipts and in membership may perhaps be explained by the eight month year, as confirmations in this denomination are mostly in the spring and many large gifts are made at the Easter season. This denomination has accurate statistics and has the satisfaction of knowing the worst about its situation. The reports from the other denominations for the war year will be awaited with interest. The evidence of a revival of religion born out of the war is rather scanty at present.

Will Spend Money on Reconstruction

At the annual session of the Board of Missions of the Methodist Episcopal Church five million dollars was voted for reconstruction work following the war. Bishop W. F. Anderson and Dr. E. M. Tipple, president of the American College at Rome, were appointed to go across the seas and supervise the work. Part of the money will be used for scholarship in Methodist colleges for soldiers and part of it for feeding Methodist families whose bread winner was killed in the war. In the devastated areas of Europe the Methodists will establish orphanages, relief depots and model farms. The income of the Methodist board last year was $2,300,347, the largest in its history.

Masons and Knights of Columbus

Is the war bringing a softening of the religious antagonisms of the past? The historic opposition of the Roman Catholic church to the freemasons is well known. A secular paper has the following report of the dedication of a Masonic Temple in Geneva, N. Y.: "One of the most pleasing events in connection with the exercises was the presentation, on behalf of the local lodge of the Knights of Columbus, of a beautiful silk American flag. The presentation was made on behalf of the Knights by Mayor Reuben H. Culvin, who dwelt upon the splendid feeling of fraternity and good will which always had and always would exist between the Knights of Columbus and members of the Masonic fraternity in this city. As an incident worthy of note, the mayor said that the members of the Catholic order had been deeply touched by the fine sentiments which prompted the donation of a liberal sum to their war fund by their Masonic brethren."

Two New Moderators of Scotland

The United Free Church of Scotland has chosen as moderator Dr. W. M. Macgregor. He is known as an able writer and has recently published a book called "Repentance Unto Life." The recently chosen moderator of the Establisked Kirk is Dr. W. P. Patterson. Both of these men are close students of social and economic questions. It is thought that in many ways they will be able to cooperate for greater effectiveness among the religious forces of Scotland.

Eastern School Says Students Must Know the Bible

Columbia University has established as one of its entrance tests a knowledge of the English Bible. The examination will include the epic narratives of the Old Testament, with the chief characters and incidents, the memorizing of notable passages of biblical prose and poetry, Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D. and the development of the life and institutions of the Hebrew people, the early Christian biography and books of Paul, the parables and life of Jesus, how the Bible and its different books came to be and how they have been transmitted to the present generation. Bible study in the local church takes on a new significance in view of this announcement.

ORVIS F. JORDAN.

News of the Churches

Death of Charles D. Priest, Minister and Chaplain

The Christian News, of Des Moines, reports the death of Charles D. Priest, formerly minister at Estherville, Ia., but at the time of his death serving as chaplain in France. Mr. Priest was a Drake man, having received his B. D. degree in the College of the Bible in 1917. He was a brother of Edwin Priest, also a Drake graduate and now a chaplain in the United States army. Few particulars have been received as to the tragic passing of the former Estherville pastor; about the only thing known definitely is that he died of wounds received while serving as chaplain at the front, the date of his death being October 29, 1918.

Chicago Christian Missionary Society Achieves Results

In the annual report of the Chicago Christian Missionary Society, of which Perry J. Rice is executive secretary, there are many evidences of the success that has come from the past year's efforts. The printed report is just from the press. Mr. Rice came to this work only last March, but to date has succeeded in realizing many goals, and before his coming some very important things were done, such as the raising of a budget of $3,500, with which to finance the work of the society. An outstanding event has been the federation of the California Avenue Congregational church and Monroe Street Christian; no absolutely new organization has been started. An office has been opened up in the Central Y. M. C. A. building. An emergency drive for the Men and Millions movement was carried through. A survey commission has been appointed and this is at work making surveys of several of the local church situations. Three daily vacation Bible schools were conducted for a period of three weeks during the summer. A series of Sunday school conferences, under the leadership of Garry L. Cook, was held in September. From two to three speakers weekly for the Great Lakes Naval Training Station have been provided. Mr. Rice has spoken at practically all the huts at the station, and in some of them several times. In co-operation with the Chicago Church Federation Council, of which Dr. Willet is president, a church program and calendar was arranged for the entire year, presenting an objective for each month of the year and certain suggestions for each Sunday. The society has given financial assistance to two churches and the secretary has ministered to two of them for periods of one or more months, and has spoken in many of them on Sundays and week days. Supply preachers have been provided for several churches and pastors located for periods of several months. The secretary acknowledges that this is only a year of beginnings, and urges the carrying through of the program for the year adopted at the last meeting, held at Jackson Boulevard church. The items of this program are as follows: 1. The completion of the survey which has been begun and which is progressing slowly. 2. The rehabilitation or the abandonment of the Douglas Park work. 3. The readjustment of the South Chicago work with a view to establishing a church somewhere in the general vicinity of the lot on Jeffrey, near 79th street, now owned by the South Chicago church. 4. Careful investigation of the Oak Park situation with a view of determining what should be done in that section of the city and of doing whatever is determined upon. 5. The purchase of church building sites in selected new additions where development has been arrested by reason of the war, and where there is good reason to believe the development will be somewhat rapid after the close of the war. The adoption of this program involves the raising of a budget of between six and seven thousand dollars to be distributed as follows: For executive secretary's salary, office rent, clerical help, etc., $3,500. For appropriations for the support of the workers in fields mentioned, $2,000 to $2,500. For first payments on lots, $500 to 1,000.

Dedication of the New First Church, Kansas City, Mo.

On last Sunday the fine new modern building of First church, Kansas City, Mo., which was completed last spring, was dedicated, with George L. Snively in charge of the dedication service. The dedicatory sermon was preached by a former pastor, W. F. Richardson, now of Los Angeles. The dedication vows were led by the present minister, J. E. Davis. The First church of Kansas City was organized in 1855 with Francis R. Palmer, of Independence, as pastor. In 1859 the first house of worship was erected at the northwest corner of Twelfth and Main streets. Henry H. Haley was the first pastor, serving until 1870. During the next decade the church was ministered to by several pastors of wide reputation, among whom were John W. Mountjoy, George W. Longan, Alexander Proctor and J. Z. Taylor. During the years from 1881 to 1894 the church was under the able ministry of T. P. Haley. The church at Eleventh and Locust was completed during this time and missions were started in other sections of the city. Among these missions were the West Side church, now at Twentieth and Penn; the South Prospect church, now Wabash Avenue; the South Side church, now Linwood Boulevard; Fifteenth Street church, now Forest Avenue, and the Sixth and Prospect church, now Independence Boulevard church. For years these missions were supported from the treasury of First church. Not only did she supply them with funds for their support in the years of their weakness, but she has sent to them many hundreds of her most faithful and efficient workers. In 1894 W. F. Richardson took up the work as pastor. During his pastorate over 2,300 members have been dismissed from First church, a large majority of them to the residential churches of the city. Mr. Richardson was succeeded January 1, 1917, by James E. Davis, formerly of Central church, Spokane, Wash. Forest Avenue church was founded thirty-one years ago. Its first services were conducted in a frame building at Sixteenth street and Lydia avenue. Jesse Hughes was the first pastor. Six years later A. W. Kokendoffer led the congregation in erecting a new building at Fifteenth street and Lydia avenue. In 1900 the church acquired ground and built what was known as the Forest Avenue church. Russell B. Briney had served as pastor of the church six years when it was merged with First church one year ago.

* * *

—First church, Springfield, Ill., W. F. Rothenburger, minister, gathered a Christmas offering of $470 for the war orphans on Christmas Sunday at the morning service.

—The Church at Wapello, Ill., has been remodeled at a cost of $4,000.

—The church at Villa Grove, Ill., for which the late Harold E. Monser ministered, is now being cared for by Mrs. Jessie Monser.

NEW YORK CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—Claris Yeuell, of Akron, O., received word from his son, Chaplain Gladstone H. Yeuell, of the 313th Artillery, that he was burying comrades under shell fire as the war came to its end on November 11 of last year. Mr. Yeuell says: "I would not miss what I have gone through for worlds, yet money could not hire me to go through it again if it were not absolutely necessary." Mr. Yeuell was a teacher before entering war service. His parents do not expect him home before next summer. They are not aware of his present location.

—Rev. and Mrs. J. A. Clemons, of the Charleston, Ill., church, are recovering from severe attacks of the influenza.

—J. C. Mullins, evangelist of the East Central District of Illinois, reports that the "flu" situation is much improved in the district and that the churches are getting back to normal conditions. Many are arranging for the every member canvass.

MEMORIAL CHICAGO UNITED SERVICE
Memorial (Baptists and Disciples)
First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, W. H. Main } Ministers

—More than 400 persons have been added to the membership at Tipton, Ind., during the five years' ministry of Aubrey H. Moore. There is a membership at present of 1,025, including 125 non-resident members. The population of Tipton is less than 4,500, and there are seven Protestant bodies represented there. During 1918, Mr. Moore reports, about forty persons were added to the congregation. The year's every member canvass was the best in the history of the church; over $4,400 was pledged for all purposes. Missionary pledges were increased from $400 to $1,100, and the vari-

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ous organizations of the church will raise, in addition to this, $500 for missions and benevolence.

—Sterling, Ill., church paid $800 on its building indebtedness during December. There were four additions to the congregation during that month, reports the minister there, Ralph V. Callaway.

—The only son of John L. Stine, the evangelist, and himself an evangelist, though but twenty-one years old, died on New Year's day at Arkadelphia, Ark., where he had recently entered college to prepare for the ministry.

—Thomas Penn Ullom, who is serving as associate camp religious work director at Camp Gordon, Ga., writes that he is speaking to audiences of soldiers numbering from 250 to 1,500 men, four or five evenings a week.

—Dr. Burris A. Jenkins of Kansas City, Mo., will give the closing address at the Lexington (Ky.) Congress of the Disciples, on the evening of April 24. His subject will be "The League of Nations."

BUFFALO **RICHMOND AVENUE CHURCH OF CHRIST**
Cor. Richmond and Bryant Streets
ERNEST HUNTER WRAY, Minister

—After three years of labor at Plano, Tex., John T. Bradbury has resigned there to accept the work at First church, Tyler, Tex., beginning his new service February 1. During the three years' ministry of Mr. Bradbury at Plano the church has raised more than $10,000 for improvements, including a $3,000 pipe organ. The congregation has also become a living link on the foreign field.

—E. V. Stivers is the new leader at First church, Eugene, Ore., coming there from Stockton, Cal.

—The Northwest Parliament will be held this year at Yakima, Wash., January 20-23. B. A. Abbott, of the Christian-Evangelist, will be the leading speaker. R. H. Thrapp, of Seattle, First church, is chairman of the program committee.

—The death is reported of John S. Kinkaid, a pioneer Disciple preacher in the far west for many years. He was born in Indiana in 1832. His death occurred at the home of his son, near Kennewick, Wash.

—G. A. Cheney, of New York state, is now with the church at Aberdeen, Wash.

—A Sunday school Institute of Methods will be held January 13-17 at Richmond Avenue church, Buffalo, N. Y., under the direction of the state department of church schools. E. W. Allen will have charge, and among the lecturers programed are the following: Miss Lucy De Moss, of the Foreign Society; Miss Katherine Staub, American Society Sunday school expert; E. H. Wray, B. S. Ferrall and L. W. Harper, of the Buffalo churches; E. W. Allen, of the Auburn church; John P. Sala, secretary of the state society, and H. H. Hubbell, director of the community training school at Buffalo. Tuition and fee will be $1 for each day's sessions. An institute will be held also at Syracuse, N. Y.—at the South Salina Street church—January 20-24, with some of the lecturers present as listed above. Dr. Joseph Clark, state superintendent of the New York Sunday school association, will also be on the program.

—W. M. Mayfield, of the Roanoke church, Kansas City, Mo., who had intended entering Y. M. C. A. service in France, will not make this trip, as there is found to be need for fewer workers since the close of the war.

—This week, at First church, Charleston, Ill., is being held the East Central School of Methods. The faculty consists of Garry L. Cook, Mrs. Lida B. Pearce, Miss Cynthia P. Maus, J. C. Mullins and J. R. Golden.

—During the influenza epidemic at Salina, Kan., while the churches are closed, one of the city papers presents each Saturday evening a sermon by one of the local ministers. Arthur Dillinger, of the Christian church, had a sermon in a recent issue, the topic being "The Soul's Display Window."

—The Sunday school of First church, Mayfield, Ky.—J. J. Castleberry, minister—on December 22 gave $300 for American missions. This establishes a new record for Mayfield and is perhaps one of the largest Sunday school offerings for American missions in the brotherhood. The Mayfield organization led all the Kentucky schools in attendance two Sundays in December as it has also done frequently through the past year. The success at Mayfield is an indication of the fruitfulness of long pastorates; Mr. Castleberry has led the church there for nearly ten years.

—Edgar DeWitt Jones' New Year's sermon at First church, Bloomington, Ill., was on the topic, "Some New Year's Resolutions Bloomington Might Make and Keep."

—F. H. Shaul has accepted the work at Kinross, Ia.

—It is reported that Kirby Page, secretary to Sherwood Eddy, is now slowly recovering from a siege of eight weeks of the influenza in a Brooklyn, N. Y., hospital. Mr. Page has been in a serious condition.

—W. B. Zimmerman, who is serving as chaplain at Ft. Bliss, Tex., near El Paso, reports that the regular army needs chaplains badly. Mr. Zimmerman has spiritual charge of the 15th Division units. In addition to preaching twice on Sundays, he often speaks at the El Paso churches.

—Union Avenue church, St. Louis, Mo., presented the Children's Orphans' Home of that city with over $600 worth of gifts this Christmas—more than double the value of previous years. One class of young people brought in 360 gifts, amounting in value to $185.

TRANSYLVANIA WAR NOTES

At an impressive chapel service in old Morrison December 20, the big silken service flag of the two colleges was rededicated with 347 stars on it, five of them red, representing women in the service of the country; nine of them gold for the men who have paid the supreme sacrifice. After a devotional service and two numbers from the military band, President Crossfield gave a forceful and impassioned speech in which he reviewed the contribution Transylvania and the College of the Bible has made to the country in this war. He read the 347 names of the men and women represented by the stars. He said that this number is still far short of the actual number in service, hardly more than a fragmentary record, but that it was the best the authorities have been able to do.

In an analysis of Transylvania's contribution President Crossfield said that she had in the service one major general, George B. Duncan; one brigadier general, John S. Winn; three lieutenant colonels, seven majors, seventeen captains, thirty-five lieutenants, three ensigns, thirty chaplains, sixteen Y. M. C. A. workers, two in federal service, two with the Red Cross, and one as an interpreter.

The eighty-five men in the Transylvania S. A. T. C. unit received their discharges Friday, December 20. They had previously been well outfitted with clothing, including overcoats, which they were allowed to keep. They received a month's pay as a bonus. Colonel Lang, the commander of the Fifth district of the S. A. T. C., after an unexpected inspection, pronounced this unit the best quartered, the best drilled, and the most soldierly of his entire district. He said it would rank with the best of the whole country. Lieutenant Myers, one of the associate officers, has returned to his home at Fort Worth, Tex., and will resume his college work in Texas Christian University. Lieutenant Garrett, the personnel adjutant, will leave as soon as his discharge comes for his home at Baton Rouge, La., and will resume his college work in the University of Louisiana. Lieutenant Hansen, the commandant, is from Kansas City, and has not stated what he will do. He will continue on duty for a time to straighten up all busi-

ness. The unit's last meeting together was at a big banquet given by the officers the night before discharge, and the finest sort of affection was shown to exist between officers and men.

The military band will be continued as the regular college band. * * *

DO YOU APPROVE THIS?

Letters of the following form have just gone out to 201 aged and disabled heroes of the gospel ministry, from the office of the Board, 627 Lemcke Building, Indianapolis, Ind.

December 28, 1918.

Dear Brother (or Sister):

The epidemic of influenza throughout the country makes us extremely anxious about the offerings from churches and Bible schools. Public services have been forbidden for weeks just prior to the annual Ministerial Relief Day, the Sunday before Christmas. The same thing robbed us of the St. Louis Convention Communion offering, which should have been five hundred or a thousand dollars.

But we have faith in our brethren and in the United Every Member Campaign. Most of all we have faith in God, in whose hands are the hearts of His people. Already unusual personal offerings are coming to the treasury. So we are daring two things for your comfort and in testimony of the brotherhood's grateful and affectionate remembrance of your lifelong labor and sacrifice.

First, we are sending your usual allowance a week ahead of the customary date, so that it may reach you just before, instead of ten days after, the first of the month. This will be the regular order until further notice.

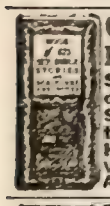
Second, we are adding 20 per cent to your month's allowance. We regret that this can be only for this one remittance, and just to recognize, if not to meet, the unusual needs that we know are upon you in mid-winter.

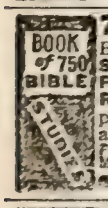
May the Lord who multiplied the loaves and fishes and made the widow's oil and meal hold out beyond human expectation bless this portion of His bounty to your comfort and to the praise of His name.

Faithfully yours,

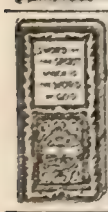
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THE CHRISTIAN CENTURY.

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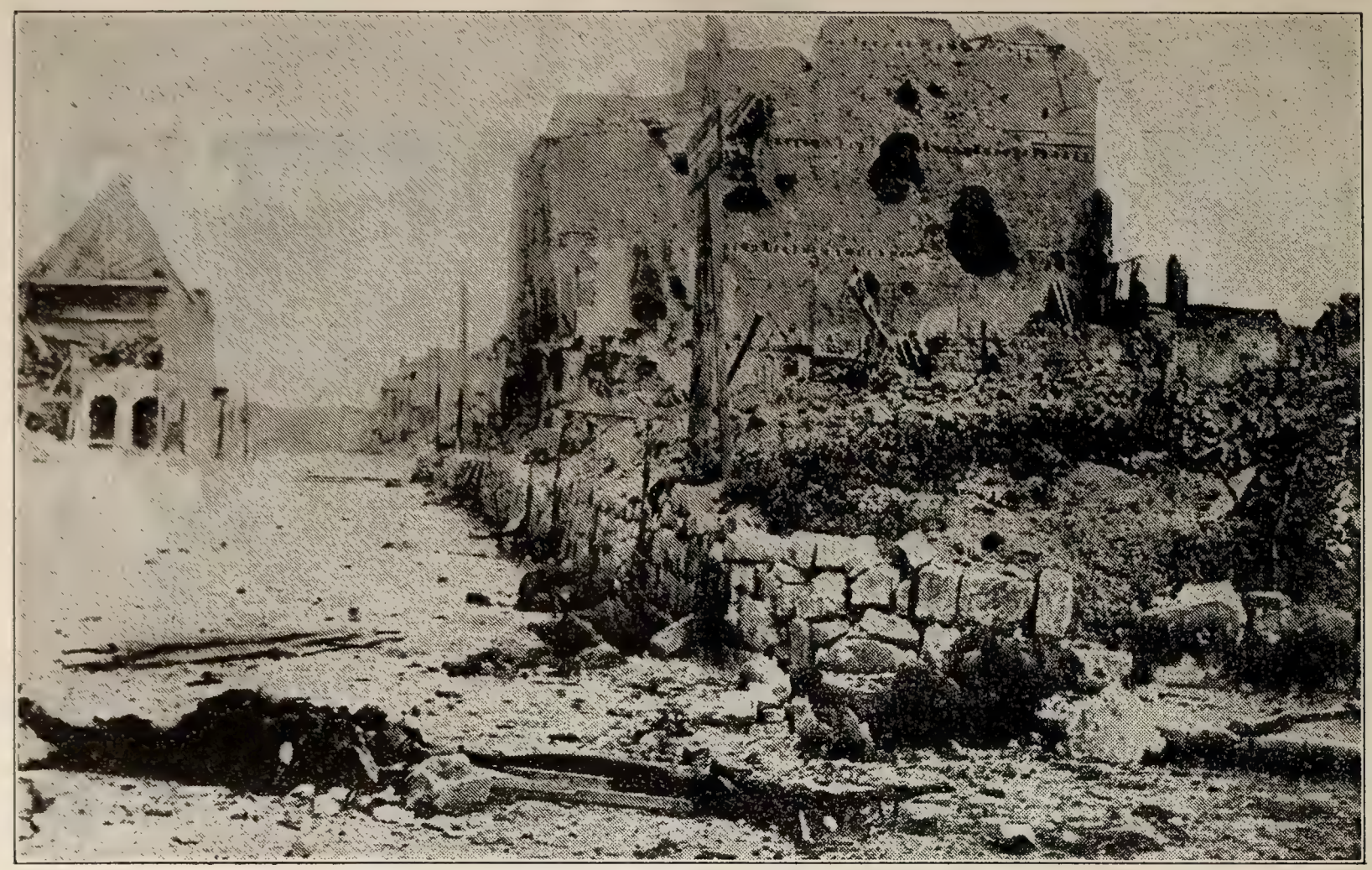
Theodore Roosevelt: An Interpretation

Editorial

The Church and the Future Democracy

By William Adams Brown

CHICAGO



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A Ruined Street of Amiens

Results of Education Without Christ

Multiply the desolate street by thousands, the wrecked homes by hundreds of thousands, the three dead soldiers by millions—and still you have not grasped the worst of the curse brought upon the world by super-education without Christ.

Previous refinements of Godless civilization—Egyptian, Grecian, Roman, were less terrible, but not more satisfactory.

"Lord to whom can we go? Thou hast the words of eternal life!"

In this conviction, $300,000 was put into the United Budget for Christian Education, to supplement the regular receipts of our church colleges from tuitions and interest on endowments.

Each congregation, and if desired, each individual, is urged to give directly to the college preferred.

The task of the Christian college has been doubled by the closing of the war and the call for leaders for the world's reconstruction.

The resources of these schools have been impaired by the closing of the Students' Army Training Corps.

So this $300,000 aim, as all the others that made up the total Budget of $2,237,737.50, must be oversubscribed at least 30 per cent to meet the large demands of the new day.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI **JANUARY 16, 1919** **Number 3**

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Home Fires Must Still Burn

WE read from day to day of the measures the government is taking for the demobilization of the greatest army we have ever had. Already the boys are returning from the home camps and finding their way back into civil life. The men from overseas, too, are beginning to come.

The interest in the enlisted men tends to wane with the end of the war. The soldier in peace times is a very different kind of figure from the soldier in time of war. If, for the returning men, the home-coming is not marked with a welcome that is hearty and satisfying, the church will miss an opportunity. It is no time to forget the boys who are represented by the stars on the service flags.

In Canada, the towns have hung out banners for their returning soldiers, with the greeting, "Welcome Home." This is the spirit for our churches. We can well afford to plan dinners, peace celebrations and other affairs in honor of the young life of the church which eagerly went out to fight the battles of democracy.

We need to take good care that the religious life in our churches shall be of a sort to convince the men of its value. The religion of the soldier has been vague in its intellectual content, but has been real as a solace and support. In this religion there has been an ethical reaction against cowardice, selfishness and individualism. To some of our soldiers the home church may seem lacking in courage in speaking out boldly against evil, and it may seem too self-centered to meet his idea of a social attitude in religion.

There must be work for the returned soldier to do. He will find in our boys' classes groups of hero-worshippers which will repay his attention by devotion. The young people's societies have been very lonesome without him. A soldier at the head of the Christian Endeavor society might be the means of rejuvenating that institution. Nor must we hesitate to take the stronger of these young men into the councils of the church boards, where their energy and independent judgment may help to counter the hopeless conservation of some older church officers.

The United Missionary Magazine

AFTER many years' debate the missionary and benevolent societies of the Disciples of Christ have at last been able to perform the miracle of uniting their various propagandist organs in one strong, creditable and attractive periodical. It is named the "World Call," suggesting the inclusiveness and catholicity of its interest and its purpose to interpret to the Christian conscience the whole round world of human need which Jesus Christ alone can satisfy. From foreign missions to pensions for ministers, it takes into its view all the great tasks toward which the modern church is directing its efforts and its means.

The first issue of the "World Call" is before us. Typographically it is without equal in the history of Disciples' publications, and we know of no magazine of analogous purpose in the American church which excels it either in appearance or in contents. Rev. W. R. Warren, the editor, has long shown himself particularly effective in editorial propaganda of church interests. It was the leading of both wisdom and divine Providence that caused his selection to head the board of editors of the "World Call." Mrs. Effie L. Cunningham, whose able editorship of the "Missionary Tidings" gave to that magazine great prestige and a large subscription list, is associate editor of the combined publication.

With the co-operative support of all the societies of the Disciples of Christ—Foreign, American,

Woman's, Benevolent, Church Extension, Education, Christian Unity, Ministerial Relief, Temperance—the subscription list is destined to grow to a point far in excess of the total lists of the separate papers formerly representing these organizations. And the effectiveness of the new single organ will prove to be tenfold greater. The publication headquarters of the "World Call" are for the present at Indianapolis.

Adds Journalism to Preaching

WITHOUT surrendering his great pulpit at Linwood Boulevard Church, Kansas City, Dr. Burris A. Jenkins has undertaken to be editor and publisher of the Kansas City Post, so it was announced last week. From the point of view of the pulpit in general this is a hazardous thing to do, but from the point of view of Burris Jenkins' pulpit it would seem to be both a characteristic and practicable enlargement of influence. Dr. Jenkins is almost Rooseveltian in the wide range of his interests and the restlessness of his intellectual life. He has, too, a genius for seizing upon the big things in any field in which he works, leaving lesser things to be done by colleagues or assistants. If any man can preach two sermons a week and at the same time direct the policy of a daily newspaper, besides writing a daily editorial for it, we believe Dr. Jenkins is that man. His newspaper will be a great moral force in the growing Southwest, of which Kansas City is the central metropolis, and in which Dr. Jenkins is perhaps the most outstanding popular personality. His pulpit ministry, supplemented by a church pastor whom the congregation is, we understand, soon to call to his side, will be enhanced in power and significance by the public influence of his newspaper. It is a heavy responsibility he has assumed, but certain types of men come into their full power only by undertaking the impossible.

The War on Vice

THE government's declaration of war on vice is one of the most encouraging announcements in years. The physical examination of the young manhood of America brought facts of the most alarming sort to the attention of our medical authorities in government employ. It is now recognized that the degeneracy of our nation has already set in and only the most determined war on the social diseases will prevent our going the way of the other rich nations of the world's history.

The Y. M. C. A. is putting on a campaign to reach the high schools of Illinois. Lecturers on sex topics who have been trained for their task and whose work has met with approval will present to the youth of the state the dangers of which they are all too often ignorant.

The government bulletins are urging the local communities to clean up in advance of the return of the soldiers. It seems absurd to have to argue with a business man over this question, but experience tells us that there is this kind of benighted merchant in many communities. The government has these wholesome words for him: "An open town may mean more business for some doctors, hospitals and undertakers. It means prosperity for pimps and landlords who live on the earnings of these women. But for legitimate business, it means higher taxes, lowered efficiency, less buying power—an infinitely poorer community."

The provision for wholesome recreation in every community is one of the surest safeguards against vice. Young people crave excitement and only by working off some of the vigor of youth on games and amusements may we hope to keep the communities clean. A negative program against immoral people is not enough. The preventative treatment of making a community interesting and wholesome for its young people is the thing needed. A preacher proposed the other day that the federated churches of a town should go into the amusement business on such a basis as to put out of business every form of commercialized amusement. Would not this do much to clean up many communities?

Are We to Have a Sex War?

THE city of Cleveland has been having a street car strike over the sex question. The women of the city have taken positions as conductors during the war times. Now that men are returning from the camps, the men still on the force demanded that the women be discharged and men substituted. The women stubbornly held to their jobs. After an era of trouble the stronger sex won. Sentiment was probably on the side of giving the soldier his old job.

In England, five hundred women of a certain munition factory were thrown out of work by the sudden discontinuation of the making of ammunitions. They had been receiving good wages for the first time in their lives and wore good clothes. They made a violent protest against being made once more the dependents of men. After carrying the pocketbook for a few years, they did not propose to return to the old system.

In spite of sentiment, women will hold many of the jobs once occupied by some of the soldiers. They have been tried out and found to be more efficient in certain kinds of work, though certainly less efficient in other kinds. The labor union makes the co-operation of women workers with men workers difficult and even impossible in some trades. There is bound to be friction and misunderstanding.

Here is just another of those social-economic problems that should be interesting to church leaders and to ministers. The church has a ministry of reconciliation to carry on continually. The peace between the sexes, like all other forms of peace, must rest upon justice in order to be permanent.

A Teacher of Thrift

WE are being told that there is but one way in which America can pay the bills for the great war and that is by thrift. President Wilson has declared that if the habit of thrift is firmly fixed among

the American people, it will be worth all the war costs in money in a little while.

That America has been a prodigal nation, sinning against posterity, is now well known by all of our people. A lecturer recently made the facetious statement that an American ship in the old days needed no flag for it was to be known by the sea gulls that followed it to pick up the waste. The pioneer had a homely proverb, "A woman can throw out of the back door with a teaspoon faster than a man can throw into the front door with a shovel." But the waste of America can no longer be charged to woman alone. The most wasteful habits of this country, entailing an economic loss that more than equals our expenditures for the necessities, have been masculine habits.

The war has given an army of young people jobs. They are inexperienced in the use of money and have come up in a school which taught them nothing. The ice cream parlors are absorbing much of this wage. The movie shows have a new source of income. The young people are wasting America's money that ought to help rebuild the world. The gospel of thrift must reach them as well as the woman in the kitchen.

The Revival of the Forum

THE war has brought such a demand for public speakers that agencies are making money offering mail-order courses to train ambitious young men for the public forum. The Four-Minute Men's organization has not only given many men the ambition to speak. It has cultivated a new interest in public speaking. Those who have listened to the presentation of government propaganda in the theaters have been impressed by the fact that many of these new speakers were men of promise and power. This revival of interest should be definitely capitalized for the church.

We need more ministers and some of these men of newly discovered ability may perhaps be interested in the idea of taking theological training. Phillips Brooks went through Harvard with no thought of the ministry. Only when he failed as a teacher did he turn to the thought of the pulpit; he became America's greatest preacher. The talent we have discovered during the past two years should not be hidden away.

Ministers who are already on the job might learn much from the new standards of public speaking. The old oratorical flourishes are gone. A certain simplicity and directness goes straight home to an audience now. The short speech is in favor. We have used four-minute men and a few thirty-minute men but have not had much use for the forty-five minute man.

The big task of the pulpit the next ten years is to prepare the public mind for a Christianization of our international life and for the application of the Golden Rule to our economic problems. The current interest in the forum may be captured for the pulpit if ministers pay the price to acquire authority in these new days. Only careful and painstaking scholarship may hope to command respect.

The man with big sermons is again to have his innings. It is no longer sufficient to shine in finely tailored suits at teas. The preacher for the new age is more than a social symbol for an exclusive set. He is to be the sword of the Lord smiting the enemies of the people. For such a preacher there will be the power that belongs to the prophet of the living God.

What Makes a Preacher Dull?

MORE men have left the ministry because of incurable dullness than because of any other reason. In conversation they might be interesting enough, but in the pulpit they acted more like automatons than men, and preached like phonograph records. These men emptied the church to which they were called and in the end had to leave the ministry.

Some of these were educated men. Their sermons come from commentaries and from works on systematic theology and other scholarly sources, which are useful when used with intelligence. The ignorant man who is also dull has not a single leg to stand on and he goes first, but sometimes one sees a brainy man preaching in a half-filled church while a man of less intellect merit packs his building. The latter has learned the art of engaging attention.

It is one of the primary laws of attention that people attend to the things that fit best into their experience. A mother hears the cry of her new babe, but fails to heed the lumber wagon that goes by. The average boy sits listless under the doctrine of the atonement, but comes to life at once under the suggestion of a kite or a baseball. The scholar wants a sermon that talks his language, while the woman in the church wants something as mystical as her own religious experience.

It is just here that pastoral calling has one of its most valued functions. The preacher who does not know the ins and outs of the daily life of his people can never talk their language. It is a rare man who can strike such a universal note in his preaching that any human being would be interested in it. Most men must be content to be a workingman's preacher or a student's preacher or some other sort of homiletical specialist.

Preaching is made interesting by pictures drawn out of the life of the people. If these are unorganized, they will have no value, but properly used they make an old theme glow with new light. The newspaper editor demands "punch" in the news story. Every sermon must have "punch" or it is worse than useless.

The Great Tests

A FRENCH writer had three great tests for things. They were: Is it true or false? Is it right or wrong? Is it beautiful or ugly? They were tests by which we may judge variations in religious development.

The test of rationality is one which is dear among evangelicals. Through our Anglo-Saxon ancestors, and even more through the Scottish, we have inherited the tendency continually to check up religion with re-

gard to its rationality. When this tendency has gone too far, it has denied any place to mysticism and has settled down into hard-headed dogmatism. It is not desirable, however, that religion should ever go to the other extreme and glory in irrationality. We are not like the church father who could believe a doctrine because it was impossible.

The test of right and wrong is a searching test in religion. Some religions are lacking in ethical influence. None of them match the great evangelical faith, with its matchless protest against the sinfulness of sin and its cultivation of a sensitive conscience. It is the evangelical who recognizes continually new sins which are appearing under new conditions and which have not therefore been written down in a code of laws. A religion which seeks only ritualistic conformity, or which lays its emphasis upon unethical elements of religion, will never successfully combat the barbarism which is so near the skin even of the most cultivated of modern men.

It is in the aesthetic test of our religion that we have the greatest hesitation. We have erected meeting houses that look like fire stations. We have allowed in our services music which was barbarous, and the services themselves are too often conventional and lacking in beauty. It is just here that evangelical religion must give its attention from henceforth. A service need not be conventionalized in order to be beautiful, but it must be a result of careful study and refined feeling.

If?

IF it is good and wise to conserve food in time of war that others may be fed, why not in peace?

If it is good and wise to eliminate waste in time of war, why not in peace?

If it is good and wise to have prohibition in time of war, why not in peace?

If the liquor business wastes food stuff, decreases individual efficiency and corrupts life in time of war, why not in peace?

If it is good and wise to serve and sacrifice for high spiritual ideals in time of war, why not in peace?

If it is good and wise to clean up vice conditions surrounding our youth in time of war, why not in peace?

If it is good and wise to spend millions to surround our boys with the best influence and environment in time of war, why not in peace?

If it is good and wise to pray and read the Bible in time of war, why not in peace?

If it is good and wise to look after the social welfare of the homes of our boys in time of war, why not in peace?

If it is good and wise to expose, condemn and punish profiteers in time of war, why not in peace?

If it is good and wise to regulate prices in time of war, why not in peace?

If it is good and wise to brand the slacker in time of war, why not in peace?

If it is good and wise to serve the world in time of war, why not in peace?

Theodore Roosevelt—An Interpretation

PROBABLY the death of no public man in America, since Lincoln, has been felt in so personal a way by the citizenship of this country as the passing of Theodore Roosevelt. To multitudes of people he stood in a relationship that was peculiarly human. His withdrawal from the scenes of public action in a moment of our history when the national mind is teeming with problems for which we have no precedents or traditions has been felt not only with public shock, but with personal sadness. Thousands of his countrymen received the news of his death and reviewed the story of his career with tears of grief, as if they had lost a father, or a partner in an enterprise that bore directly upon their personal fortunes. Even his political enemies recognize with poignant feeling that his presence in our national and social life was a clarifying, invigorating and wholesome influence.

If Mr. Roosevelt served no other purpose than that of a foil against which other leaders were compelled to state more persuasively their policies and principles, it is generally conceded that this negative service was of immeasurable value to the nation. His passing leaves Mr. Wilson in a position of lonely leadership, with no authoritative critic, even as he has stood alone from the beginning with no authoritative counsellor. This fact, that the President now stands literally peer-less, playing a lone hand in the vast international situation with which America is confronted, brings even to Mr. Wilson's most trustful followers an appreciable weakening of heart. With Roosevelt somewhere around it was easier to believe in Wilson and to follow his leading.

It is, of course, possible, or perhaps we should say inevitable, that soon or late another powerful and really trustworthy peer will emerge to stand beside the President, either as constructive counsellor or opposition critic, to give strength and clearness to the policy the President is now working out for the nation and the world. For Mr. Wilson's genius is that of an interpreter. He listens for the public mandate, and he learns the public will from foes as well as friends. This is the great secret of his leadership. He is the most educable President the United States has ever had. His power of withholding an opinion until he has caught the inarticulate judgment of the people is almost preternatural. And in the formation of this popular judgment it must not be forgotten that Mr. Roosevelt's criticism, his political opposition, has for the past five years been a creative factor more potent than any other single human factor in our public life.

But, of course, none save the most purblind partisans, or those with irresponsibly short memories, can interpret Mr. Roosevelt's virtues in negative terms. And to our way of thinking it is the most pathetic aspect of his career that he should be taken off while he stood on our public stage in the attitude of a critic. For in spite of the unquestionable fruitfulness of his criticism, Mr. Roosevelt was not born to be the leader

of an opposition. His many-sided mind, his energy, his temperament, his almost mystical genius for reaching the popular heart, foreordained him for constructive leadership, not critical opposition. In this latter role he was not at himself, and he often seemed to his friends to blunder awkwardly and ungraciously in the playing of this negative part. He was cut out by Destiny for creative tasks, for positive leadership, for pathfinding policies. His true and essential genius appeared only when he carried responsibility, and it seemed to be eclipsed when he was forced to fight as a free lance.

Whatever interpretation history will finally give of the refusal of the nation to accept his presidential candidacy in 1912 and in 1916, it remains a pathetic fact that those events thrust Mr. Roosevelt into a position where death could find him in the least convincing posture of his entire career. Death took him while his position in American and world history was ambiguous. There will always be a debate as to the quality of his genius and the distinctiveness of his place in our national life. There will always be those who hold that he was the greatest American since Lincoln, deserving to rank in the thought of mankind with both the Father and the Savior of the nation. There will always be those who see in him only the clever manipulator of the popular will, a self-seeking critic, impetuous, irresponsible, who, if he had been President, would have ruthlessly plunged the United States into premature war, and whose whole post-war policy would have been intensely and selfishly nationalistic.

These clashing judgments, we say, will go down to history. And this, we repeat, is the pathos of his taking off. If Mr. Roosevelt had been taken at the end of his presidential terms, or had once more been chosen by the people as the pilot of the nation amid the new issues and the intellectual confusion of our reconstruction period, the present ambiguity in which his life stands would not have existed to cloud history's judgment of him. The Christian Century believes that history's judgment would have placed him among the two or three greatest men of the modern world. And we say this in face of our unfavorable opinion as to his temper and many of his utterances during the past five years, while he stood in the unhappy position of a critic. Vulcan-souled—

> "He is Vulcan, too,
> Deprived his shop, great bellows, hammer, anvil"—

he is not to be measured and estimated by what he has done in the uncongenial rôle of opposition leader, but by what he did and could yet have done in his native and predetermined rôle of responsible forger of mighty instruments of social progress for a nation that but dimly sees its way.

The passing of Mr. Roosevelt leaves upon us all a grateful sense of ennoblement through his personality and his manner of life amongst us. He has immeasurably greatened American citizenship and Christian character for vast multitudes of men and women. But with their sense of gratitude there are multitudes who cannot quite suppress their human wish that the fates had put him at his forge once more before taking him altogether from our view. C. C. M.

The Button and the Plus

A Parable of Safed the Sage

THERE were two men who lived in a certain city, and they were neighbors and partners. And whatsoever of prosperity came to their business, that did they divide, so that the one and the other did share alike. And there came a Great War. And there was a Committee which waited on these two men, and said unto each of them, Lend of thy money to thy Government, for it hath need; and in so doing thou shalt gain for thyself Four and One Fourth Per Cent and make the World Safe for Democracy.

And one of them considered, and said, God hath prospered me with a moderate prosperity; I will subscribe all I can afford. And he subscribed for a bond that cost him a Thousand Shekels.

And the other asked him, How much hast thou subscribed?

And he said, A thousand shekels.

Then said he, That is Going Some, but I will go thee Fifty-Fifty. I also will subscribe for a Thousand Shekels.

But he thought within himself, Peradventure they raise it not all the First Crack out of the Box, then will they come around again; and if I subscribe a Thousand Shekels, then shall I have nothing left wherewith to come back at them again. So he subscribed Five Hundred Shekels. And he said unto the Chairman of the Committee, If thou lackest, come back; for thou canst always count on Yours Truly to do his share, and Then Some.

And the Committee gave to each of them a Button, whereon was written, Trouble me not, for I have Subscribed for the Liberty Loan.

Now when the Committee had canvassed the town, behold, they were short of their Quota.

And they said, We must hustle around and make it up, lest they tell in Gath that we are Slackers, and publish in the streets of Ashkelon that we be Pikers.

Then came the Committee back to these two men. And the one who had subscribed for a Thousand Shekels said, I have Gone the Limit.

But the other said, Sure Thing. And he subscribed an Hundred Shekels.

And the Committee gave unto him another sign to fasten on with his Button, whereon was written, I have given Plus.

But the other man had only his button.

And all men did honor the man who had given Six Hundred, because he had given Plus; but they honored not the man who had given a Thousand.

And the man who had given Six Hundred, he talked much about how the men who gave the Plus subscriptions had Put the Loan Across and enabled the town to Go Over the Top, but in his soul he knew that he was a Piker and a Cheap Skate and that his Middle Name was Ananias.

The Church and the Democracy of the Future

By William Adams Brown

The following address was delivered last year before the Religious Education Association. Dr. Brown is a professor in Union Theological Seminary, New York, and is a statesmanly leader in the new age which is now here—a most difficult time for the church, but one of tremendous possibilities, as Dr. Brown points out. The address was originally printed in "Religious Education."

THE great war in which we have been engaged differs from all the wars that have preceded it in that it is literally a war for the world. Two theories of world organization are contending for the mastery; autocracy and democracy—the soldier's theory and the teacher's theory—the theory that would unify by conquest, working from without, and the theory that would unify by consent, working from within. Between them there can be no compromise; in the end one or the other must conquer.

We enlisted on the side of democracy. We believe that the bond which is permanently to unite the peoples must be an inner bond. Against the forces which autocracy commands, there is only one power mighty enough to prevail, and that is an ideal, and it is with the ideal that the teacher has to do.

But the difficulty with this democratic method of ours is that it is hard to carry out consistently. Autocracy's way of unifying mankind is a terrible way, but apparently it works. Men may hate, but they fear, and in the end obey. But where shall we find the intergrading power in democracy? It is an ideal, we say, which must unite, but if it is to unite all men, then it must be an ideal as broad as man. If we cannot reach such a world ideal our hope of world organization will be vain.

"BLOOD IS THICKER THAN WATER"

This is the difficulty which confronts us today. When we have appealed to men on the basis of their present ideals we have found these ideals working for division rather than for unity. We see this in the intensified race consciousness which expresses itself in the desire of separate groups to break away from the larger units and to live their own life in independence. Where we have to do with homogeneous groups within the same territory we may hope for a unity which is consistent with freedom; but when men of different races are living side by side it is a different matter. A letter from Russia speaks of forty thousand Bohemians who fought with the Allies against the Austrians for the independence which has been denied them for centuries. This is typical of what is going on all over the world. Blood is thicker than water; the primary loyalty is that of a common ancestry.

But there are ties stronger even than blood. Spirit, as well as flesh, has its genealogy. The outstanding example is the nation. The nation may include men of different races, yet they have institutions, memories and aspirations in common. All the different countries of Europe have poured their streams into the broad sea that is America. The ancestors of the men who fought shoulder to shoulder at Gettysburg in defense of the Union had fought one another in the lands from which they came. And what shall we say of the men who have been fighting in France—men with names that we cannot spell, much less pronounce? In their new home, Pole and Russian, Bohemian and Italian, have found a loyalty that trandscends all earlier loyalties. If any nation has gone into the war from motives that are international, it is we, and yet when we seek a formula to express an American's fidelity to the cause of world liberty we say, America first.

AN INNER UNITY NECESSARY

It is clear then that if we are to realize our ideal of world organization, we must reach some inner unity that shall do for mankind at large what the patriotism of the individual people does for each of them. It must be something real and concrete, rooted in habits and sentiments as well as in reason. For reason, as we have come to see, plays a very modest part among the motives which actually influence man. It must be something familiar and ancient, growing out of the past, which does not need to be explained; something that we can take for granted, as the nation takes for granted the loyalty of its citizens when the call to arms in the nation's defense has been heard. Without this inner bond all forms of outward organization will be futile. As the soul within binds the material particles together and makes them a living organism able to aspire and to dare and to sacrifice and to endure; so also does the spirit of the nation. If we are to have an organized world we must have a world soul.

There are groups in all the different countries which have come to feel this. It is notably true of the Labor group, whether they hold the Socialist creed or the more radical philosophy of the I. W. W. In each case they see that if the new world order for which they are striving is ever to be realized, there must be a community of sentiment as well as of interest among the members who compose it. And they are trying, in spite of all the turmoil and confusion of war, to create such a unity where it does not exist, and to give it an organ of expression where it is already present.

WHERE LABOR IS HANDICAPPED

But they are handicapped in this attempt in two ways. They are handicapped, in the first place, because their appeal is a class appeal. For those belong-

ing to the working class, whatever their country, they have a place in the new world order; but the rest are usurpers who must be deposed. If they will submit willingly, well and good; but if not, they must be made to yield, cost what it may. So we saw the Bolsheviki, even while they talked of internationalism and brotherhood, turning the guns which they diverted from the war against Germany against their fellow-countrymen who refused to recognize their authority, and demanding unconditional submission to the will of the proletariat as the first step toward realizing the true social ideal.

But there is another difficulty which the Labor Movement faces when conceived as a comprehensive program for world organization, and that is, its limitation in time. It is not only a class movement; it is a modern movement. Like all revolutions, it is ready to break with the past, if that is the necessary price at which it must buy the better future; but it has no adequate substitute to offer for that which it asks us to surrender. It has no great tradition reaching back across the centuries which expresses its unity with the men of other times and of other faiths; no common symbol which it shares with those who feel themselves the heirs of all the ages.

Here then is the opportunity of the Christian Church. Christianity, like Socialism, is an international movement, but it embraces men of all classes as well as all races. There is no spot, on all this many-faced earth of ours, on which it has not made itself at home; no social stratum from which it has not drawn its adherents. In time as well as in space it is ecumenical, reaching back through all the centuries and drawing its inspiration from each; but at the same time, its face is turned toward the future. Its great word is resurrection; its master is one who is coming again. Its word to the individual is: You must be born again; to society: The Kingdom of God is at hand. Christianity, I repeat, is a forward-looking religion, refusing to make past achievement the measure of future progress, but it carries with it into the future the experience which has enriched it in the past. Thus it has in it the combination of qualities which fit it to be the unifying element for the democracy of the future.

DENOMINATIONALISM THE FOE OF RELIGION

But alas, this ecumenical character of Christianity has not yet been realized in fact. Like all our ideals for the future, it is promise rather than performance. In the existing churches it meets us in a confusing context obscured by associations that spring from a narrow environment and hampered by lesser loyalties that limit the range of its endeavor. As nationalism may be the foe of democracy, so denominationalism is the foe of religion. We need to disentangle our common inheritance from its sectarian wrappings, to reinterpret it in all the magnificence of its breadth and reach, to make it in fact what it should be in ideal, the bond of unity between men who in all else are separate.

For, consider for a moment what it is which the church holds in trust for humanity. Three indispensable things Christianity has to offer to the future world state: a common tradition, a common symbol, a common leader.

A COMMON TRADITION

It is the tradition of the Kingdom of God. Long before what we call democracy had become a vital factor in world politics, the ideal was there in the vision of prophet and martyr and saint. The Kingdom of God —what is it but a world organized by consent? Men of different nations and of different races unite in it, but they look up to a common Father and own him as leader who is servant of all. Among its members are men of divers tastes and gifts, or varying antecedents and responsibilities, but each has his appropriate place in the life of the whole, and without the success of each, no one of the rest could realize completely his own destiny. It has been differently conceived in different ages; sometimes pushed off into the future; sometimes believed to be already present; now sharply contrasted with our present world conditions; again regarded as the consummation of the best which they contain. But always it has been an ideal of unity in variety, and about each new phrasing of the ancient hope have clustered the memories of all the generous and aspiring spirits who in the ages gone before have labored and prayed and sacrificed to bring its coming nearer.

Here surely is a tradition which we need to conserve for the democracy of the future. Here is a foundation of sentiment and association upon which our building for the future must rest.

A COMMON SYMBOL

And with a common tradition, Christianity offers us also a common symbol. It is the symbol of the cross. The cross speaks to us of the moral significance of sacrifice, and that is the message we most need today, for it brings us closest to the heart of things. In sacrifice we face the two ultimates of human life, the mystery of suffering and the miracle of the unconquerable will. We see man's spirit meeting the supreme test and coming off victor, and with the sight there comes to us a new faith in the dignity of mankind, a new assurance of man's immortal destiny. But the tragedy is, as we see it today, that this assurance meets us in a context which is divisive. Sacrifice is set over against sacrifice, as ideal grapples with ideal. Rupert Brooke dies for England, and we feel that he died well; but to his opponents the moral uplift of his death is lost, because of its association with a cause which they disown. If only we could find some symbol which expressed the truth of sacrifice in a form that would unite and not divide! Such a symbol is the cross. Here we see love speaking a language that everyone can understand. For there is no man, of whatever race or age, however far he may have wandered from the path of right, however untrue he may have been to his own ideals, but looking at the cross of Christ, may say: He died there for me.

And with the cross Christianity offers us also the figure of him who hung upon it; not as one whose work was finished with his death, but as a living spirit who is leading us forward into the future. I have spoken already more than once of Christianity as a forward-

looking religion, but this cannot be emphasized too often. All the aspirations of those who are struggling for the better social order, for justice where injustice is now the rule, for education where ignorance has had free sway, for beauty, for sympathy, for leisure, for the right of childhood to its normal inheritance of self-development and happiness; for all the good things for which the Labor Movement stands and after which so many earnest spirits in all ranks of life are reaching out with passionate desire—all these find in the Christian Gospel their promise of fruition. No one has painted the sorrows of the world with a more poignant compassion than the Christian Apostle, yet none looks forward with more confidence to the triumph which lies ahead. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward; for the earnest expectation of the creation waiteth for the revealing of the sons of God."

THE UNIFYING ELEMENT

So Christianity unifies our hope. As we meet them today, the aspirations of the different struggling groups collide with one another. We need a leader who can resolve the conflict by pointing to some common goal in which the desire of each may find its satisfaction. Such a leader we have in Jesus, the one man who belongs to all humanity, the friend whom each struggling group claims as its own.

So we find in the Christian Religion the unifying element which democracy needs if it is to fulfill its world task. Three things are necessary for a stable society: continuity, reverence, faith. Continuity: it must have its roots in the past and find values there. Reverence: it must have its ideal in the present and find values there. Faith: it must have hope for the future and find values there. For in the unity of its values, past, present, and to come, a people finds its soul.

This then must be the contribution of the church to the democracy of the future: continuity, reverence, faith; a common tradition, a common symbol, a common loyalty. From the first, the church has recognized the duty to save souls. Let her be true to that duty now. What she has done for individuals here and there, let her do for society as a whole; let her help the world to find its soul.

Are we told that it is too late, that the church has had her chance and failed, that she has been tried and found wanting?

ALL INSTITUTIONS HAVE FAILED

If so, it is true no less of every other human institution. It is true of the school and of the university; it is true of the bar and of the bench; it is true of our chambers of commerce and our institutions of international law. No one of all the agencies of society has as yet risen to its full opportunity or measured up to the greatness of its task. But we do not let this fact discourage us. We are not concerned here with the past, but with the future. This war itself in its highest and most spiritual aspect is democracy saying to autocracy in the only language that autocracy can understand, that it is no longer content to make the world's past the measure of its future. We see now, if we have never seen before, to what depths of suffering the pursuit of selfishness unbridled and unashamed may lead men and nations. We are persuaded that there is a better way, and we are determined to find it. No matter who is to blame for our unpreparedness in the past, our present question it, who can help us in our instant need? If the church can do this, her future is secure. If she has what democracy needs and is willing to use what she has for the good of mankind, then no past failure can rob her of her present opportunity.

Soul Growth

By J. J. Castleberry

THE world's master teacher penetrated to the heart of things and interpreted to man the profound secrets that lay hidden beneath the outward and the visible. He was a poet as well as a philosopher; he had a keen appreciation of the beautiful as well as subtle insight into truth; he was a lover of nature as well as of nature's God. Thus in fulfilling the functions of his ministry he unfolded the sublimest lessons from the simplest and most commonplace objects of nature and of life—lessons so simple that a child could understand them, and yet so profound that the thinkers of the centuries have not fathomed their depths. When, therefore, he would set forth the great laws of soul growth, foreshadowed and symbolized in the world of nature, he simply pointed to the flowers blossoming at his feet and said, "consider the lilies, how they grow."

There is evidently, then, a significant analogy between the lily and the soul—indeed, the one may be said to be a type and symbol of the other.

THE LILY'S MAKER ALSO MADE THE SOUL

The God of nature is the God of human nature as well. Thus the opening sentence of the Bible—"In the beginning, God"—stands like a golden archway at the very heart of the universe and within its mighty circle are swept all created things. It is at once a declaration of the truest science and explains all existence, culminating in man the climax and glory of all. Indeed God, we believe, is interested in nature primarily because it centers in and ministers unto man—his maintenance, his well-being and his happiness. For him the

earth was made and laden with fruit and harvest; for him the sea was formed and all its resources subjected to his imperious bidding; for him the heavens were spread and lighted with suns and stars. The old-time fear of conflict between science and religion terrifies us no longer. We are coming to see that these great forces, rightly understood, are not enemies, but friends; not rivals but comrades; not competitors but partners—they are simply complementary sides of the same great divine law of development, the one representing the physical and the other the spiritual.

To be sure, religion during the past five centuries has received two quite distinct shocks from the realm of science. The one was the coming of the Copernican system of astronomy, reducing man to a mere atom in the material universe; the other the introduction of the Darwinian theory of evolution which did for man in point of time what the new astronomy had done for him in point of space, namely, reduced him to the least possible significance. But we have at last gotten our bearings, and, without loss of faith, adjusted ourselves to the new situation. We have learned that whatever the method of creation, whether accomplished in six days or in long cycles of time, we cannot displace or get along without God. He is the beginning and the end of all things, and the whole universe is instinct with His life and love and purpose. Sir Oliver Lodge, certainly one of the world's greatest living scientists, addressing the students of Edinburgh University, spoke a most reassuring word. "Young man," said the great scholar, "I know nothing in science to keep you from believing in a God of love as your mothers taught you in your infancy." And then he added, "As for myself I believe in Him with my whole heart, as also in the immortality of the soul."

We need today to see, as Jesus did, the divine significance and out-shining in all nature, from the atom to the planet, for—

> "Earth is crammed with heaven,
> And every common bush aflame with God."

To discern this has ever been the high privilege of all sensitive and spirit-visioned souls. For example, Wordsworth, looking upon the tiny primrose, could say, "Thou hast become to me the court of Deity." And when Jenny Lind, the Swedish nightingale, first stood before Niagara Falls she was so overwhelmed at the grandeur of the spectacle that she sank upon her knees and worshipped God. Likewise the seer of Patmos in the loneliness of his exile—with naught to disturb save the singing of the birds, the sighing of the winds and the breaking of sea waves upon the shore—in a mystical mood that reveals the true saint and prophet, exclaimed, "I saw an angel standing in the sun."

Indeed, God has given to all nature a tongue, and every thing—if only we have faculties to discern it—speaks unto us a divine message.

> "Go forth under the open sky and list
> To nature's teachings, while from all around
> Earth and her waters and the depths of air
> Comes a still small voice."

The lily and the soul having the same divine author, they likewise attain their growth upon the same basic principles. Hence the Master, with insight and vision true as a ray of light, said, "Consider the lilies, how they grow."

SAME LAWS OF GROWTH IN BOTH THE LILY AND THE SOUL

We shall not, of course, attempt to explain the inner secret of growth, either as regards the lily or the soul; that is as incomprehensible as life itself. The lily pushes up its solid weight of stem and leaf in the face of gravity—nobody quite understands how; shaped into beauty by secret and invisible fingers the plant develops, unfolding from bud to blossom—nobody yet knows how. So also the soul: born of divine nature and throbbing with infinite potentiality it grows into celestial beauty and power, the secret of which lies too deep for the human mind to discern or explain.

Yet there are certain recognized laws of growth in plant life which we can see, and in a measure understand, and which symbolize the growth of the soul. To mention the most important of them, there is, first of all *mortification;* then *assimilation;* and finally *transformation.* Just as the grain of wheat, to use our Lord's classic illustration, must fall into the earth and die, appropriating the virtues of soil and sunshine and shower, before it can realize itself in bearded sheaf and golden harvest, so must the soul pass through the same fundamental experience before it can come forth in the likeness of the Master. Thus says the apostle Paul, in expounding this self-same principle: "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me." And again, thrilled by the spiritual possibilities of every Christ-redeemed soul, he cries out with the instinct and vision of a prophet: "For we all, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory unto glory."

SOUL GROWTH SHOULD BE SPONTANEOUS

It follows, therefore, that soul growth like that of the lily is natural, spontaneous and vital. Life and growth are interrelated and mutually dependent, each being the guarantee and prophesy of the other. Being a vital, and not a mechanical, process growth can not be arbitrarily brought about, but simply under proper conditions it takes place. It cannot be forced and there is no need to worry or fret about it. This is the difficulty in cataloging certain favorite virtues and trying to copy them in outward fashion. It is purely mechanical and Jesus says of such efforts, "You cannot add one cubit unto your stature." Yes, this method may produce a moralist but not a Christian, and there is a world of difference between the two. The Christian is from within, the moralist from without; the Christian is a spiritual organism, the moralist a crystal; the Christian is born of God, the moralist simply reflects the virtues of a Christianized environment—like the glass flowers in the famous Agassiz Museum at Harvard, there is symmetry and beauty, but no life, fragrance or fruit. Herein lies the weakness in Mr. Sheldon's widely circulated little book, "In His Steps."

It has, to be sure, accomplished untold good in the world, but fundamentally it is based on the wrong principle—namely, "imitation" rather than "inspiration." We need the vital and quickening dynamic within the soul—"Christ in us the hope of glory"—and then the life shall be rich and radiant and fruitful.

It is well to remember, too, that both the lily and the soul, while living upon the earth, yet derive their nutriment from above. Bontanists tell us that fully three-fourths of the flower's food comes from above—that is, from the air and light and rain and dew. Surely this is pre-eminently true of the soul. Hear the Psalmist's yearning prayer, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Hear the apostle's pleading injunction, "Set your affections on the things that are above and not on the things that are upon the earth." Hear the Hindoo's plaintive wail, far out in sad India, "Out of this unknown, O lead us to the known, out of this darkness, O lead us to the light, out of this death O lead us to immortality." All alike, in every age and land, recognize the source of man's spiritual food and strength as being from above, and, like hungry children, reach out for the crumbs that may fall from the Father's table.

If the lily stand simply a fine, luxuriant plant this world is no better by its existence. In fact, it becomes a tax and burden upon the resources of earth. Drummond speaks of parasites as the paupers of nature and insists that they constitute a crime in the physical world. In like manner we may say the parasite soul is a crime in the moral economy—like the thirsty leech that sucks blood from the body but gives nothing in return, or the Dead Sea that drinks in the fresh, pure waters of the Jordan but offers nothing itself to the famishing fields on either side.

THE LILY AND THE SOUL ALIKE FAIL OF FRAGRANCE UNTIL THEY BLOOM

What was the lily made for but to bloom and shed its fragrance upon the world? So it is the life that blossoms in service that is the truly great and fragrant life. If as Mazzini said, "Life is a mission," there is only one word which defines that mission and that is the word "service." Indeed, Jesus erected for all time the standard and ideal of life when he said, "The son of man came not to be ministered unto but to minister;" and again, "Whosoever would be first among you shall be servant of all." When he would conquer the world he took not a sword, but simply a towel and washed his disciples' feet, saying, "If I, your Lord and Master, wash your feet you ought also to wash one another's feet."

Who, pray, have been the world's real benefactors, and the inspiring guides to its progress? They have been the men and women who have caught the Vision Splendid, and in knightly service laid their all upon the altar of God and humanity—Shaftesbury, General Booth, Florence Nightingale, Edith Cavell, and a host of others of whom the world was not worthy. Like David, they served their generation in the council of God.

Moreover, the soul like the lily must be crushed to yield its sweetest fragrance. Youth is glorious, indeed. Never was king or queen crowned with such splendor as the raven locks or golden tresses of youth; never did star shine with such lustre as the sparkle of youthful eyes; never has rainbow arched the heavens with such glory as the rainbow of youthful hopes and dreams and aspirations. But youth needs one thing more to bring out the full strength and sweetness of character, compared with which these mere physical charms are trivial and worthless—it needs the sobering influence of struggle, disappointment and pain. How we shrink from burdens and sorrows, when in reality—if we had eyes to see—they are God's ministering angels unto us. The life that does not bleed does not bless. The books, the pictures, the sermons and the songs that abide in benediction—to cheer, comfort and inspire—are those which are born out of aching hearts. Even our divine Lord, one of his inspired interpreters tells us, was made perfect through suffering.

> "Then welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit, nor stand, but go!
> Be our joys three parts pain!
> Strive and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe."

THE END OF GROWTH IN BOTH THE LILY AND SOUL SELF-REALIZATION

A great word is this—self-realization—overworked perhaps, but pregnant with suggestiveness and meaning. It signifies the evolving and unfolding of all the latent and potential qualities of life into their fullest powers of capacity and achievement. If Mr. Burbank has wrought wonders at Santa Rosa in assisting flowers and fruits to attain their highest perfection, this is not to be compared with what is possible in the realm of human character under the master touch of the Lord Jesus Christ. Take, for example, Simon Peter. When introduced to the Master by his brother Andrew, what an unpromising outlook he presented! Yet Jesus, looking into his weak, impulsive, vacillating soul with that strange intuition which knows men, said, "Thou art Simon, but thou shalt be called Cephas, or Stone." And as we follow this man on, with delight and interest we observe him grow gradually into his possible and ideal self—Simon becomes Peter, the rock-man, the heroic preacher of righteousness. And likewise there is John—the son of thunder, the man of fiery temper and vaunting ambition—yet, laying aside his old acid and turbulent nature as an outgrown garment, he emerges into his highest, truest self-hood, becoming the theologian, the sweet Christian mystic and apostle of love.

We hear much these times about self-denial, and certainly Jesus said a good deal about it in the days of his flesh; with him, however, self-denial was not an end but a means—it was, so to speak, the thorny pathway along the steeps to the high goal of self-realization. Gethsemane and Calvary, with all their heart anguish and flow of blood, were only incidents in his glorious and vicarious life plan.

And the key to high spiritual attainment today? Mrs. Browning sat beside Charles Kingsley at a dinner party and in the table talk of the evening she inquired of the poet-preacher, "Will you tell me the secret of your character that I may also make my life beautiful?" Kingsley's modest but significant reply was, "I had a friend." Oh the depths within us all that have never been sounded, the hidden possibilities that have never yet been discovered or called into realization and power—waiting, alas, waiting for a friend! Jesus is that friend—and ah, such a friend!

GLORY OUT OF THE MIRE

The glory of the lily is its whiteness and beauty, and that sometimes in the teeth of difficulty. Growing there, it may be, amid mud and filth, how it rebukes us for our oft complaining of hardships and evil environment. God does not thrust perfection upon us: He expects us to live life just where we are—live it defiantly, grandly, radiantly—and the difficulties of the task only make the crown of achievement more glorious. In his "Ode to the Lily" the poet, with rare insight and appreciation, sets this life experience to music.

Oh star on the breast of the river,
Oh marvel of bloom and of grace;
Did you drop right down from heaven
Out of the sweetest place?

You are as pure as the thought of an angel,
Your heart is steeped in the sun;
Did you grow in that radiant city,
My pure and lovely one?

Nay! nay! said the lily, I fell not from heaven,
None gave me my saintly white;
But I silently grew in the darkness
Down in the dreary night.

From the ooze and slime of the river
I won my glory and grace;
Whiter souls fall not, oh, my poet,
They rise to the sweetest place.

First Church, Mayfield, Ky.

The Two Doors

By H. J. Loken

"AND the door was closed," are the fateful words of Jesus in his parable of the Ten Virgins. No words in the entire Bible are more freighted with tragedy than these. To stand in the cold and the darkness without and see the windows aglow with light and hear the strains of music from the festal hall, that but a moment ago had its doors swung wide open to the guests, but which now are irrevocably closed—this is the bitterest experience in life.

And this is the experience of every one of us as we stand at the border land that divides the new year from the old. Behind us is the door of the past, with its opportunities for good and for evil closed irrevocably. Its failures are irremediable failures; its sin, though forgiven by a kind heaven, will continue to crash on through the world, like a wild engine running amuck, down the track of the years, killing, maiming and destroying everything in its path. Its loving deeds will shine with more brilliant luster with the passing of the years, but its doors are irrevocably closed. Its memories, like pictures on the parlor walls, may adorn for years to come the chambers of our souls, but into its sacred precinct we may never again enter.

But this is not the whole story. "Behold I have set before you a door opened," is a legend that should be put in juxta-position with the former. And it is a word as full of hope and promise as the other is fraught with pathos and despair.

Across your pathway, at the beginning of this new year, the door of the future swings wide open with its new continents, its boundless opportunities. They beckon you to forget your shattered dreams and your empty illusions for another endeavor under the spell of a new vision; they challenge you, whatever your past failures may be, to try again; however bent with care or hoary with the snow of winter on your head, the resistless tide of the vast ocean beats against your craft today bidding you, like Ulysses of old, to venture forth on nobler quests.

Nor are you alone in your struggle! The whole universe is behind you, clapping its hands for every forward stride you make, sobbing in sorrow at your failures, but ever pushing you forward and upward if you will but have it so. Every cell in your body is leagued with every other and is linked with all the living organisms gone before in one mighty conspiracy to push you on; the whole humanity in space and time is one immense army galloping beside and before and behind you in an overwhelming charge to beat down every resistance and clear away the most formidable obstacles, perhaps even death; and beneath and around you are the everlasting arms of an infinite Father protecting and inspiring you in your glorious race.

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The Moral Aftermath of War—IV.

WE have argued in former articles that the aftermath of war can be a reaction toward materialism as well as toward spiritual ideals, that the surge upward of nationalism may delay the coming of the Kingdom of God in organic reality many years, that the habitual breaking of those conventions upon which religious respectability rests, such as swearing and cigarette smoking, may make it difficult for the church to grip the lads socially or morally, that the rough and ready life of the camps may bring an unwillingness to adopt the cultured quietude of church programs. We have also noted that the great fundamentals of Christianity have been deepened by army experiences; that the religion of service and sacrifice is at one and the same time the fundamental of the Gospel and of the soldier's experience, that he was brought keenly to a belief in God and immortality and that his religious mentors in the camps emphasized these fundamentals together with the fact of the Christ who incarnated them and thus made him in his person and deed the symbol of their faith and the object of devotion.

* * *

Will the Church Challenge the Soldier?

We have now to consider whether or not the church can give a challenge that will utilize this army experience or whether it will persist in the conventional program that kept it out of the army camp.

In the entire reassessment of institutions that met their trials as by fire by the unexampled catastrophe of war none can make a more adequate evaluation of its successes and failures than the church. It was shut out of the camps because of its divisions and its divisive, wasteful program. Yet the Y. M. C. A. is a product of its Gospel and builds upon church foundations. It is an auxiliary of the church by its own choice, though it was not brought into existence by any direct church program. In fact the church was not very favorable to it as an institution at first nor in many places since, looking upon its activities as competitive rather than as cooperative. It was organized by men who could not get a certain type of work for young men done in the church nor by it, yet these men always clung to the church and made their Association, as far as possible, a lieutenant of the church.

It is not correct to say that the "Y" was the church at work in the camps; it was Christianity at work in the camps and was supported by churchmen, but the church as an organized institution cannot claim any such credit. The reverse is true, instead. The church was divided. It had no organic unity that would qualify it for the task or enable it to plan and project the actual work and workers in such a way as to meet the situation. The churches sought entrance instead of organizing collectively to project the Y. M. C. A., and some even accused the "Y" leaders of conspiring to keep their men out. The fact is that the divided church could not undertake so vast and unified a task, and it is a further fact, as hitherto pointed out, that its conventional program of work was not adapted to the needs of vast aggregations of young men. It is still further true that the church machinery was not adaptable enough to adjust itself to a program so different from its habitual program at home, while the regular Y. M. C. A. program of social service, adapted to the needs of young men, made it easy for that institution to adjust itself to the needs of the army camps.

The question now is as to the attitude of the lads when they return from the camps. Will the conventional program of the church interest them? Will they demand that religion manage its enterprises as it did in the camps? Will they insist on the bad personal habits of swearing, etc., while warmly approving the religious principles of sacrifice and service? Will they turn their war patriotism into a civic patriotism? Or will there be a reaction from all the tense emotional sense of patriotism and sacrifice and a plunge into enterprises that make for personal pleasure or gain or prestige?

What challenge can the average church offer the returned soldier in either case? We speak of the man who has actually fought in France, not the man who is now at home after only a few weeks or months at most in a home camp where none of these things had a chance to happen to him in full measure. If he seeks a religious institution that uses social methods, will he find the church offering it? If he returns ready to respond to the call of the religious fundamentals of sacrifice and service, will he find them preached or will the old sectarian slogans greet him? If he asks for unity and a big human brotherhood, will he be answered by creedal pleas and a defense of the stay-at-home, untried-by-fire institutions that talk in terms of a proud tradition in which the war was but an intrusion? Or if he reacts toward irreligion, will the church at home, at his particular home, have at hand a ready adaptability to win him that the "Y" possessed in its quick and ready readjustments to meet situations at the front? Or will it insist that he can have no recognition until he quits swearing and is baptized according to the regular formula? Will the church challenge him with the big world vision that challenged him in the war or will it declare its faith in the old narrow challenges to party loyalty?

* * *

What Shall the Church Do?

It is possible that the soldier will return from his experience as from a great emergency and resume about where he left off. No doubt many will. The war will have made those who were religiously inclined more religious and those who were not, even less so. There is a strong probability that the tense emotions of war only intensified what was in the man before and he who was filthy will be filthier still and he who was pure will be more akin unto God. There will have been, no doubt, many a revolutionary experience also in individuals to whom the stress of war emotion brought either a sobering or a letting loose that will change the direction of life, but this will hardly be a universal experience. Some will have so been served by the "Y" that they will find in it only adequate expression for their activities. Others will have so complained of it that they will be anything but its friends at home, but these will not usually be friends of the church either. Some will abruptly throw the church overboard because it was not there to minister and others will accept it as a matter of course in the home town as they accepted the "Y," in like manner, as the logical institution for a swift moving, ever changing, temporary army life.

But this may fairly be concluded. Where a returned soldier does actually rationalize the situation he is going to soberly ask why the church could not do the job and the answer is going to convince him that the home town and the youth cannot be adequately served with anything less than an adaptation of the social program the "Y" put on in the army camps. He will not ask the same program, nor would he use it if offered just because conditions are not the same with him, but he will ask recognition of the fact that he is a youth, a social being and that every man of every age and condition cannot be won by the use of a middle-aged, cultural program nor interested always and only by use of devotions and by sermons chosen from the preacher's own study, rather than through his recognition of the young man's needs. There must be a recognition of timely methods in church work as well as timely themes in the pulpit.

The Y. M. C. A. secretary is never a speaker as such. He makes public addresses only when expert talkers are not to be

found. His business is that of managing religious enterprises. The "Y" does not call one sort of promoting morals religious and another educational and another social; it calls them all religious and promotes them all with equal energy and interest. If athletics will interest a lad when sermons will not, it uses athletics. If good fellowship and character can be built up through entertainment or education when the boys refuse to respond to devotional exercises, it uses the entertainment and educational classes. If the youth will not come to them they go to him. They study him as well as their gospel and so make their gospel effective to him. The church does not reach a very great percentage of the young men in the average town or city. The result is that hundreds of thousands of the boys have no old loyalties to lose and the church cannot lose out with those it never found. But there ought to be many through whose experience in both the trench and the "Y" hut the church may enter their lives. It will do so in the measure that it makes a like challenge both in the things it preaches and the service it offers.

* * *

Some Practical Suggestions

The church will not federate or unite in order to take care of the returned soldier, but the war experience will tend to pull churches together. Any and everything done in this direction will make its appeal. The sectarian church will not become a community church in a day, but the past four years ought to help show that as the logical direction for local church work to take and it will largely begin through plans to save the boys. Every pastor should write his lads a welcome letter before they leave the camp. He should write in matter-of-fact terms, with no platitudes or special language of piety, but in wholesome, robust phrase and with a big fund of good fellowship. Then recognition or welcome services should be held occasionally as the boys return, so as to give expression to the various groups as they come back, of the community's, and especially the church's, appreciation of them and their effort. Next, frank consultation with them could be made a means of starting something in the church that would be to their liking and adapted to their desires. The challenge to "get busy" will appeal strongly after so strenuous an experience. Such organizations as the Boy Scouts will make it possible for them to use their new learning and also give the younger boys a chance to rally around one who can be their hero. In towns of sufficient size this is a golden opportunity for the building of local Y. M. C. A.'s and for putting the church solidly behind them as auxiliaries of their own. Thus the work of the "Y" may be carried on and it may be made the means of unity and cooperation as well as a way to specialize religious activities to the end of greater effectiveness. The soldier will be a vital part of the local church's interest and interest in him can be made a means of challenging interest in religious work for all.

ALVA W. TAYLOR.

A Word for the Times

We miss the heart of things when we reduce the gospel to ethics or when we transform it into dry theology. Through all the story and behind all the teaching is the mighty inner fact of an intimate personal *experience* of God as Father. To live is to be about the "Father's business." In great moments of intercourse there comes to him a flooding consciousness of sonship, joyous both to Father and Son: "In him I am well pleased," and in times of strain and tragedy the onward course is possible because the inner bond holds fast and the Abba-experience abides.

RUFUS M. JONES.

THE DAILY ALTAR

ENTHUSIASTICALLY RECEIVED

The Christian Century Press has never published a book which has met with so universally cordial a reception as **The Daily Altar,** which came from the press but a month ago. The following are just a few of the enthusiastic words of approval that have been coming in concerning the book:

From Dr. Peter Ainslie, Baltimore: The Daily Altar is a beautiful little book. I am greatly pleased that you have brought out such a valuable contribution to the devotional life. Its fine mechanical get-up is in full keeping with the splendid material on its pages.

From Dr. E. L. Powell, Louisville, Ky.: It is an elegant little volume. The editors have done a very beautiful and helpful piece of work.

From H. J. Loken, Liberty, Mo.: It is a beauty both in design and workmanship, in content and material. This is a worthy task for The Christian Century Press to undertake.

From B. Clifford Hendricks, of the Nebraska State Normal School, Lincoln, Neb.: We are delighted with The Daily Altar. The editors have certainly done a great service toward spiritualizing home worship by putting forth this volume.

Hundreds of families have started the new year with The Daily Altar as a daily companion. It is not too late for your "circle" to join this movement for the promotion of the devotional life. Send for your copy without delay.

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The Christian Century Press

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Why Federate?

By W. H. Hopkins

A notably successful federated church is that at Pittsfield, Ill., composed of members of the former Congregational and Disciple bodies of the town. The minister is Mr. W. H. Hopkins, who came to Pittsfield from a Congregational church in Atlanta, Ga. The following article of Mr. Hopkins will be read with real interest because he knows whereof he speaks when he tells of successful federated work. In a letter to the "Century" he says: "The Pittsfield Federated Church is going forward in a way to delight all our hearts. Those who doubted the feasibility of church federation are now enthusiastic for it. The Federated Church here has united families, ending old bickerings; it has made possible a new community enthusiasm and interest. So far as I can see, it has everything to commend it and so far there are no losses."

THERE are many reasons for church federation. First: In the long ago the Master prayed for it—"That they all may be one." Some time, some how, that prayer is going to be answered. It has waited long. What better time is there for it to be answered than now? For four hundred years the divisive tendency has been in the church. It has made impossible much of the good which might have been accomplished. The greatest of all the hindrances to Christ's cause is the divided spirit in the church.

Second: On the fields of France denominationalism died with kaiserism and woe be to any man who now tries to bring to life either of them. The boys in the "Y" Hut saw a reason for Chrisitanity; they saw no reason for denominationalism. The little denominational fences we have spent so much time in building have neither been useful nor ornamental; yet we have sometimes spent more time upon the fences that we have in the real work of the Kingdom. When the boys come home they will want no part in that sort of thing. They have been too near the real things of life to spend time on useless divisions. While there are millions who have never heard the name of Jesus it is foolish to waste time over petty trifles.

Third: Whatever reason there may have been for denominationalism in the past, there is none now. Three hundred years ago William Brewster and his followers stood for democracy and the right of self-government. Today Democracy is a world ideal. It is no longer a church matter. Two hundred years ago John Wesley was needed to usher in a new day of missionary zeal, of earnest piety and of consecrated living. Today there is quite as much of these things in other communions as there is in the Methodist church. So it is with all of our divisions. The reason for denominationalism has passed. We can still appeal to selfishness and prejudice; when we give reasons for our actions it is entirely on the side of church unity.

Fourth: In thousands of small communities, as well as in some sections of our larger cities, the church is today a waning quantity. The position the church is in is very similar to that of the Allies a year ago. Then Britain stood with her back against the wall; France was fighting with a devotion that has never been equaled; Italy was surprising the world with heroism that will be remembered for centuries; yet they were stalled as they faced the on-coming hordes of the Huns. The Allies fighting separately were powerless. When in a moment of inspiration Lloyd George asked the Allies to unite and form one great army under a French general, he started the Huns back to the Rhine. When the Allies got together it did not take long to win the war.

In the greater war in which the church of Jesus Christ is engaged there is a similar call for unity. When, with the banner of our Great Master we go forward, we will win the war. The church will come to her own in thousands of communities when it is a united church. The little discouraged, struggling church bands can make themselves worth while in the community life; they can call a pastor who is equal to the task; they can do things when needed. The divisive community is doomed to its own littleness. There are many good things waiting for a united church.

FEDERATION SOLVES MANY PROBLEMS

Church federation solves a good many problems and meets a good many difficulties. It is not surprising that all over the country new federations are being born every day.

There are some essentials in the federated movement:

1. Men are drawn together as they draw near to Christ. The church of tomorrow must emphasize the Lordship of Jesus Christ, as the church of yesterday did not. The need of the world today is less of form and ceremony, less of creed and ritual and more of the Christ. He alone meets the needs of the hour.

2. Men are drawn together as they engage in Christ's service. It is a well-known fact that in mission lands there is far more of church unity than in home lands. It is far easier for the churches of China to federate than it is for the churches of America. The Y. M. C. A., the Christian Endeavor, the International Sunday-school movements have all had a great unifying tendency, because they have each emphasized Christian service. When we get the larger vision of the local, national and international need it will not be difficult for churches to come together. It is difficult to understand how those who read the same Bible, sing the same hymns, pray to the same Christ and some day expect to go to the same heaven, can be divided.

3. Men are drawn together as they see big things. Surely these are days for a great vision. We are beginning a new age and a new world order. In these days, with the tremendous need, with the call to make men and women of America Christians, in order that America may make the world Christian, in these days when the world is asking America to do these greater things, surely there is a call for the American churches to come together.

HOW FEDERATE?

The following are some suggestions that may be of service to churches planning federation:

In most communities careful work should be done preparing the way. Until some considerable part of the people see how impossible it is to do the real work of the Kingdom on a divided basis, it will be useless to try federation. Men must see the evils of church strife and jealousy. They must be ready for the larger vision and desirous of meeting the greater needs of these great days in the world's life.

When the preparatory work has been done each of the churches concerned should be asked to appoint five members on a Board of control. Let this Board serve all through the year. Then let all matters be presented to the church by this Board. With a little effort every recommendation of the Board can be presented to the church with a unanimous vote of the Board back of it. It is a good plan to have a monthly church night in connection with the prayer meeting directly following the Board meeting. In this meeting the chairman of the Board of control presents all matters which the Board recommends. Then after a vote of the church they become church matters, and every one is ready to put them into action. At this monthly meeting all church committees and officers, including the treasurer, can make their reports.

The Board of deacons and elders should be composed of the deacons and elders in the churches, and should meet regularly on the same night as the Board of control. This Board will district the parish, care for the sick, the needy, the careless and in every way care for the spiritual needs of the church life.

In the women's work federation is easy in these days in which so many societies are using the mission study books recommended by the Woman's council. For some years the study books have been the same in all of the leading denominations; all that is

needed for the federated woman's missionary societies is an agreement to use the envelope plan for missionary gifts, so that each woman will give to the mission boards of her own church. In supplementing the mission study books with the special denominational work of each of the boards represented in the federation, there is the broadening of the vision which always tends toward the deepening of the missionary motive. In fact the whole federated movement is broadening.

FEDERATION AND SUNDAY-SCHOOL

In the Sunday-school it is a good plan to have a steering committee to determine as to lesson helps, missionary education, etc. The missionary chart plan can easily be followed; all that is necessary is for the Sunday-school officers to agree on the percentage of the offerings which is to go to the different boards in the federation.

Those who get into the federated work will be surprised to find how much the denominations are alike. Home missions, church building, ministerial relief—all the missionary work of all the leading boards is very much the same thing. A little experience in church federation will confirm any one in the thought that our present denominational divisions are as useless as they are wasteful. In the average small community the church can never come to its own until the divisive spirit is ended.

In regard to associational life, it is a good thing for each federated church to be represented regularly in each of the denominations in the federation.

When the every member drive is put through, each member makes his pledge to the current expenses of the church, and to the benevolences of his own church. When benevolent offerings are taken, the envelope system is used and each one gives to his or her own church. It is easier to push the apportionment and the every member drive in the federated church, than it is in separate churches. There is added enthusiasm in numbers and there is power in unity of thought and action.

In receiving new members it is well to give people the opportunity to join the local churches composing the federation, following the customs of the church into whose fellowship the member wishes to enter. It is also good to have a federated church roll for those who do not care to join the other churches. It will probably come to pass that most of the new members will join the federated church. If so, in time there will be a new church developed, a church in which all the good things in each of the contributing churches are emphasized, and leaving out some of those things which are signs of weakness rather than of strength. The federated church will be stronger and better than its component parts. In its associational fellowship and in its missionary contributions it will continue along the old lines until some larger federation, on a national scale, is made possible. There can be no doubt that the future is with the federated church movement. It is in the line of progress and meets with the hearty approval of laymen everywhere. Every week adds to the momentum of this federated church movement, which was born out of war needs, but is continuing with far more of force since the war strain is no more.

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.

THOMAS FOWELL BUXTON.

* * *

One may still doubt if that direction is the east or whether the sun will rise. The real coming of God is not that. It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen, and that doubt has fled forever.

H. G. WELLS.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

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The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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Books

A Review of "Ornamented Orthodoxy"

TWO years ago Dr. Arthur S. Hoyt published an article in the Homiletic Review entitled "Three American Preachers," in which he reviewed three sermonic volumes by Frederick F. Shannon of Brooklyn, Edgar De Witt Jones of Bloomington, Ill., J. H. Jowett, then of New York, respectively. In the January number of the "Review" Dr. E. C. Dargan, Nashville, Tenn., eminent Baptist minister, author and for many years Professor of Homiletics in the Southern Baptist Seminary at Louisville, Ky., contributes an article on "A Group of Representative Preachers," in which he reviews five books of sermons by the following authors: David James Burrell, Dutch Reformed; Bishop Charles Fisk, Protestant Episcopal; Edgar DeWitt Jones, Disciples of Christ; Bishop W. A. Quayle, Methodist Episcopal, and Dr. Joseph Sibley, Presbyterian. It will interest Disciples to read what Dr. Dargan says of these ministers and their books as a whole, and of their own fellow disciple individually.

THE FIVE VOLUMES AS A WHOLE

"These five volumes of sermons," writes Dr. Dargan, "are grouped together for notice. They represent five different denominations: The Presbyterian, the Dutch Reformed, the Methodist, the Disciples of Christ, and the Episcopalians. So far as church affiliation and viewpoint are concerned, the volumes are, therefore, fairly representative. So they are also with regard to region. One speaks to us from the Pacific Coast, and is a Southerner by birth and sympathy. Two (Bishop Quayle and Dr. E. D. Jones) represent the great Middle West, and the remaining two, New York. They are also representative in respect of mental attitude toward the times in which we live. All are alert to the great questions of the hour. Their thinking and expression are abreast of the age. Even the typical blundering critic can not accuse this group of medievalism. The variety which marks these preachers is notable. It is not only that of denomination, but of personality and of method. It would be hard to find five really strong and satisfying preachers who differ in details more than these do. Not one is like the other in style or personality. Each has his own way of saying the thing that he feels ought to be said. This applies not only to the language and illustration, but to the deeper affair of thought and plan. There is not a dull book in the lot. Each one of them tingles with life and timeliness."

THE DISCIPLES' REPRESENTATIVE

"Dr. Edgar DeWitt Jones, of Bloomington, Ill., is a Texan by birth. His long and efficient service in his present pastorate has been fruitful in many ways. The sermons of this volume, 'Ornamented Orthodoxy, Studies in Christian Constancy,' are of the same general character as those previously published and once noticed in the columns of this journal. The appeal to thought and experience is constant and sound. The essentials of Christian faith are strongly and clearly set forth. Careful study of the Word is apparent everywhere. The style is simple and pleasing, without being especially striking or powerful. The homiletic art is of high order. The sermons are well constructed and attractively presented. It is evident that the preacher believes in his business and puts his whole personality into it. Such preaching always commends itself to those who listen or read, as the case may be, with a desire for spiritual help. The rather striking title is derived from that of the fourth sermon on the text,' Adorn the Doctrine of God, our Savior, in all things.' The striking thought of the apostle is not only set forth in this one sermon, but is not inappropriate for the volume as a whole. Surely it is the ever-pressing duty of Christ's people to beautify, in their living, the thoughts which God gives them in His Word."

* * *

CHRIST IN THE POETRY OF TODAY. An anthology of American poets. Compiled by Martha Foote Crow. A revised and enlarged edition of this popular collection of religious verse, with an added section on "Christ and the World War." The life of Christ is here told through a series of verses chosen from the best recent writers of poetry. An excellent aid to ministers and other public speakers. (The Woman's Press. $2.00.)

WOODROW WILSON: AN INTERPRETATION. By A. Maurice Low. The author of "The American People: A Study in National Psychology" selects the most interesting citizen of the times as the subject of his latest discussion. Mr. Low has lived in Washington for twenty years and since 1906 has served the London Morning Post as chief American correspondent. He is thus well fitted to give the world this analysis of the character and recent development of Woodrow Wilson. Some of his chapter titles are: "The Man," "A Pledge to Humanity," "The First Year of Leadership," "Too Proud to Fight," "The Evangelist," "The War President,' 'and "History and the Verdict." A most interesting volume. (Little, Brown. $2.00.)

BOY SCOUTS AT SEA. By Arthur A. Carey. Surely a combination of the Boy Scout idea with that of the "wide, wide sea" affords as pleasing a layout for real boys as could be imagined. The book tells of the adventures of three Boy Scouts on the good ship "Bright Wing." The American boy's scout library will not be complete without this latest book of boy adventure. (Little, Brown. $1.35.)

LITTLE THEATER CLASSICS. Edited by Samuel Eliot, Jr. Mr. Eliot has been in the practical work of promoting the little theater idea for many years, in Boston, New York and Indianapolis. He has put into this book the following small dramas which are especially adapted to use in "little theaters": 'Polyxena," "A Christmas Miracle Play," "Doctor Faustus,"

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"Ricardo and Viola," and "The Scheming Lieutenant." An informing introduction is included. (Little, Brown. $1.50.)

FAR AWAY AND LONG AGO. By W. H. Hudson. "The story of my early life," by that master of literary art, the author of "The Purple Land," "Green Mansions," and other books. One who wishes to roam among the tropical beauties of South America and at the same time in the fairyland of boyhood should read this autobiography. The chapters are filled with birds and trees, flowers and butterflies and interesting personalities—and they are filled also with the spirit of W. H. Hudson. "A self-revelation unique among biographies, as fascinating in its simplicity and naturalness as it is rich with beauty and alive with feeling." (Dutton, $2.50.)

The Sunday School

On the Way*

ONE learns to deal rather carefully with the miraculous. That is not to say, at all, that there are no miracles, but it is to say that it is a dangerous thing to call a thing a miracle that is not. Whether God swept back the waters of the Red Sea with his hand and held them there, while his favored children passed, or whether a natural east-wind made the passage safe, is a matter, after all, of fact. In either case, you see, it was God at work. If you have a really vital faith in God the matter of miracle becomes a mere detail of action. For many of us the working of regular laws is a great satisfaction. You say, "God can do anything"; yes, anything reasonable. We do not question God's power; we only seek to know his ways. It is a question of whether we live in a capricious world or an orderly one. It is a question whether it pays to live by natural laws. It is a question of our reverence for God's orderly way of doing things. It is a question of whether, when you seek to know and obey law, you may rationally expect to come out somewhere. If one expects God to perform miracles for him and then the expected does not happen, perhaps one would lose faith. Does God blast Germany by a thunder-clap of power or does God use Foch and efficient armies, by well-established rules of warfare, to overcome the tyrannical power? With the Spanish influenza in town, do you ask God to stay the plague and then refuse to use the means to health? Do you expect your church to grow by a miracle or by tried and true methods of church work? Do you expect the lesson to come to you out of a clear sky or do you read and study for hours upon it? Do you expect the wheat to spring from the ground regardless of laws or by means of laws? Do you think Constantine saw a cross in the heavens? Do you think the French soldiers saw the angels at Mons? Do you think an angel spoke to Joan of Arc? Do you believe there is power in the bone of St. Anne at St. Anne de Baupre? Do you think God sent the flood in the Piave that destroyed the Austrians? *Then did God sink the Lusitania?*

Can you tell anything about what God is apt to do when you get outside the realm of law? One would be very foolish to deny all miracles, because one does not know it all, but one can have a working basis for life. The safe thing is to be right with God, to be marching with God, and then if God opens the Red Sea either with or without miracle you are there to cross while the crossing is good! The safe thing is for the Italians to be armed and then, when the Piave rages, they can take the advantage. The safe thing is for Joan of Arc to be listening for messages from the skies and no doubt they will come. The safe thing is for the French soldiers to fight like tigers at Mons and then, if heaven sends victory, they are there to take it. I believe in Almighty God and I want to be so in league with him that I can take advantage of all the openings he gives, either miraculously or otherwise. Moses was on the way. He was in line for advantage. He had made the good start and when the sea opened he was there to go across, and he went. Now, my friend, that is the big lesson for us. We must be on the way out of Egypt. Our faces must be set toward the promised land. Our energies must be employed in conveying us toward the new land; then, when God acts, we are all ready to take advantage of all that he would do for us. God cannot speak to the one who expects nothing; our ears must be attuned to the wireless of the Infinite. God cannot do anything for the indifferent man who has relaxed all effort and broken all connections. The prayerful man has his windows open toward God and will receive whatever God has to give, either by miracle or by natural law. The active man, moving in God's highway, may pass over whatever bridges God has built. Fred B. Smith tells of an old farmer, from Indiana, whom he saw looking at a picture at the Chicago World's Fair. The picture was of an innocent, little child walking over a log foot-bridge, the railing of which was broken, and an angel was walking by the child to protect him from harm. The old farmer observed, "Why don't that fool angel fix the rail?"

JOHN R. EWERS.

*Lesson for January 26. Scripture, Ex. 14:21; 15:2.

"He Was So Dear to Us"

In memory of John Irving Roberts, who made the "great adventure" of faith and love, of life and death, in the service of country, of his kind, and of his king, and who saw the dawn in Lucknow, India, Nov. 6, 1918.

"HE was so dear to us!" He was our friend—yours,
And mine—his was the friendship that endures.
To be a friend of such as he, indeed, was joy—
We loved him so. For he was such a boy!

O yes! He was a man, and such a man was he
As you might journey far, on land and sea
To find his like—one of the men who dream,
Who see things more and marvelous than they seem.

The world was in his heart. And love was there—
Such Love as made it wholesome, wondrous fair;
Love for the ones that loved him—for you and me,
And for the Unseen, which only the loving see.

His sympathies were as the bending skies
That shut him in to each new day and its surprise;
But ever as he journeyed, going on and on,
Horizons lifted—lured him ever toward the dawn!

He heard the call of ages in his mind—
It was the cry for help for human kind;
It was the call of Christ to him and so
He answered when the Voice cried, saying "Go."

Thus he went forth, bound by no human creed,
Bound only by the bonds of brotherhood, of need.
The end of all was not to him to sight,
He went forth, knowing only it was just and right.

The stern romance of Life and Love he saw,
And ran to meet it with a boyish awe,
To take his place with heroes who have made
The "Great Adventure," joyously and unafraid.

Farewell! The word is sweet to such as speak
It softly, as they journey on with all who seek,
Not ease nor pleasure, only so that they
May greet the Morning of the World's New Day!

CHARLES BLANCHARD.

The Larger Christian World

A Department of Interdenominational Acquaintance

Y. M. C. A. Bureau of Citizenship

The Y. M. C. A. is perfecting plans for its bureau of citizenship which will operate in America following the war. It will be headed by John A. Kingsbury, who was Commissioner of Charities under the Mitchel administration in New York. He will be assisted by a large committee of the most eminent educators and publicists of the country in forming the plans. The plan of the bureau is to interest soldiers in the fundamental social relationships that underlie citizenship. Especially interesting are the five points in Mr. Kingsbury's summary of international obligations—a new and pioneer field. These points are: Respect for the opinions and customs of other peoples; freedom from the expression of race prejudice; manifestation of kindliness and courtesy toward foreigners living among us; manifestation of appreciation of other peoples, when traveling or residing in foreign countries; and abstaining from any criticism or odious comparisons while traveling or residing abroad. This may seem simple and easy, but universal practice of these points would considerably change the face of the world.

Federal Council Sends Message to British Churches

The Federal Council has sent a message to the British churches thanking them for sending Bishop Gore and Dr. A. F. Guttery to this country to interpret Anglo-American relations. It was suggested in this document that the two countries continue to exchange visitations in order that a still closer bond of sympathy may be built up.

Greek Archbishop Visits America

During his recent visit to America the Greek Archbishop, the Most Reverend Meletios Metaxakis, the Primate of Greece, was most interested in Protestant institutions in this country. He met the administrative committee of the Federal Council for conference. He suggested that some forms of cooperation might be entered into between his church and the Protestant churches of America. He felt that missionary work in the east should be confined to the Mohammedan peoples. The Archbishop did not feel so sympathetic towards cooperation with Roman Catholics.

World Conference on Faith and Order

The approaching Conference on Faith and Order called by the Protestant Episcopal church is beginning to take form. A number of the denominations have already appointed their representatives. The denominations have been invited to state the things in which they agree with the entire Christian world and the things which they regard as a peculiar testimony. Only the Seventh Day Baptists have responded to this appeal.

New York Churches Celebrate Deliverance of Jerusalem

On December 17 New York had, in the Metropolitan Opera House, a great celebration of the deliverance of Jerusalem from the hands of the Turk. In this celebration, which was sponsored by the Federation of Churches, the Jews, the Roman Catholics, the Greek Orthodox and the Protestants participated. The sentiment of the occasion was expressed by a resolution prepared by a committee, of which Charles Evans Hughes was chairman: "On behalf of Jews, Catholics and Protestants represented here today by a rejoicing and reverent multitude, we join in fervent thanksgiving to Almighty God for the liberation of this ancient land, so dear to us all, and pray for His guidance in the establishment of a just and stable government which shall preserve order, maintain the rights of each element of the diverse population, and assure to all, without distinction of race or creed, full civil and religious liberty."

Death of Distinguished Bishop

Bishop Frederick Courtney of New York died December 29. He was one of the well-known ecclesiastics of the Protestant Episcopal church and served in recent years as the head of the Church Temperance Society. He was chairman of the committee on canons and in other ways was prominent in the life of his church.

Day of Prayer for the League of Nations

The church as a mutual admiration society or starting place for the journey beyond has made place for a church which is concerned with the life of the here and the now. Nothing better illustrates the new attitude of social concerns on the part of the church than the setting apart of January 12 as a day of prayer for the League of Nations. At the very hour when the peace negotiations were going on, from tens of thousands of churches in America there went up petitions for wisdom and guidance in this great emergency of the world's life.

Renounces the Ministry in His Church

Rev. George C. Richmond, who has been in difficulties with Bishop Rhinelander in Pennsylvania, has decided to go no farther with the controversy and has notified the bishop of his withdrawal from the ministry of his church and his acceptance of a pulpit in another denomination. He was under a sentence of suspension at the time this action was taken.

Church Socialist League Holds Conference

The Church Socialist League held an official conference in the parish house of the Holy Trinity church of New York on January 6. The speakers were Rev. J. Howard Melish, Rev. William B. Spofford and Scott Nearing. The secretary of the organization is Rev. A. L. Byron-Curtiss.

Dr. Fosdick Will Preach in New York

Professor Harry Emerson Fosdick, at this moment the author of the most popular religious books circulating in the religious world, has recently accepted the pastorate of the First Presbyterian church of New York, which was enlarged by the absorption of two other well-known down-town churches, University place and Madison Square. The pulpit was offered to Rev. John Timothy Stone of Chicago, but he declined the place. Dr. Fosdick has stipulated that he would be preacher only, so Dr. George Alexander, of University Place church, has been retained for the pastoral work.

Conferences on World Evangelism

The Moody Bible Institute of Chicago has announced a Conference on World Evangelism and Vital Christianity after the War, to be held February 3-7. Religious leaders from various sections of the country will attend. The emphasis will be upon evangelical testimony and service. Bible study, prayer, missions, church efficiency, personal work and the devotional life.

ORVIS F. JORDAN.

News of the Churches

Disciples Lose Members in Nebraska and Kansas

In the 1917 Nebraska Yearbook the membership of the Disciples churches in Nebraska is given as 23,991. In the 1918 Yearbook the membership is given as 23,199. This indicates a loss of 792. This also in face of the fact that there were 2,048 additions to the churches during the last year. Kansas shows a loss of 818 this year over last year in its membership. The total additions to the churches in Kansas during the year was 6,427. But in the face of this large number of additions there is a loss in the total membership this year as compared with last year, of 818 members. One of the causes for this shrinkage in church membership is reported due to the fact that since churches are apportioned upon the basis of their church membership for the missionary and benevolent offerings the churches are not reporting their dead material as they did in former years.

Chicago Disciples to Meet at a Union Dinner

A union dinner for all Chicago Disciples, men and women, will be held at the Central Y. M. C. A., 19 South La Salle street, Monday evening, January 20, at 6:30 p. m. The dinner will be served in the assembly room on the second floor and the price will be 75 cents per plate. The speakers will be Charles Clayton Morrison, editor of The Christion Century, who has just returned from Europe, where, with other editors of religious journals, he was a guest of the British Government; Lieutenant Harry D. Kitson, who has been in active service in France with the Field Artillery, and Professor G. W. Sarvis, who is at home on furlough after seven years in China. He is Dean of the College of Arts in the University of Nanking, China. There will be singing and sociability and the largest number of Chicago Disciples present ever assembled at a table. The committee in charge of the dinner and program consists of the following members: E. S. Ames, Chas. La Rue, Irvine Prather, O. F. Jordan and P. J. Rice.

Burris A. Jenkins Becomes Editor-Publisher

The author of "The Protestant" and minister at the great Linwood Boulevard church, Kansas City, now adds to his responsibilities still another—one that may have surprised even his intimate friends; he becomes editor and publisher of the Kansas City Post, one of the most influential dailies of the city on the Kaw. After the death of the former publisher of this paper, Mr. William Barton, the owners received applications for the vacancy from nearly every state of the Union. Many journalists of nation-wide reputation made personal application for the position. But the proprietors were determined to have a Kansas City man at the head of the paper, and very soon picked Dr. Jenkins as the man for the task—if he would accept. This he has agreed to do, but he still maintains his pastoral relation to the Linwood church. Dr. Jenkins, in a statement which he makes in the first issue of the paper under his editorship, says: "It is rather an unprecedented thing we are doing with this newspaper, today; but, as Mr. Wilson said recently in England, precedents are often good only to be broken; and it is certain that because a thing is usually done is no reason it should not be done now. These are remarkable times. The war has fused, melted and tempered men, all over the world. It has quickened them to aspirations higher and different. Reason, thought, sympathy are to play a larger part than ever in human affairs; and the vehicle of these things, which is words spoken and written, is to have a weightier influence than ever before. Certainly if the world events of the past four years have taught us anything, it is that the pen is mightier than the sword. Words are dynamite, nitroglycerine, trinitrotoluol. It is difficult, then, for a man whose business all his life has had to do with words, and who has had the privilege of speaking every week to some hundreds or thousands, to refuse an opportunity to speak daily to tens of thousands. Not often in a man's life does such a broadening of his influence come. It has come to me. I am grateful for it and humbled by it, and earnestly hope to be equal to it." One of the items of Dr. Jenkins' newspaper creed is: "We believe a newspaper should nail up as its motto: 'The right—neither courting favor nor fearing condemnation.'" Another is: "We believe a newspaper belongs to all the people, should be advised by all the people, and is not the property of its owners to do with what they will. The editorial doors of this paper, then, are to be wide open to all comers who have honest advice to offer. We shall need all the help we can get." And here is another: "We believe that a paper should not be run in the exclusive interest of highbrows, but of the common folks—all kinds of them; that a daily should not be simply a fireside companion to doze over. It should be for the street cars, sidewalks, for quick reading and news telling. It should put the news tersely, plainly, so that you can read it running. It should not try to put you to sleep but wake you up. It should be not narcotic but galvanic." The closing item is: "We believe on the whole in Woodrow Wilson and the League of Nations."

Anniversary at Springfield, Ill.

West Side church, Springfield, Ill., observed the seventeenth anniversary of its organization on January 5. This work was organized by J. E. Lynn, then minister at First church. The building was dedicated by J. H. Gilliland in 1902. The church has been self-supporting from the beginning There is today a membership of 832 persons. Pastors of the church have been J. E. Lynn, F. M. Rogers, J. R. Golden, C. W. Ross, and the present incumbent, R. H Heicke.

Manhattan, Kan., Church Makes Good War Record

The Manhattan, Kan., church had its annual meeting on New Year's day, reporting a membership of 522, 122 of which are on the non-resident list. There have been seventy-two additions to the church during the year, twenty of which were men in uniform. The pastor, Otho C. Moomaw, has made thirty-five trips to Camp Funston and had conferences with 900 soldiers, making in all 1,963 calls for the year. More than 1,300 men in uniform have been entertained at meals in mass gatherings and in the homes of the church. The total receipts of the church during the year approximate $6,000, $1,400 of which was for missions, $700 for the church building debt, and the remainder was spent in local and army camp activities. The pastor's assistant, Miss Jessie Reinhardt, afforded this church by the American Christian Missionary Society as assistant in camp work, has taken care of the office work, written hundreds of letters, kept camp and overseas record of all soldiers the church came in contact with, and has made several trips to camp herself, participating in the Y. M. C. A. entertainments.

Banner Year for First Church, Springfield, Ill.

The recent banquet given at First church, Springfield, Ill., marked the end of a year remarkable not only in the history of this particular church, but remarkable in the history of the Disciples' city churches. This church not only wiped out an indebtedness of $34,000 in one year, but has a record of actual cash receipts from all departments, during the year 1918, of $46,000, with amounts to be paid in on pledges which make the grand total raised by the church during the year about $58,000. For the first time in the history of the church—during eighty-five years—the church is out of debt. One of the Springfield newspapers states that "this is due in large part to the untiring efforts of Pastor W. F. Rothenburger, the official board members and the financial committee." Mr. Rothenburger had been at the helm at First church only since last spring, having come to this work from Franklin Circle church, Cleveland, O. A significant item of the year's report is the pledging by the church of more than $8,000 to missions and benevolences. There have been eighty-seven persons added to the membership during the year.

* * *

—Cleveland, Miss., is to have a new building; several thousand dollars are already in hand toward the fund.

—Rome, Miss., has set the goal for the local budget at $1,000 and for missions $2,000. This money will be raised through an every member canvass.

—J. H. Coil, recently of Shelbina, Mo., has begun his new task at Compton Heights church, St. Louis, Mo.

—George A. Miller has just closed his twelfth year as leader of Ninth Street church, Washington, D. C. There were 178 accessions to the membership during the past year. There was given to missions by the church and its organizations a total of $3,500. The building debt was reduced by $3,000.

—At the mid-winter convention of the Southern California Disciples, which is being held this week at Pomona, the general theme for discussion is "The Challenge of the Hour."

—New Los Angeles, Cal., ministers are: Arthur W. Higby, at Broadway church, F. S. Carter, at Boyle Heights, and M. H. Fagan, at Wilshire Boulevard.

—W. F. Rothenburger has begun a series of special sermons at First church, Springfield, Ill., on the general theme, "Delineation of Character." Among the topics are "The Man Who Fights the Stars," "The Man Who Gets His Price," and "The Man Who Belongs to the Ananias Club."

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—C. D. Hougham, of Normal, Ill., has been called to the ministry at Rutland, Ill.

—J. E. Foster, of Kankakee, Ill., church, reports the work growing in every department, with a 200 per cent increase in the missionary budget.

—That Ford county, Ill., will be unanimous in her missionary giving and meet her united budget obligation, is the prediction of district evangelist C. M. Wright. Gibson City, Paxton and Mt. Olivet are the leading churches of this county. Livingston county also lines up for the united budget and every member canvass program. The budget for the county was $2,500, an increase of 100 per cent in missionary offerings. At a meeting of the county committee held in Pontiac, Dec. 18, the budget was proportionately distributed among the various churches. Each church represented at the meeting accepted its apportionment, confident of success.

—First church, Princeton, Ill., has decided to double its missionary offerings for this year and the every member canvass has been made with excellent results. The past year $1,100 was raised for missions, $4,000 being raised for local work. This church now has a membership of 345. Cecil C. Carpenter is the leader.

—E. B. Bourland has been asked to continue in the Harrodsburg, Ky., work indefinitely at an increased salary. Mr. Bourland has served the Harrodsburg church for about a year.

—At Central church, Waterloo, Ia., $1,457 was given in 1918 to missions by all departments, of this $678 being raised through the emergency drive. More than $1,000 was paid in on an indebtedness, which it is planned to clear by Thanksgiving 1919. A contract will be let for a new building by April 1, 1920, if conditions permit, reports pastor G. D. Serrill, Thirty-five members were added during the past year. Mr. Serrill writes that the ladies' aid society, the various missionary organizations and the Christian Endeavor societies deserve special mention.

BUFFALO — RICHMOND AVENUE CHURCH OF CHRIST
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—Owing to poor health, D. O. Cunningham and family have found it necessary to return to America from India.

—Unit conferences in the interest of the every member canvass were recently held at Houston and Tupelo, Miss., reports state secretary W. C. Ferguson. A conference planned for Corinth was postponed because of influenza conditions.

—Dr. Louis Jaggard sailed from St. Johns, Neb., on January 10, for his mission charge in Africa; he goes by way of England. It will take him about four months to reach his destination, the Congo district.

—On January 5, George L. Snively dedicated the new First church, Kansas City, Mo., and raised nearly $57,000, which pays debts, installs a $12,000 organ and allows $5,000 for shrinkage, besides adding $30,000 to the present endowment fund. There were fifteen additions to the membership on the day of dedication. W. F. Richardson, of Los Angeles, Cal., and former pastor at Kansas City First, preached the evening sermon. J. E. Davis, with the present fine equipment, is starting in on one of the greatest downtown church enterprises in the history of the brotherhood.

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—Charles L. Medbury is closing his fifteenth year as leader at University Place church, Des Moines, Ia. S. S. Jones is now assisting Mr. Medbury in his pastoral and preaching work.

—F. L. Davis has resigned at First church, Springfield, Mo.

—J. F. Bickel, of the Jacksonville, Ill., church, is now in France under "Y" direction.

—M. M. Amunson, who has been in service overseas, has returned to his ministry at Sterling Place, Brooklyn, N. Y.

—The death is reported, from influenza, of Mr. and Mrs. O. E. Darby, who have been leading the church at Lostine, Ore., having spent all their lives in Oregon.

—C. Emerson Miller, of Marysville, Mo., is the new leader at First church, St. Louis, Mo., which church was ministered to by A. C. Smither since the going of John L. Brandt to Oklahoma. Mr. Smither returns to his former home, Los Angeles, Cal. First church, St. Louis, by the gift of an Illinois friend, now has sufficient cash to take care of all financial obligations, with a surplus of $8,000. Mr. Miller takes charge of the work February 1.

NEW YORK — CENTRAL CHURCH
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—J. W. Evans, of Mason City, Ill., has accepted a call to the work at Winchester, Ill.

—The resignation is reported of F. N. Calvin, for thirteen years leader at Central church, Waco, Tex. He will continue his work there, however, until March 1, or perhaps a little later.

—John T. Bradbury, of the Plano, Tex., church, has accepted the work at Tyler, Tex., and will begin his new task February 1. One of the chief tasks of Mr. Bradbury at Tyler will be to lead in a building campaign. Mr. Bradbury has been at Plano three years, and during that time has raised $10,000 for improvements. The church became a living link on the foreign field at the opening of last year, and gave about $4,000 to the Men and Millions movement during the emergency drive last summer.

—District Evangelist C. M. Wright is preaching every other Sunday at Arrowsmith, Ill.

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—First church, Omaha, Neb., ministered to by J. Walter Carpenter, has adopted for 1919 a church-day-night program. All the public work of the church will be attended to on one day and evening. Wednesday has been chosen as the day. The members come to the church from their business and homes for dinner, and following dinner and the regular mid-week worship various kinds of meetings are held, in charge of the leaders of the various phases of the work of the church. The church board, the Sunday school, Christian Endeavor, the prayer-meeting and other interests hold their meetings at night, the women using the day for most of their planning.

—Pastor W. A. Schultz, of Second church, El Paso, Tex., has six sons in service in France.

—First church, Bloomington, Ill., where Edgar DeWitt Jones is in his thirteenth year as minister, has called E. E. Higdon to become Director of Religious Education June 1. Mr. Higdon is a graduate of Eureka and the Yale School of Religion. He is splendidly equipped for the place and is an accomplished leader of song. W. D. Deweese is financial secretary and associate pastor of this church, while Mrs. Cora Deweese is office secretary. With such a staff of workers First church looks forward to a great year.

—Kelly O'Neall, formerly pastor of Payne Avenue church, North Tonawanda, N. Y., is in the hospital at Langley Field, Virginia, with influenza. His case is not serious, however, and within a week he hopes to resume his work as camp secretary of the Y. M. C. A. at that camp. Orders are in, however, for the immediate demobilization of Langley Field and Mr. O'Neall is ready to return to a pastorate as son as he is able to do so. At present he has no definite plans. He can be addressed at the Y. M. C. A., Langley Field, Hampton, Va.

—Dr. A. L. Shelton, of Tibet, writes of a recent visit made to the battle front, where the Tibetans and Chinese fought for months. He acted as a sort of mediator, and ministered on both sides. The Tibetan general, from Lassa, is very anxious for him to go on to that formerly forbidden city and open a hospital and has sent a request to the Da Lae Lama, who is the head of the Buddhists, asking this man to give Mr. Shelton an invitation to come.

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THE CHRISTIAN CENTURY

Vol. XXXVI January 23, 1919 Number 4

The Passing of a Great American

By Edgar DeWitt Jones

Criticizing the Y. M. C. A.

Editorial

CHICAGO

Concerning the Every Member Canvass in Iowa

Written for "Christian News" by Alfred M. Haggard, State Secretary, Dec. 17, 1918

AS my readers all know, a number in Iowa failed to come up to Des Moines for the all-day rally among the State workers for the Every Member Canvass. Some were outspoken in opposition; others had conscientious objections, and some were in doubt.

I am glad to report that the whole State is falling into line in a surprising way. As our men are studying the literature and getting hold of the plan, which is thoroughly democratic and free from the chief objection to the former plan, they are taking hold in a splendid way. The Southeast District will probably be unanimous in the near future, in spite of considerable discouragement at the first. In the Southwest District, counties have been grouped in groups of three to five, under the supervision of competent leaders. Something like a week ago, I had the privilege of attending the Board meeting for the Northwest District at Lohrville, where the Board voted unanimously to undertake the task, and where the county committees were completed and advised to push the work as strongly as possible. Last night (December 16) I returned from Linn County, where, with Secretary Comstock, I met the county committee in a business session. The leaders there are taking hold in a great way, and will try to put the county over for the whole apportionment. P. Y. Pendleton and his splendid congregation (First, Cedar Rapids) assumed seven-tenths of the county apportionment. In spite of the heavy debt on the West Side, Bro. Allison's congregation assumes $500, and the whole county is grouped under various leaders, so that the work can not fail.

To show how happily things are coming around in the right direction, I know of one county chairman who was present at the meeting in Des Moines and ordered the literature, who later went so far as to send the literature back to Cincinnati and refused to serve on the county committee. Today he is back in his place and is working strongly, not only for the success of his county, but for his district and the State. I hope, in the near future, to be able to say that not one of our leaders in the State is against this movement, which should be perpetuated year after year for many years.

Last night I had a few moments' conference with President Baker while changing trains at Marshalltown, and find him very hopeful of the outlook in the State. He asked me to summarize the situation as above, and promised to have his contribution in for next week.

Disciples' World-wide Every Member Campaign
Men and Millions Movement, Promotional Agency
222 W. Fourth Street :: :: :: :: :: Cincinnati, O.

The Christian Century

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Criticizing the Y. M. C. A.

CRITICISMS of the Y. M. C. A. were to be expected. No such task as this organization undertook was ever undertaken before. There were no precedents, no traditions, no fund of experience upon which to draw. In former wars no such sensitiveness to the moral and human welfare of the armies was ever shown as in this war. Vices and irregularities in the personal life of the soldier were regarded as part of the price that had to be paid for victory over the enemy. Even in our little brash with Mexico, in the early days of President Wilson's first administration, the old-fashioned tolerance of drink and prostitution allowed these evils to flourish in the old-fashioned way, General Pershing himself having, apparently, no other than the old-fashioned point of view. "Regulation" was the summit of moral endeavor. As a result, camp towns like El Paso, Texas, became the rendezvous of literally thousands of prostitutes, preying like harpies upon our soldiers. The modest presence of the Y. M. C. A. on the Mexican border gave the Christian home and the Christian church a point of contact with the military, through which the public conscience asserted itself; and such pressure was brought to bear upon the Government that the camp towns were given peremptory orders to "clean up," or face the unwelcome alternative of the removal of the camps to other places.

The Mexican border experience seemed to revolutionize General Pershing's own conception of the Commander's duty with respect to the morality of camp life. When, therefore, he went to France he not only held out hospitable hands to the Y. M. C. A., but in his proclamations and orders he let it be known that no lower standards of masculine morality could be tolerated in the army than those which the American man had come to accept in civil life. The Y. M. C. A. was given a unique position in the new army. To it was entrusted the creation of social friendliness, the supply of entertainment, and the bringing of moral and religious inspiration to the soldiers. It was generally agreed that the evils traditionally incident to army life could not be driven out by proclamation or mandate, but only by displacing them with positive good. This was the unprecedented task that the Y. M. C. A. undertook.

But no sooner had it fairly gotten started at this task—a task for which its experience and character had peculiarly fitted it—than the war department laid upon it the additional burden of operating the army canteen. Here was an enterprise as uncongenial to Y. M. C. A. instincts as it was enormous in bulk. The modest purchasing and distributing machinery of the "Y" organization was compelled in the next twelve months to carry more than 21 million dollars of merchandising business. All the little articles ordinarily purchased at the army canteen operated by the Commissary Department were now bought and sold at the canteen operated by the Y. M. C. A. in the Y. M. C. A. huts. The canteen, while not operated for profit, was compelled by government authority and by the practical necessities of the situation to operate without a loss. It was practically a business enterprise, whose conduct was determined by ordinary business considerations, though with the element of gain eliminated.

Much of the criticism of the Y. M. C. A. centers about this canteen business. It is charged that the prices were higher than in the United States; that soldiers found it difficult to get credit when they were "shy" a few cents of enough to pay for their cigarettes or chocolate or what not; that they often came to the canteen a few minutes after regulation closing time and could not make their purchases, though they had

walked a long way; that many Y. M. C. A. secretaries in charge of canteens treated the whole matter as a business proposition, when the "folks at home" had put millions of dollars into the organization in the belief that their money was to be used in the spirit not of business, but of unselfish service. These are some aspects of the criticism the Y. M. C. A. is now receiving. Dr. Mott has taken the only course open to him, and has ordered a thorough investigation, insisting that it be under military auspices. Mr. George W. Perkins is now in France seeking information on the whole matter, tracing out faults and correcting as far as possible the methods and spirit of the organization for the work yet remaining to be done before demobilization is complete.

Against the day when the report of the investigation is submitted, The Christian Century offers at this time its very positive opinion that the fundamental mistake in the Y. M. C. A.'s relation to this war was made when the Government shouldered upon it the uncongenial and incongruous task of selling merchandise. The essential purpose and character of the Y. M. C. A. are such that it could not hope to discharge a mercantile function properly belonging to the Commissary Department without inviting misunderstandings and criticisms. We are sure that the current criticisms, where they are not proven false, or due to misunderstandings, or explained by the general feeling of "grouch" which prevails among the idle armies now in France, will be shown to apply to isolated cases where this or that particular worker has fallen down on his job, and so has brought condemnation upon the whole noble, unselfish and, in the main, competent organization which he represents.

From a somewhat wide survey of Y. M. C. A. activities in France and a somewhat representative induction of soldierly opinion and sentiment, we have reached two pretty positive convictions. First, we are convinced that, in the main, the work of the Y. M. C. A. was as competent and effective, considering the unpreparedness with which it was begun, as was the work of the military. There is no more criticism of the Y. M. C. A. than of the various governmental and military departments. This, to be sure, does not excuse any incompetence in Y. M. C. A. administration or service, but it is important to view its errors in the light of the pioneer character of its work, its unpreparedness for it, and the uncongeniality of the canteen task that was imposed upon it by the Government. The second conviction is that this canteen task ought never to have been put upon the Y. M. C. A., nor accepted by it. It is always a mistake to mix merchandising with an enterprise of voluntary and unselfish service. It is bad psychology. Inevitably it gives rise to misunderstandings and alienations. The merchandising feature, being, as in this case, the most obvious function of the Y. M. C. A. —though in reality far from the most significant or valuable function—the soldiers came to conceive the "Y" more in terms of a store, than of a social and moral center. And, on the other side, the "Y" worker himself was in constant danger of degrading his conception of his own function to that of a mere storekeeper, or clerk, forgetting the unselfish impulses of service which actuated him at the beginning, and which actuated the great host of American citizens who made generous gifts to his support. We say that criticism was inevitable once the Y. M. C. A. accepted the thankless task of operating the canteen. Had the canteen been operated in precisely the same way by the military commissary department the criticism we now hear would have been unvoiced.

The regrettable fact, from the standpoint of Y. M. C. A. prestige, is that no such merchandising drag was put upon the Red Cross, the Knights of Columbus or the Salvation Army. The organizations went out to minister, as did also the Y. M. C. A. But their aim was kept unclouded by the semblance of anything commercial. They therefore have an unalloyed popularity. Their virtues are sung without qualification or inhibition, and the fact that the sign, "Everything Free," was hung over all their ministries is played up in praiseful contrast to the *quid pro quo* canteen counters in the Y. M. C. A. huts.

After we have made full and open-minded concession of the justice of much of the current criticism—as in the light of the facts we are bound to do—we are not without evidence that a big body of the criticism has its origin in unfriendly propaganda. Much straw remains to be thrashed out by American Protestantism in connection with the activities of the Knights of Columbus, who pushed their secret organization into an imitative and rivalrous position beside the Y. M. C. A. The patriotic self-restraint of "Y" leaders and Protestant churchmen during the past two years has been little short of amazing. And with certain facts before one, it is not difficult to see in the current anti-Y. M. C. A. sentiment a piece of propaganda with which even many Protestant soldiers have unwittingly become infected.

A Great Fight Won

THE announcement on January 16 that thirty-eight states had ratified the prohibition amendment to the constitution of the United States has brought rejoicing throughout the country quite as deep and satisfying, though less demonstrative, as the great victory over kaiserism and autocracy.

It has taken nearly a century to carry this fight to victory. At first the courageous reformers who ventured to suggest total abstinence from liquor were greeted as fanatics. It was universally believed in the United States a century ago that no man could reach his maximum of strength without alcohol. Science was quoted against the innovators, and the scriptures were used to prove that the prohibition movement was sacrilegious. It is written into the public records of ordination services of a century ago that the expenses for wine and whiskey used in the ordination of a young minister to the service of Jesus Christ often reached a total larger than that for food!

The first offensive against the use of alcohol was that of moral suasion. Such great temperance orators

as John B. Gough toured the country inducing tens of thousands to sign total abstinence pledges. This was soon seen to be ineffective unless supported by organization, and a host of total abstinence societies arose, such as the Independent Order of Good Templars. Before the civil war, such momentum had been gained for temperance sentiment that a number of states had already entered the dry column.

The war resulted in reaction for the great reform. Whether it was war weariness, or absorption in the greater reform of human slavery, one cannot say with assurance. During the civil war, contrary to the better judgment of Abraham Lincoln, the practice of supporting the government with a license fee for saloons was adopted. This gave the saloon a new lease of life and made it a stronger political force in the nation than ever before. Selfish people were glad to have the drunkards pay the community taxes; they were too short-sighted to realize that in the long run the whole community paid these taxes.

The period of education effort followed, with instruction in the day schools and Sunday schools. The persistent opposition of the pulpit to the commercialized liquor traffic is to be recognized as one of the most significant means of educating the public conscience.

Industrial Support of Prohibition

IN recent years business efficiency has joined with moral suasion in dealing the liquor traffic some body blows. Elaborate tests have shown that alcohol even in very small quantities lowers bodily efficiency. Railroads and other great corporations began a program of discrimination against men who were even moderate users of liquor. The United States government has dared, in the face of enormous war expenditures, to incur much loss of liquor revenues in order to secure greater efficiency throughout the nation.

The political instrument which has brought the prohibition movement to final success has been the Anti-Saloon League, which has always claimed to be "The church in action against the saloon." Its favorite weapon has been unpitying publicity for men who undertook to serve both God and Mammon in political life. One by one it has wrested the states from the control of the liquor octopus.

There are still some skirmish fights ahead. Laws must be enacted to make it possible to enforce the new constitutional provision. There will be smuggling, and illicit manufacture. Evil men of the baser sort will not give up lightly their practice of intoxication. There will be the work of law enforcement. But the big fight is now over.

What the new day means has not yet fully dawned upon any of us. It means everything to the family. More than one home which has for years lived in terror of a beast lurking at the door will now find joy and peace and good-will. Little children will come into their heritage and good women will find the reward of their patience and sacrifice.

The political life of our nation will take on an intelligence and a spirit of progress which was never possible in the days when the destiny of more than one great political party was settled by secret plans in the rear of beer saloons. The sodden intelligence of the ward hirelings should now be superseded by the progressive thinking of workingmen from whose minds the haze has been lifted.

The significance of national prohibition to the church is greatest of all. The most powerful organized enemy of the church is dead. Infidelity has slain its thousands, but the saloon slew spiritually its tens of thousands. There was less of alienation between the church and the masses than we have supposed. We could not reach a mind that was liquor sodden nor a home whose members were filled with a shame which made them shun the light of public assemblages of any sort. To a sober citizenship we may now come with the sweet reasonableness of the gospel and hope to have a hearing for our message.

The Demand for Teachers

THE war has greatly depleted the teaching profession. It is not altogether a matter of salary, though the teaching profession has been the worst paid of any, considering the training of the teachers. They have been in the past held to their professions partly by idealistic motives, but during the war the call of national service has taken many of them away from their tasks.

A bulletin from the government states that there is a shortage in this country of fifty thousand teachers this winter. Especially is there need in the high schools and colleges. Wives of soldiers in government service are urged to return to their old profession if they once taught, and ministers are advised to help out in neighboring high schools as there is need.

This call of a temporary aid should be heeded by the church and publicity given by the various parish papers and by ministers in their Educational Day addresses. At the same time, mere propaganda will never build up the teaching profession again. A few years ago the janitor in a grade school in Rockford was getting several hundred dollars more pay than any teacher in the building except the principal. Such situations can be found all over the country. The labor done with hands has organized itself and demanded more pay, which it was entitled to. Teachers have never had labor union methods. Is there no relief from the stinginess of school boards representing a parsimonious public except labor union methods?

The function of the Christian college becomes more clear in the light of this announcement. High school teachers are largely trained in the colleges. The normal schools established by the state find their chief function in training grade school teachers. It is in the high schools of the country that it is most important to have Christian teachers who will not sneer at the institutions of religion. As soon as our colleges are all of standard grade, they may hope to supply an important part of the teaching force of the high schools.

Sunday Recreation

WITH a vigorous campaign of publicity, the ministers of Evanston, Ill., of the evangelical faith, have been able to defeat the motion picture theaters in an endeavor the latter made to secure permission for Sunday shows. The ministers in their public statements did not take a position on any certain interpretation of the Ten Commandments, but argued the questions from the standpoint of public welfare. They declared themselves opposed to commercialized recreation on Sunday but in favor of recreation organized by the community itself for the welfare of the citizenship.

A press report now announces that the ministers are contemplating the renting of one of the motion picture theaters for the purpose of holding Sunday meetings. These meetings would be run much on the plan of Y. M. C. A. meetings in the Association buildings in the camps and cantonments. There would be music, motion pictures and a short gospel talk by some one with a gift of popularizing religion.

The Baptist minister of the city has gone farther and advocates the erection of a building by federated action of the churches in which amusement may be carried on throughout the week, with a skating rink, a dance floor and other forms of amusement. The Puritan spirits have naturally reacted unfavorably to this suggestion and the project has been dubbed by one of the saints as a "gilded palace of sin."

There can be no doubt that in some general way these ministers are on a right trail. The church has had a negative attitude toward recreation. The saints have been looked on as members of a kill-joy society. It is now time to give constructive suggestions about recreation as well as prohibitions.

Tho goal of the community is to control recreation either through the church or the municipality, just as the community now controls education. The playgrounds of Chicago are a step in this direction. Some day it will seem just as ill-advised to permit commercialization of recreation as the commercialization practiced by the saloon.

The S. A. T. C. and the Colleges

THE army officer has disappeared from the campus of the Christian college. Probably most college presidents are devoutly thankful. An experiment has been tried this year which has been full of peril, and many of the college presidents are anxious for a return of the good old days in college life. But these days are probably gone forever.

Last summer the college presidents were in a national meeting. They were a pretty blue lot. It seemed as though American colleges were about to become female seminaries where they had been co-educational, or else would have to close up altogether. The facts at Oxford did not augur well for colleges and universities in America. We were talking then about a war of several more years' duration. The outlook was most discouraging.

Then came an announcement from Washington at the last minute, reaching the college presidents about the first of September. It offered to put students into any standard college and provide an army officer for their training. The college presidents spent little time investigating, for the time was short. It looked like a life-belt thrown them by the old college president who is now president of the United States. With devout thanksgiving they seized the opportunity, advertised widely for students, and in three weeks the students were on the ground.

It may have been a matter of wonder why the first men in the United States to be demobilized should have been the Student Army Training Corps men at the colleges. Why should these men be thrown out of school when a large view of the nation's interests seemed to demand the training of more men than could pay for their own training in a war year? The answer is simple and well-nigh unanimous. The plan of the S. A. T. C. **failed!**

* * *

First of all, there was a divided authority in an educational situation. The young military man in charge was jealous of his new-found authority. The old college president was accustomed to be obeyed on his campus. The result of this division of authority may be left to the imagination. One college president journeyed to Washington and spent a week getting an offensive military man removed from his campus. The story of the frictions is a long one.

The program for the students was hastily prepared and was altogether too ambitious. The college was expected to provide almost a full course of college studies and the military officers were expected to approximate the standard of drill that prevailed in the cantonments. Such speeding up was beyond the powers of our American boys to endure. It got to be a standing joke around the campus of various schools that "S. A. T. C" stood for "Students Asleep in the Classes." With inadequate recreation and a grilling program laid out for every hour of the day, and much of the night, there was small wonder that military penalties were not sufficient to keep the men awake.

The result is that the academic standards for all the schools were lowered greatly. Schools that have had no S. A. T. C. men are reluctant to grant any credit for the academic work done. With questionable academic credits and with no officers' commissions, worn out by long hours, it is little wonder that the students have in many cases gone home quite disgusted with college life.

Christian colleges have been greatly embarrassed by the laxity that has developed. One does not need to be an anti-tobacco crank to be rather shocked to find the "Y" prayer-meeting abandoned in a certain college and the "Y" prayer-room full of cigaret butts. It was not ever thus. And one finds the president of the organization on the steps smoking his pipe and with no plans for religion. The government has certain regulations about moral prophylaxis that are intended to be for the protection of the men, but the announcement of these can be made in a tone that invites infraction of the moral law. In some dry college towns "blind pigs" have sprung up over

night, and only the tardy action of a much over-worked department of justice has put them to flight.

The S. A. T. C. is gone, and failure is written across its record. Some of the men went into it hoping it would delay their reaching the front line trenches. They were not the stuff for a college to use. Other men have failed because of an impossible regimen. But there was an element of truth in the original plan and the discouragements of the present hour should not blind us to them.

The nation stands in imminent peril of not playing its proper part in the world history during the next quarter of a century for lack of trained leaders. Many of our brightest young men fail to reach college for lack of means. As our government has thought it worth while to foster education in the lower grades, why should it not help worthy men through college at government expense in consideration of service rendered or to be rendered? There is urgent need of a plan that will carefully select by competitive examination the men best fitted to receive training and see that they get it.

But if the Christian college is to be secularized by the process, then these men would better go to state institutions. There was before the war a low state of spiritual interest in many supposedly Christian schools. The college president who soft-pedals Bible instruction out of respect to the opinions of an infidel who gives heavily to the endowment is but one angle of the case. The church schools have improved as educational institutions, but have in many cases steadily decreased in their value to the church. When in ten years a certain Christian college fails to send a single person to the foreign field, when the number of men going into the ministry in another school rapidly declines—with a lowering as well of scholastic standing in the institution—something is wrong. With the further decline in spiritual standards, due to the experiences of last autumn, the whole church needs to be aroused to study Christian education afresh. *The danger in our colleges is not a lack of orthodoxy, but a lack of religion, and the danger is greatest in some of the most conservative schools.*

* * *

There is an open door for co-operation between church colleges and the government that does not run afoul of our American principle of church and state. The state has a right to demand that no dogmatic and sectarian standards shall be set up in the colleges, if it is to use these schools for government-selected men. To demand less would be to renounce our whole American tradition of liberty. But the church has a right to demand that these colleges shall not lose their religious spirit. Any government man who holds a position on a campus of a church school and sneers at the traditions of that school as they are related to religion has violated the very principle of liberty which we have already invoked. Anti-religious teaching is just as un-American in an educational institution as sectarianism.

In the next ten years we shall need an unprecedented number of teachers, engineers, ministers, missionaries, doctors, diplomats and organizers of industry. Without a fostering care by the government, we shall never secure these leaders. It is the duty of every citizen to agitate in favor of a more liberal national program in behalf of education.

The Golf Ball and the Earthquake

A Parable of Safed the Sage

THERE came one to me and said, O Safed, I am told that thou art a wise man and also a righteous man.

And I answered, The two are not wholly incompatible; if men say such things concerning me I must be the more unmindful of my folly and my unworthiness.

And he said, Dost thou believe in the power of prayer?

Forasmuch as he knew very well what I believed, I answered him as I answer men when I desire that they shall make the Next Move. And I said unto him, Whether thou hast come to be enlightened, or hast come to enlighten me, say on, for the sunlight is scarce.

And he said, I believe that God answereth every true prayer. Dost thou so believe?

And I answered, Yea; and sometimes He answereth Yea, and sometimes He answereth Nay.

And he said, There is no Nay with the Almighty when the prayer of faith is answered.

And I said, It is well that all men pray, and pray the prayer of faith. But the prayer of faith is still the prayer of human understanding; and although the faith be perfect, the wisdom may be scant. Wherefore, if God must needs say Yea to every fool prayer, then would I desire to move into Some Other Universe. For I do verily believe that God doth not loan his Rubber Stamp to every strong-faithed and weak-minded Christian.

And he said, Cannot God turn our folly into wisdom?

And I answered, God can do everything that denieth not his own nature and that involveth no contradiction of terms. But some things that God can do, God is too good and too wise to do, even though all the foolish Christians on earth do tease Him.

And I said, There was a great game of Golf, wherein the two players came to the Eighteenth Hole with an even score. And one struck with his Putter and knocked the ball so that it stopped just at the edge of the Hole. And the other took his Putter and lifted it that he might Put, when there came a very small Earthquake, and the ball of the other player Rolled In. And the question was Much Discussed whether he did thereby win the game. And they who were wise in matters of Golf decided that a player may not shake the Earth in order to Jar his Ball into the Hole. And they gave the Game to the other man.

And I said, So it is with God. He hath placed this Earth on the Tee, and hath knocked it over a Rocky Course of Eighteen Holes with an hundred years to each and then some. And He will yet land it in the Last Hole by a Clean and Fair Stroke, and not by violating the Laws which He himself hath made.

The Passing of a Great American

By Edgar DeWitt Jones

THERE had grown up in the church at Corinth certain groups claiming one leader almost to the point of rejection of the others. One group claimed Peter, and were ready to fight for him; another, Apollos, and a third Paul. Such a situation was full of peril. The partisan spirit was rife. The followers of Peter set him over against Paul; the followers of Apollos pitted him against Peter, and the followers of Paul contrasted him with both Peter and Apollos, and to their discredit. Paul rebuked this tendency and characterized such a spirit as carnal. This was the circumstance that evoked from him the words, "Wherefore let no man glory in men. For all things are yours; whether Paul or Apollos or Cephas." That is to say, all teachers are yours. Do not set one over against the other, but gladly receive the good that each has for you. Alongside of this wise suggestion may be profitably ranged the seventeenth verse of the First Epistle of Peter, "Honor all men." By this he means, I assume, that there is a certain respect and honor due all men quite apart from party, race, rank or religious faith. With such principles as these to provide a basis for judgment we should be prepared to consider the character of the great American who has recently passed away.

THE SUDDEN AND PEACEFUL PASSING

On Monday morning, January 6th, at the eerie hour that precedes daybreak, the spirit of Theodore Roosevelt passed peacefully away while he slept. His going was unexpected and came as a great and sudden shock to millions the world over. When a great character dies a sense of loneliness sweeps like a mighty wind over the people and leaves them bruised of spirit and broken of heart. It was so when Lincoln died, at a crucial hour in American history; it was so when Garfield passed away, while still on the threshold of his presidency; it was so when McKinley fell asleep with a prayer upon his lips; it was so when Tolstoy died, far away amidst the vast stretches of Russia; it was so when every great heart has ceased to beat, and it will continue to be the case as long as the human heart loves deeply and well.

Certainly it was true when the news was flashed the world around that Theodore Roosevelt was dead. The blow fell heavy and hard. It stunned and overwhelmed with grief his personal friends. The millions who loved and would have died for him read the sombre headlines through misty eyes, and even his political enemies were moved to speak in kindliest eulogy of the great and rugged American statesman.

A TYPICAL AMERICAN

The story of Theodore Roosevelt's life is the story of a typical American in which romance and strange destiny have a large and illustrious part. Born of good lineage, both in traditions and ideals, he early overcame two handicaps. One of these was a weak constitution which threatened to take him prematurely to the grave. The other was the comfortable environs of his home and an ample bank account. It is only now and then that rich men's sons attain conspicuous success. The incentives for diligence and application are removed, and ambitions languish. The temptations to a life of ease and pleasure are very great. Young Roosevelt overcame his physical weakness by vigorous out-door exercise. He overcame the handicap of money and prestige by a career in which diligence, democracy and simplicity commingled. He had an illustrious father and a mother of winsome strength. To be well fathered and mothered is half the battle.

The career of this great American from early manhood fairly teemed with manifold activities and public duties. Graduating from Harvard he plunged at once into practical politics. As Police Commissioner of New York City, he displayed the courage and fidelity to duty which later he was to manifest in a much greater arena. While still a young man he made a notable race for Mayor of New York, winning many plaudits even though defeated. As Assistant Secretary of the Navy, Lieutenant Colonel of a Regiment of Rough Riders, Governor of New York, Vice-President of the United States for a few months and President for seven memorable years; a world traveler, famous hunter and author, leader of a new political party, which stirred America from center to circumference—in these great leaderships he carved out a career unparalleled in the history of American politics.

WONDERFUL VERSATILITY

Beyond any doubt Theodore Roosevelt was the most versatile man who ever occupied the White House. His knowledge was wide, varied and unusually accurate. He knew a great deal on very many subjects. He was a naturalist who loved the great out-of-doors with a love that amounted to a passion. He was interested in and able to converse fascinatingly on ornithology, geology and numerous other sciences. He had an extraordinary knowledge of big game and wrote books on the subject that are ranked as authoritative. He was a splendid horseman, a fine marksman, an expert boxer and a skillful fencer. He knew how to manage a boat, although I do not believe he was a fisherman. That sport was perhaps too slow for one of so strenuous a spirit. As a writer he was vigorous, voluminous and never dull. In literature he has to his credit a long list of notable volumes. He was both historian and biographer. He had more than an ordinary insight into philosophy and was not a stranger to sociology and economics. He was an essayist of ability, an editorial writer of brilliance, and as a campaigner he was only equaled and scarcely surpassed by Mr. Bryan.

Such versatility is of itself extraordinary and commends this great American as a unique combination of genius, perseverance and enthusiasm.

HE ENRICHED OUR VOCABULARY

Mr. Roosevelt's contribution to our vocabulary is extensive and striking. He coined the phrase, "the strenuous life." He gave wide circulation and repetition to such words and epigrams as "mollycoddle," "hit the line hard," "square deal," "malefactors of great wealth," "clean as a hound's tooth," "race suicide."

Others of his aphorisms are, "Have all the fun you honestly and decently can, it is your right." "The only man who makes no mistakes is the man who never does anything." "Face the facts as you find them." "Be never content with less than the possible best." "No prosperity and no glory can save a nation that is rotten at heart." "Our interests are at bottom common; in the long run we go up or go down together."

IDEAL FAMILY LIFE

The family life of Mr. Roosevelt was ideal. There was a beauty and a simplicity about it that touched every one who came into its circle of charm and warmth. He made companions of his children, he played with them, entered into their joys with abandon and delight. The picture taken of Colonel Roosevelt and his family at Oyster Bay in 1903 reveals one of the happiest and most democratic family groups of the kind in American public life. The six children are grouped around the President and his wife, who are seated. Nobody is very much dressed up in that picture, all look happy. Standing to the President's right, close up against his father, and leaning his head on the President's shoulder, is a little chap yet in dresses, the youngest of the six. Alas! that little fellow is Quentin, the first of his children to die, and destined to pass away amid the glory of an heroic death as an aviator fighting to make the world safe for liberty and justice.

It is difficult to look at the picture of that family group now without experiencing a tug at the heart and a lump rising in the throat. Colonel Roosevelt loved his boys with a big-hearted loyalty, but he gave them all to the cause which he held dearer than life. Who can forget the high courage with which he met the announcement of Quentin's death, and accepted the loss with patriotic fortitude and Christian faith?

Colonel Roosevelt was a lover of little children, not only his own but others as well. In the course of his journeys throughout the country he never lost an opportunity to show consideration to the least of the children that thronged about the railway station. Jacob Riis, so long a personal friend of Colonel Roosevelt, delighted to tell of an incident that happened on a car platform at a certain little city in the East. The children dismissed from school swarmed down to the station to see the President. After he had shaken hands with scores of them and had mounted the steps of the platform of his car, he looked out over the crowd and saw a forlorn little girl in a threadbare coat who had given up in despair of reaching her hero through the struggling crowd. Despite the fact that the train was just ready to start, Mr. Roosevelt leaped from the platform and diving into the surging tide like a strong swimmer striking from the shore, he made his way through the mob of youngsters to where the little girl was standing looking on hopelessly. He seized her hand and shook it as if his very heart were in it, then caught the moving train on the run, while the little girl looked after him, her pale, tear-stained face one happy smile.

Whoever can read of that incident and not be moved by the bigness and beauty of a man's tender heart must indeed have himself a heart of stone.

A RELIGIOUS MAN

Mr. Roosevelt's home was truly religious. The faith of the family was simple but very real. Himself a member of the Dutch Reformed Church, he worshiped at Oyster Bay in the Episcopal Church of which his wife is a member. Throughout his long career he never absented himself from religious service when it was possible for him to attend. He once walked eight miles on an inclement day to worship at a little church rather than miss the morning service. To those who sometimes find it difficult to go eight blocks to service on a pleasant day such an example is worth remembering.

Mr. Roosevelt was unusually well informed in the Scriptures. He made frequent reference to Biblical incidents and texts. He believed with all his heart that the Ten Commandments have a place in National as well as community and home life. He liked the great old hymns and his favorite of them all was "How Firm a Foundation." This eminent citizen, so simple, so old-fashioned in the so-called homely virtues, so rugged and withal so companionable, was in verity a Christian statesman. His example is commended to those politicians who believe the Decalogue is decadent, and the Sermon on the Mount a Utopian dream.

HIS ABOUNDING ENTHUSIASM

One of the outstanding traits of Colonel Roosevelt's life was his abounding enthusiasm. He was so full of life, he was every inch alive. In public speech he was all action and fire and force. His vitality was amazing, his endurance almost unbelievable. He was the young man's hero. He breathed the spirit of hardihood. He had something of the pioneer and frontiersman in his makeup. There was that in him which resembled the great out-of-doors that he loved. He was never dull or insipid, though sometimes perhaps he was too vehement, too emphatic and too plain-spoken to please everybody.

He was a new type in the White House, an exponent of muscular Christianity and the life strenuous. He was picturesque in the best sense of that term. His rough rider hat, the showing of his strong white teeth, a certain dash and daring made him irresistible with the masses. His personality was vitalizing so that he gave to his generation a new appreciation of vigorous, able and independent manhood. He was an able exponent of the familiar scripture, "in diligence not slothful, fervent in spirit, serving the Lord."

Theodore Roosevelt's political career had in it storm and conflict. His historic break with his party in 1912 and his championing of the Progressive movement divided his followers and brought upon him a deluge of criticism and even calumny. But along with this it brought to him a following that idolized him and looked upon him with something of the awe of the ancients, who looked upon their sages and seers as demi-gods. The dash and vigor of Colonel Roosevelt's campaign in that memorable year will never be forgotten, if indeed it is ever paralleled.

A MAN WHO DARED

Opinions of this chapter in Mr. Roosevelt's life differ, but to one like myself, an independent in politics, one who has yet to vote a ticket straight, that chapter is the most extraordinary and wonderful of all. We are too close to the man and the movement he inaugurated in 1912 to judge it fairly, but future historians will likely give to that crusade its just dues and describe it as epochal and far-reaching in principle and issue. God pity our plight if men were willing always to repeat the same things, to keep on doing the same thing in the same old way. Progress has ever been won by dissent. Stagnation brings decay and death. The world moves forward in every phase of life by historic breaks with the past, by lines of cleavage, revolt and reformation. Political parties have an average life of less than thirty years. A political organization as it ages must either preserve a progressive spirit, or go to pieces on the shoals of threadbare issues and outworn policies. The Progressive movement had in it the fire and fervor of a crusade, and the personality that imparted both color and life to that mighty movement was Colonel Roosevelt.

ROOSEVELT'S PLACE IN HISTORY

To millions of American citizens the integrity of purpose and the lofty ideals of Theodore Roosevelt are unquestioned. Even his bitterest opponents must grant that his patriotism was never weighed in the balance and found wanting. Some of his closest friends could have wished that in his later years he had shown a larger appreciation of the character and work of his contemporaries. May it not be that his battle for the past three or four years with failing health had something to do with his attitude toward political opponents, which seemed at times unnecessarily harsh and not always worthy of so great a soul? The best of men have their failings. There are spots upon the sun. Moreover there are honors enough to go around. In the hurly-burly of politics, rivalries are certain and may serve a purpose. If we would be honest and fair we must measure a man's character not by single and isolated incidents either good or bad; we must regard him from the broad viewpoint, we must measure by the trend of his policies and principles.

Measured by these, Colonel Theodore Roosevelt was one of America's great characters, whose figure filled the world. We are too close to him to fix his place, or gauge the merits of his presidential administration, but all fair-minded men must concede his greatness. His name belongs to that list written high and imperishably upon the scroll of fame. Patriot, Statesman, Great Heart, American of Americans was the buoyant and brave soul, Theodore Roosevelt!

President Wilson on the Ministry

When I hear some things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think they are talking of another profession. Their motive is to do something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the ministry which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.

The Way to National Greatness

I PREACH to you, my countrymen, that our country calls not for the life of ease, but for the life of strenuous endeavor. The twentieth century looms before us big with the fate of many nations. If we stand idly by, if we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by, and will win for themselves the domination of the world. Let us therefore boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods. Above all, let us shrink from no strife, moral or physical, within or without the nation, provided we are certain that the strife is justified, for it is only through strife, through hard and dangerous endeavor, that we shall ultimately win the goal of true national greatness.

THEODORE ROOSEVELT.

The Name Which Is Above Every Name

By Howard E. Jensen

AFTER all has been said that may be said about the wonderful diversity of human nature, the fact remains that when we come to the things that are basicly human, we are all very much alike. Shylock the Jew challenges our sympathy as he pleads for justice for his persecuted and outraged race on the basis of this common humanity: "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, cured by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?"

Human society is possible because of this fundamental unity in diversity. We are able to act together as the citizens of a free democracy because we share common political and moral ideals, because we have a common love for our country, a common hope for her future, a common faith in her destiny. How lonely is he who does not feel this oneness with his fellows, this over-arching unity through which he enters into communion, not only with all who live, but with the saints and fathers who rest from their labors.

GREAT NAMES

Our public worship is possible because of this likeness. The same haunting shame for our moral failures, the same alluring, wooing beauty of the perfect life we crave, weld us into a brotherhood of believers within the church of Christ. And in the world about us sympathy leaps from heart to heart like a flame, because we realize that in the night of our sorrow we have felt the same soul pangs, and in the full noontide of our joy we have experienced the same thrill of the spirit. Alike in our joys and our sorrows, our loves and our longings, we come at last to lie down to rest in the bosom of the same old Earth, our Mother, with the same grass to hide us and the same rain to blot out the low mounds that mark our couches.

The sons of genius are passing few. Only now and then is a mortal born who so moulds his age that his whole age knows him, and so influences history that after ages pay tribute to him. Some master singer pours forth his soul so passionately that his song goes singing down the centuries to gladden all mankind. Some master-poet, master-painter, master-sculptor or master-builder sets standards in his perfect work that make his name immortal and all generations of men his pupils. Now and then there is born in some statesman's brain a political system, and from his actions a new era springs. But these are destiny's children. They "live a larger life than Time or Fate." Future ages will not let their work perish nor their memory die.

Among these immortal names there is one name that stands supreme—the name of Jesus Christ..

Never since the first Christmas when the angels sang has there been so much music in the world. Better than the song of the angels is this song of our fellowmen, singing for the joy of victory with justice and of peace with righteousness. They sing of a new human hope. President Wilson expressed it in his address at the University of Paris: "The triumph of freedom in this war means that spirit now dominates the world. There is a great swing of moral force moving through the world, and every man who opposes himself to that swing will go down in disgrace."

WE SEEK THE VIRILE CHRIST

Because of this new human hope we are searching, not for the infant Jesus, but for the full-grown, virile Christ. We shall need him in the troublous days ahead. We are facing mighty tasks in the coming years of reconstruction. Some of our tasks will be sordid, and all of them will be hard. To sustain us and to give us joy and hope we shall need a vivid sense of the conquering Christ-spirit in the world. For what is this great moral force which the President has said will bring down in ruin and disgrace every one who opposes it? It is the permeation of the world conscience by the social teachings of Jesus, which has gone on to such an extent that today every representative world leader must strive to square his purposes and policies by the great principles of Christian justice.

Jesus Christ has a name which is above every name in its power to bring us to unity in these days when divided counsels threaten world disaster. We are witnessing the power of President Wilson in unifying European sentiment. What diverse elements are falling into line behind him! What conflicting interests are finding a spokesman in him! When America entered the war all the Allied nations were seething with revolution. But when the purposes of America became articulate in the addresses of her president, the revolutionary leaders said, "Convince us that our governments are united in these aims, and we are in this thing heart and soul until the end." But Wilson unified Europe because he voices Christian ideals. If he loses his leadership it will be because he ceases to voice them. If suspicion develops it will be because men feel that he voices them half-heartedly or insincerely. The name which is above every name to unify is not Wilson's, but Christ's. The doctrines that hold in solution the answer to our world problem are not a statesman's, but a Savior's.

"THE LITTLE GRAY MAN OF CHRIST"

Christ, as the personification of the ideals that unify us, has become supreme among our heroes, and our best heroes pay him tribute. Marshal Foch's known habits of humility and prayer have won for him the title of "The Little Gray Man of Christ." His two hundred miles of guns, massed from the English Channel to the Swiss Alps, were all too weak, and every day he reverently entered a church to seek upon his knees that strength that knows no defeat. And the world's greatest political hero enters a humble chapel in the fashionable continental capital to bow the knee to the Lord Jesus Christ and to acknowledge in the sanctuary his allegiance to him.

But the definite commitment of our leaders to Christian principles of social order is not enough. We, in our common walks of life, must also make his purposes ours if we are to attain to world unity, and not lose the vision for which we fought. We must put to ourselves as social groups and as nations the question which Vachel Lindsay has put to us as individuals:

Who can surrender to Christ? Where is the man so transcendent,
So heated with love of his kind, so filled with the spirit resplendent,
That all the hours of his day his song is thrilling and tender,
And all of his thought to the White Christ of Peace,
surrender, surrender, surrender?

Milwaukee, Wis.

The League a World Necessity

By Sidney L. Gulick

ON a recent Sunday, the Christians of America united in prayer for God's blessing on the Peace Conference at Paris and especially that their work may result in a League of Nations.

The importance of establishing such a League can hardly be overstated.

President Wilson regards this as the chief subject and aim of the Conference. "As I see it," he declared in his Liberty Loan Address of September 27, 1918, "the Constitution of the League of Nations and the clear definition of its objects must be a part—is in a sense the most essential part—of the peace settlement itself." He has himself gone to Europe to do what he may to bring it into being. "The peace settlements which are now to be agreed upon," he said in his recent address to Congress, "are of transcendent importance to us and to the rest of the world, and I know of no business or interest which should take precedence of them . . . I can think of no call to service which could transcend this."

The alternatives before the world are A League of Nations or international chaos. We shall have either a governed world in which small as well as great nations can be assured of safety, justice and fair economic opportunity, or failing that, a world without international law and order. For the safety, the justice and the economic opportunity which each nation can then have will depend on its own military power and on its ability to make offensive and defensive alliances.

At this time when the nations are assembling around the Peace Table it is fitting that Christians everywhere should be much in prayer for the welfare of the world. We need to pray that the Peace Delegates "may be guided by the Divine Spirit and enlightened by the Divine Wisdom that they may embody in the new fabric of the world's life His righteous, holy and loving Will."

All Christians and all believers in God and lovers of man should fervently pray that the old world order which produced the world war may now be put away forever by the creating of a new world order, "based on the Christ ideal of justice, co-operation, brotherhood and service."

America's Coming of Age

By Frank Crane

AMERICA is coming of age. Her hundred years of democracy have been but the preparation for her manhood.

It is a cheap gibe to say that America was unprepared for this war. It has had the mightiest preparation in the history of nations. For over a century destiny has been preparing in this New World a spirit of triumphant democracy. Such a spirit cannot be made. It must be grown, inbred. On this Western Continent destiny has been training the young Galahad for the rescue of the world.

Nature has an antidote for every poison. American democracy is the antidote for German autocracy. Every one of our wars has been for the same purpose; to liberate the common man. The revolution of 1776 was to get the privileged class of England off the backs of the American colonists who were redeeming this wilderness. The War of 1812 was to rescue American seamen from oppression. The Mexican War was to liberate the settlers of Texas from the whimsy cruelty of Mexico. The Spanish War was to save the people of Cuba from the tyranny of the Spanish government.

Everytime our Army and Navy have gone forth it has been to clean up some filthy autocracy. But all of our wars have been but a preparation for our present task. We did not realize it. No man foresees his destiny, no nation foresees its mission. Yet the life of every nation, as of every man, is a plan of God.

God has been piling up riches on this continent until we are the wealthiest nation in the world. He has been sharpening our inventive skill and our business ability. Our training has been intensive. Now God says, "America, you are come of age. All I have done for you is to prepare you for the present conflict, for your real work. Go forth and make the world a decent place to live in."

America and the Making of the New World

LLOYD-GEORGE challenged the English electors to cease talking of rearranging the map of Europe and to think of making a new world. He called the peace meeting in Paris the most momentous conference in the history of mankind. The question that mounts highest is the question as to whether or not we shall really have a new era chartered or merely modify the old by counting the Teutons out.

* * *

What the Old Order Wants

Partisans of the old order have managed to make their desires known though they have been chary of courting publicity. Their method is that of the secret council and power in the hands of a few diplomats and statesmen. They talk in the same general terms of justice, humanity and right as do the advocates of a new order, but they mean something very different. Alexander of Russia's addresses and proclamations at the Congress of Vienna would make good reading now, and as generalizations would fit the program of Woodrow Wilson. Yet that Czar boasted that there they saw the end of republicanism. A series of balance of power was there begun that finally resulted in this war.

French imperialists want German territory beyond Alsace-Lorraine. They demand the iron mines on the German side of the border and ask for certain strategic military positions that mean the inclusion of a multitude of Germans. Some demand the cession of all territory now held by the Allied armies. In Africa they ask an enlargement of French colonial domain and in Syria the entire territory north of Palestine and west of the Mesopotamian valley. English imperialists demand the Mesopotamian valley and all of Arabia outside the new Hedjaz kingdom, African territory that will give Britain undisputed and unbroken control of all south and central Africa and the cession of all German possessions in the South Seas to Australia. Belgian imperialists demand German territory to the north of Luxembourg and Dutch land to the south of the Scheldt. Japanese imperialists ask the retention of Chinese Kiao-Chou, which they expressly declared they would return to China, and certain island possessions.

Territory is not all they desire. They favor the economic boycott. They want nations that are now friends to unite to profit at the expense of nations that happen just now to be enemies. They desire that the German peoples shall be kept economically weak for all time to come. A certain British journal advocated in 1909 that Germany be destroyed in order that English trade might possess the markets of the world, and now these men are for carrying out the idea. In other words, they demand that we do to Germany what the German autocrats would have done to us had they won. They have no notion of making a new world; they simply propose a new division of the spoils of the old world.

Fortunately, in Britain the head of the government is a real democrat. But he is surrounded in his cabinet by men who are not so democratic. His methods are audacious and his personal ascendency overwhelming just now, but the old order is tenacious and wilful and determined and used to the ways of political strategy. It is their habit to play the public by advocating the general principles to which it is committed and then formulate them into organic decrees that preserve all that is possible of the old. The conference will be long in session and it is over the finesse of details that conservatism triumphs. In Japan the Premier is apparently modern but the Genro or Elder Statesmen are powerful in matters of this kind, and these old gentlemen are of the old autocratic order. In Italy the socialists are powerful, but Orlando is frankly partisan to an imperial Italy.

Strangely, it is in republican France that the frankest spokesman of the old idea rules. Clemenceau is well called "The Tiger." He has been a fighter all his life. He is the Roosevelt of France—the Roosevelt who declared he was not a prophet but a warrior. He has made and unmade ministries. His paper was powerful like that of Max Harden in Germany and it was as courageous and independent. When trouble was made for it as *L'Homme Libre* he changed its name to *L'Homme Enchaine*. Like Roosevelt, he is a fervent patriot and fights for justice in his native land, but the warrior is a hard and fast nationalist. The prophet sees a vision of internationalism. He loves his country none the less but he loves others more than does the warrior. The one demands that the old righteousness be made effective, the other does this and then asks for a new and larger righteousness as well. It was Clemenceau the warrior that France called to the helm in the perilous time of war. His party does not hold a mandate from the people in matters of peace, but he possesses their gratitude for his part in winning the war. He is not skillful in diplomacy and his frankness makes him a poor comrade to the diplomats who would charm us with phrases that we shout over, then emasculate them in the detailed work of peace making. His frankness plays into the hands of those who oppose him by bringing his program to the hustings for discussion.

* * *

What the New Order Demands

Advocates of the new order have tied their chariots to the American idea as spoken by Woodrow Wilson. English labor first

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declared for his program. French labor next came out as unequivocally for it. Leon Johaux, Secretary of the French General Confederation of Labor, put it thus: "President Wilson is the only statesman whose language has gone straight to the heart of the crowds. * * * The French who toil, the French who are not kept from thinking by the sinister interests, are with him. * * * The great democrat should immediately feel that he is in complete sympathy with the great family of people"; he declares that "his power will be our power." Italian and Belgian labor joined the proclamation of Wilsonian principles and later German labor did the same thing. Socialists, who alone had in pre-war days given the full meed of loyalty to the international ideal, joined in this discipleship though discriminatingly declaring that it was an acceptance only of certain peace principles but not a commitment to all that Wilson might advocate as a program of reconstruction. They called him "the great bourgeois democrat" who "incarnates the purest, the most disinterested, the most humane conscience of his class."

* * *

The Allies did some contradictory things to win the war. They made secret treaties with Italy, granting her imperialistic ambitions to control Dalmatia and govern a million Jugo-Slavs. A year later they accepted America's declarations against such proceedings and espoused our whole democratic, new world-order program to get our help. We entered with certain specific declarations and if the peace conference does not make peace on that basis we have lost. There can be no compromise that is fair because it is not a trade in advantages that is at stake, but principles that make for a new world. We declared for an end of the old order of "handing peoples about from sovereignty to sovereignty" and fixed the principle of government by consent of the governed as the future basis of determining territorial lines. The claim of Italian and French imperialists to Jugo-Slav and German territory cannot be compromised with these principles. Either they were accepted or they were not. They are firmly embodied in the famous fourteen points which were accepted and subscribed unto and they were potentially made a part of our declaration of war. We had not one American life to give for the imperial aspirations of any nation. We fought vicariously and the blood of our brave lads cries out against all attempts to defeat the holy purposes for which they died. We did not enter the war merely because our ships were sunk and our sovereign rights invaded. We entered it to defeat autocracy in Germany and in the world also. We fought to put an end to militarism and balance of power diplomacy in all nations and those who so sorely needed our help gladly accepted it on those terms. We vicariously declared we would have no repayment and now we have a right to demand that others accept none.

* * *

President Wilson boldly makes his plea to the peoples as against the diplomats and statesmen. In his address of last September he challenged the latter to speak out as he had spoken. The democratic leaders have accepted the challenge. Wilson confers with the leaders in Europe but he does more by rallying the peoples until their representatives are made to feel the people's will. He has been "invested with a mandate emanating from a great popular enthusiasm," says a leading Frenchman. Clemenceau did his best to enforce his ideas. Stephen Lausanne was kept in this country; he declared for annexation of all territory up to the Rhine and the occupation of all Germany for a decade. Andre Tardieu was Commissionaire to the United States and he backed the *Matin, Echo de Paris* and the *Figaro* in their opposition to the American peace program as long as he diplomatically could do so. Labor arranged a procession of 200,000 Parisian workers as a welcome to our President, but Clemenceau refused, not diplomatically either, to allow it. But all this doubtless works to the advantage of French democracy instead of against it and strengthens its hands for the American program. Wilson's power is not in his personal ability, great as it is, but in the fact that he speaks the aspirations of the democracy of the world and knows most shrewdly how to unite its support behind the democratic program for peace.

Allied Saints and German Devils

In the heat and passion of war it was entirely excusable that we should think all Allies saints both now and always and all Germans devils always and now. But it is a short circuiting of judgment to cling to the idea in the more reflective times of peace making. German democrats are now proving for us the conviction that their autocrats and junkers brought on this war. Allied democrats owe it to their own integrity to acknowledge the whole web of ancient diplomacy, intrigue and imperial war-making that kept Europe stained with blood for past centuries and out of which issued the possibility of the minions of the two Kaisers and the Czar engulfing us in this holocaust. We now can appraise the Teutonic ambition in the light of other and like ambitions in the past and when we do we will be compelled to list imperialism in Allied nations with that in Germany. A study of the history of the rise of democracy compels us to take note of the democracy that was troubling the German Junker at home and in it to find reason for confidence in a new government for the German peoples.

Clemenceau wrought valiantly to save France. Why cannot he see that another attempt at a balance of power may only again crucify her? Admiral Jellico planned in a masterly fashion the sea defenses of England. Why cannot he see that his Anglo-Saxon alliance must beget other alliances that would engulf us again? Italy fought heroically for the overcoming of her hated ancient enemy, Austria. Why cannot she see that her plan to rule Jugo-Slavia against its will must drive them into a new alliance with Austria to undo Italy in some future war? There never was a real balance of power. No sooner was one agreed upon as a compromise between suspicious governments than every one began secret efforts to tilt it their way and renew war advantageously. The hope of the world is not in a balance of power against power, but in a concert of all the powers against war. That means an end of war and a universal institution of justice. It means changing the direction of the world from might makes right to right makes might.

Lord Robert Cecil declares that the German peoples cannot be left out of the League of Nations. Wilson wins again. It is difficult for those who have suffered so sorely from *schrecklichkeit* to accept the enemy into the brotherhood. Here at home the bitter-minded think the acceptance of Wilson's principles by German democrats ought to damn him as pro-German; that there can be a democracy in Germany is unthinkable to their minds. They can see no signs of repentance there. What signs do they ask? They have overthrown their ancient ruling house, repudiated their autocratic constitution, made a harness-maker the head of state, revealed documents that incriminate their own rulers, declared for universal suffrage, a republican form of government, disarmament and a League of Nations. English and American democracy have not gone farther and the French and Italian democracy has not yet been able to get such declarations announced to the world. Justice is yet to be done to those Teutons that engulfed us in this war, but it must be a justice that discriminates between German democrats and German militarists. If we are to be Christians we must use all our capacity of faith to help those who would make Germany fit for the new world. We cannot lump nation off against nation without discrimination between imperialists and democrats within them and make a new democratic world. Some peace conference must some time turn from the *lex talionis* to vicarious sacrifice—from vindictive reparation to forgiveness and a peace made for the future even though some past wrongs are not punished. It is a Christian world against a pagan in affairs international, and the momentous decision is being made in Paris today.

ALVA W. TAYLOR.

We may be sure (although we know not why) that we give our lives, like coral insects, to build up insensibly, in the twilight of the seas of time, the reef of righteousness. And we may be sure (although we see not how) it is a thing worth doing. R. L. STEVENSON.

Christian Union in the Philippines

By Karl Borders

Mr. Borders is now a chaplain at the Naval Training Station at Newport, Rhode Island, but at one time he served one of the Mission boards in Manila for a period of two years, during which time he was very closely associated with the Union Church.

THE theme of Christian union has long furnished material for pulpit oratory, and in these latter days has advanced so far as to be gravely discussed around the table of council between denominations; but it is with genuine relief that we turn from fine-spun theories and bigoted ultimatums to the actual practice of union in work and worship. It was the fortunate experience of the writer to be in turn member, elder, and finally, for a brief time, preacher of the Union Church of Manila, Philippine Islands, where such a union was in practice.

This enterprise, like many another successful one, was sired by necessity. A Methodist, an Episcopal, and a Presbyterian church, each owning its building, and one or two other sporadic congregations were ministering with more or less success to the spiritual needs of the American population of Manila. But a few great-souled, courageous men of the Methodist and Presbyterian congregations perceived that if an adequate work was to be done and the most vigorous life of the non-ritualistic Evangelical churches was to be conserved, it could be accomplished only through united efforts. And it was seen, too, that at the same time there would be a tremendous saving in man and money power by such a union. Accordingly, representatives of the various denominations of the city were called into council, and after lengthy and serious consideration the enterprise was launched. The two bodies just mentioned consummated an actual union, consolidating properties and becoming the underwriters of the new program. The other bodies, while sympathizing with the venture, did not formally cast their lots with the new church organization.

A CATHOLIC CONSTITUTION

The constitution adopted was broadminded and catholic, as befitted the movement. It accepted the Apostles' Creed as the statement of belief of the church. It stated that in administering the ordinance of baptism "The wishes of the person to be baptized, as to method, shall in every case govern." It said of communion that "every believer in Jesus Christ shall have the right to partake." The government is, of course, strictly congregational, acting through a board of elders and a council, with its various committees. Membership is of two classes, affiliated and regular, but all participate alike in benefits and obligations, the difference being that the affiliated member does not present a church letter but simply states that as a Christian he desires fellowship with the church during his residence in the city. The usual channels of uniting regularly with the church are used as well, and constitute the applicant a regular member.

The selection of the first pastor was a delicate and crucial matter for the life of the church, but fortune seemed to smile upon the whole project at every turn. Bruce S. Wright, the man chosen, was Methodist by affiliation, Presbyterian in manner, Congregationalist in polity, and a Christian in every respect. Under his leadership the enterprise gloriously justified the faith of its founders, and proved itself competent and willing to minister to the needs of the community. Representatives of every non-ritualistic denomination of the city are to be found on its roll—by one who knows the affiliations, for they are not indicated in the reports.

The pulpit is the forum of every passing traveler of note, whatever his creed or sign, if he has a Christian message to bring. In the course of a year one may hear there some of the greatest voices of modern religious leadership.

The building itself has grown to meet the modern church demands. With its roof garden Sunday School, its chapel for small meetings, its kitchen equipment, and its library, few more practical and usable buildings are to be found anywhere. Within the last year the entire church debt has been raised and the church is prepared to go on now to even greater things.

Each Friday night for months during the period of the war the great roof garden was converted into a play-ground for the soldiers and sailors in and around the city. The women of the Episcopal Church co-operated and it thus became an affair of the whole Christian community in service to the boys.

The missionary budget provides a large sum each year, which is divided utterly without partiality among the various missions working in the Islands. But perhaps the greatest missionary contribution has been the large part which the pastor has had in every movement looking toward the promotion of comity between the missions.

When the pastor went to the United States on a six months' furlough the pulpit was occupied month about by ministers chosen by the Council from each of the denominations having preachers

The Life of Jesus

By Dr. LOA E. SCOTT

A fine course for class study. Send for a copy and consider it for your class. There are several reasons for the popularity of this course: (1) It is a treatment of the ever-popular subject of study, the life of the Master; (2) It is a question and answer study; (3) It requires constant use of the Bible itself.

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THE CHRISTIAN CENTURY PRESS

700 East 40th Street, Chicago, Ill.

in the city. The writer has never experienced a more inspiring period of service than that granted in the month during which it was his privilege to preach to this people. In his case, as in that of every one of the men who came during the period, the entire sympathy and support of the congregation was freely given.

SOME IMPORTANT CONCLUSIONS

This brief sketch of the organization and activities of a single church is not meant to offer an example for a general scheme of organic church union. It is simply presented as a case where such a union has been tried out and is successfully functioning. But when we consider in connection with this case the fact that in every port city of the Orient where there is any considerable foreign population there is to be found a similar church organization, it strikes me that the situation has a significance for our general thinking on the whole question of union.

First of all, it makes it patent that where necessity is present and there is a real desire to do the Christian work of the community, it is entirely possible to work together without unanimity in all matters of belief. Further, it is seen that such a program in no way interferes with the normal growth and vital functions of the church. In fact, in the case under consideration, the united church is doing a work that none of its component parts could hope to do. Indeed it would be practically impossible for any single denomination to exist in any of these port cities. The war has disclosed many similar cases where, through chance or necessity, leaders of different denominations have worked together in perfect accord and have performed services which neither alone could have accomplished. Does this not seem to argue that it were better that union in service come first and that the lesser matters of form and shades of faith should assume quietly their proper places —most of them in the sanctuary of the mind of the individual?

Second, this Manila case and similar ones, in the aggregate, indicate that the further from the source of schismatic supply we get, the less important these mooted questions appear. It is not strange that to speak of a Methodist church, North or South, in Shanghai or Hongkong should sound almost irreligious, if it were not ludicrous. It would be interesting to see some of our ministers at home placed in positions thousands of miles from where there is such a close connection between their salaries and the preaching of the "old faith," that is, the faith of the congregation. It is a pity that in so many cases the missionary is not permitted to forget his denominational affiliations in the interest of the greater cause. And I say "permitted" advisedly. If union on the mission fields does not come as soon as it is expected, it will be as largely the fault of the home organizations as that of the men on the field —nay, more so.

The Church today is facing the stupendous tasks of world reconstruction. If these tasks are to be met it must be on a large scale such as no religious organization as at present constituted can swing. If we are brave, if we have the spirit of Christ, and the vision of the ages, we will join hands to do the needed things our hands and hearts find to do and the rest, the lesser things, will take care of themselves. Our backs are against the wall. Let us go forward. And we will go forward; the Church of Christ cannot do other.

Books

Two Reviews of "The Protestant"—Take Your Choice!

A "Flippant Wail"

THE author of this book thinks he is a very clever iconoclast. Indeed, he says so frequently. He is nothing of the sort. He has merely flung together a number of criticisms of contemporary Protestantism so worn with serious use as to have become scarcely more than platitudes, and has larded the whole with impudence and impertinence. Of the product he is inordinately proud.

In his preface he freely admits that his book is an "exaggerated," "inelegant," "negative," "flippant," "little wailer." Since the author thus admirably reviews the volume, why seek to improve upon his opinion?

The economic element in religion, so important in any judgment of Protestantism, is ignored. Of course, he does damn the rich a bit in one place toward the end, but the connection between the religious individualism which is Protestantism and the economic individualism which is Rationalistic Capitalism he knows nothing of. Yet in that connection lies a major explanation of that decay of Protestantism which this writer admits so freely.—*Bernard Iddings Bell, in "The Public."*

"A Delightful Scolding"

"THE PROTESTANT," by Burris A. Jenkins, is rightly named. Dr. Jenkins is profoundly dissatisfied with the churches of today. He sees great big things to be done, and finds the churches content with little things. He sees vast opportunities before Christians, and they have their eyes shut. He sees churches overloaded with machinery which is running idly. He longs for power to shake up the smug Christians he sees all around him, and he will do it if they read this book. It is a magazine of dynamite. The book is written with wonderful sprightliness. No one will go to sleep over it. Dr. Jenkins does not know how to be dull. He has given us a most delightful scolding, and we hope it will do us good.—*Amos R. Wells, in "Christian Endeavor World."*

* * *

"Love Off to the War" Reviewed

Many readers of the "Transcript" have commented upon the deep spiritual tone of the poems of Thomas Curtis Clark which have appeared from time to time in our pages. They will be glad to know that Mr. Clark has issued a volume of his poems under the title "Love Off to the War." Mr. Clark has the art of getting vividly into the consciousness and heart of the people. Some of his war poems, like "They Have Not Died in Vain," are peculiarly appropriate at this season. They both soothe and sustain torn hearts. Other of his poems are apt for the restless, as they enable one to see with "that inner eye which is the bliss of solitude."—*The Boston Transcript.*

* *

"Love Off to the War and Other Poems," by Thomas Curtis Clark, is one of the best volumes of poems published in recent years.

The author is one of the younger American poets who has already won for himself a place in public recognition. He does not pose as one of the "modern" versifiers, or whatever descriptive word might be used to describe the erratic claimants for poetical fame. He writes in simple, wholesome, Anglo-Saxon, without overstraining after similes and the silly-sally of so much of the so-called modern "poetry," which, if it be poetry, is such in violation of all rules of rhyme and rhythm, of sound or of sense.—*The Christian News.*

* *

I have read the entire book. It is all good, all dignified, all marked by fine taste and the highest purpose. Especially do the poems "Caesar and Christ" and "The Universal Guilt" appeal to me.—*Martha Foote Crow* (of the Poetry Society of America, and editor of "Christ in the Poetry of Today").

* * *

Miscellaneous Books

CAN SUCH THINGS BE? By Ambrose Bierce. A second volume of the remarkable stories of Bierce, who is ranked along with Poe and Hawthorne as one of the three finest story tellers of America. His tales "combine the ingenuity of Conan Doyle, the artistry of Poe and the vivacity of O. Henry." There is the greater

interest in Bierce's work because he was for so many years neglected, and also because of his mysterious disappearance from the notice of the world a few years ago. His first volume of stories put forth by the same publishers was entitled "In the Midst of Life." (Boni & Liveright, $1.50.)

JAVA HEAD. By Joseph Hergesheimer. People who read, not merely for entertainment, but also with view to keeping abreast of significant developments in American literature, will of course not miss this book, which is the latest story of "our most important novelist." His earlier books, "The Three Black Pennys" and "Gold and Iron" put Hergesheimer in the front rank of American fiction writers. The latest story is a romance of old Salem and is full of color as well as being a fast-moving tale. There is complaint in some quarters regarding its Chinese morality. It will be a best seller—but that does not imply that it is not literature. (Knopf, $1.50.)

THE CHARNEL ROSE. There is magic and color and moonlight and dreaming in the verse of this new poet, though most of his work is in free rhythm. He does not seem to need rhyme and regular rhythms to get his effects—which is to say that he is more than a rhymester—but he is much more than a mere verse librist. He is just a poet. He tells stories, paints pictures and describes people, and almost always with charm and effectiveness. (Four Seas Company, $1.25.)

BOYS' OWN BOOK OF GREAT INVENTIONS. By Floyd L. Darrow. A book of the only kind of romance that counts with the American boy—filled with stories of the telegraph, the telephone, the submarine, the aeroplane, wireless, iron and steel, etc. Any older youth who does not enjoy this book of nearly four hundred pages is not made right. (Macmillan. $2.50.)

THE CHILDREN'S HOMER. The great tales of the Greeks brought down to date, and with plenty of illustration to make them interesting to all children with eyes. The stories are charmingly told by Padraic Colum. The illustrations are by Pogany. (Macmillan. $2.)

SUCH NONSENSE. By Carolyn Wells. A good deal of nonsense —of this sort—now and then is good for e'en the best and most serious of men. This is a mine of jolly rhymes by the famous fun-makers of the kingdom of rhyme, all the way from Edward Lear to George Ade. The illustrations are fitting, being by Peter Newell, Gellett Burgess and others. (Doran. $2.)

* * *

New Modern Library Issues

A Chicago reviewer, writing of recent accessions to the Modern Library of small volumes issued by Boni & Liveright, New York, said that he always kept these little books handy that he might turn from his hack work every once in a while to "rinse his mind." It would not be a bad idea for ministers and other public workers to have this series of books—or some of them—at hand to freshen their minds after too long obsession with their routine duties. The following list of new volumes of this library will indicate the variety of selection for the series:

ADDRESSES AND MESSAGES OF WOODROW WILSON. Evidently just from the press, as it contains the President's address before going abroad.

THE DEATH OF IVAN ILYITCH. By Count Leo Tolstoy.

THE SPIRIT OF AMERICAN LITERATURE. By John Macy.

THE WILD DUCK, ROSMERSHOLM AND THE LEAGUE OF YOUTH. By Henrik Ibsen.

THE FLAME OF LIFE. By Gabriele D'Annunzio.

UNE VIE. By Guy De Maupassant.

MLLE. DE MAUPIN. By Theophile Gautier.

POEMS. By Francois Villon. (The "Father" of French poetry.)

MCTEAGUE. By Frank Norris.

The best thing any reader of this notice could do would be to write the publishers for a complete list of the books of this beautiful 70 cent leather-bound edition of world works.

The Year 1919

IS TO be a year of spiritual upbuilding. The war for world freedom is about over, and the call has come for the building of the Kingdom of God in the hearts of men. "The Daily Altar", the new book of devotion recently published by The Christian Century Press, is perfectly adapted to this sacred enterprise.

Begin Your New Year Right!

Copies of "The Daily Altar" may be had at $2 per copy (plus postage.) Six copies to one address, $10.

The Christian Century Press
700 East 40th St. Chicago

CORRESPONDENCE

"Century" Helps in Paraguay

In the work we are endeavoring to do in this far away field, we find the "Century" a source of inspiration and strength. We can not agree with all its doctrines (if we did, that would be evidence that there is nothing in it, or that we could not think), but we never turn from reading its pages without feeling in touch with that great divine movement which is ever fighting, struggling to reach its perfect state and to become the full embodiment of the principles of Christ.

Because of our poor mail service, we have missed several issues of the paper, and I want you to know that every issue has been missed in a real sense too.

C. MANLY MORTON.

Ascuncion, Paraguay.

I extend the greetings of the season to the "Century" and I wish also to express my appreciation of the service it is rendering the church of Jesus Christ. Every number has a real message for its readers.

GEORGE W. WISE.

Knoxville (Pittsburg), Pa.

Be assured that my appreciation of the "Century" is on the ascending scale.

ROGER T. NOOE.

Frankfort, Ky.

I am much pleased with the "Century." You are making it the most vigorous and most helpful paper of the brotherhood. I have nothing else coming to my desk that equals it.

Salem, Ind. W. D. BARTLE.

Mr. Lumley's recent article "Who Is Your God?" in the "Century" deserves special mention. I am thankful for it. I am sure it has been enjoyed and valued by the wise among us.

J. H. FILLMORE.

Cincinnati, O.

We are appreciating the "Century" more than ever out here on the mission field. I believe it is improving with every issue. I have especially enjoyed the series of articles by Dr. Willett on the second coming of Christ and also the war articles by various writers. Every issue of the "Century" furnishes us with new inspiration for the problems out here.

HERBERT SWANSON.

Vigan, Philippine Islands.

I want to thank you for the "Century." It has been to me through this most trying year, a constant source of strength and inspiration.

Lake Charles, La. W. O. STEPHENS.

Just to wish you the season's greetings and prosperity for 1919, not forgetting to thank you for the most readable, most stimulating religious weekly I receive.

Chico, Cal. GALEN LEE ROSE.

The Sunday School

The Next Meal*

TODAY we face a primitive need—hunger. Where is the next meal coming from? What laws govern its coming? What is God's part? What is our part? I shall leave the discussion of Special Providence to those who know more about it than I do. It is a very dangerous subject and I cannot afford to make any mistakes in teaching that which might not be true, one way or another. I have heard the fascinating story of the French pastor who sought to escape the massacre of Saint Bartholomew by hiding in a hay loft. When he was about starved, it is said, God sent a hen that laid an egg near him and thus he was able to live two days longer and finally escape safely. But I could tell you of other cases where the help did not come—in Armenia and in Belgium—and what becomes of your dangerous doctrine? It is beautiful when it works—but most disconcerting when it fails! It is like saying that the right always wins, when, as a matter of fact, evil sometimes wins. Undoubtedly right will eventually prevail, but in many a local fight right will be worsted. It is dangerous to prove or assume too much.

We may settle this much at once—there would be no next meal but for God. We may also settle another—there will be no next meal but for the exertion of somebody. God and men co-operate to feed the hungry world. And what could be more beautiful than that? To have God for a partner is grand enough. To have him for a steady, reliable, law-abiding partner—what more could we desire? If we could have a fair chance in an orderly world and if there could be kind hearts to care for the dependants, that would seem to be right altogether. God has furnished the orderly world and God teaches us to have charitable hearts. It remains for us to toil under God's good laws and to cultivate the generous heart and the kindly soul. God's good world and God's good hearts—there you have it. It is our part to measure up to our opportunities to produce and to share.

Recently we have had a fine chance to observe the working of these ideas. We have been called upon to produce, conserve and to share food as never before. To those of us who were reared in proximity to the farms the food problem never presented itself. There were wheat, fruits, meats—yes, and pies, galore! No one ever questioned the source of supply—it seemed so generous. To pray "Give us our daily bread" seemed superfluous. I remember, as a child, thinking how strange a thing was, to ask God for daily bread! To have prayed for cake was hardly worth while. But now, with food rationed, with soldiers to feed, with a broader idea of the hunger of the world (half the inhabitants going to bed hungry every night), with a family to provide for, with poverty to deal with, with Belgians and Armenians to feed—I can see the need of that prayer. I can see the need of praying while we plow and thresh, while we bake and ship, while we save for the Red Cross fund, while we use only one spoonful of sugar at a meal, while we teach our children to eat the last crust, while we plan conservation and balance in all foods. In an elevator I saw this motto, "GIVE THEM THIS DAY THEIR DAILY BREAD." In another place this motto was displayed, "GIVE THEM THIS DAY A PORTION OF OUR DAILY BREAD." Do not imagine that these are improvements upon the Lord's prayer. They but carry out the fundamental things that our blessed Master taught and practiced and no one would be happier than he to see these signs in public places today. Special Providence is God's business, then why worry? To earn and share the daily bread is our business, then get busy!

God furnishes the fertile soil, worn from mountains, washed down by rivers, fertilized by falling leaves. God sends the golden sunshine; God sends the refreshing rains; God fills the air with wonderful gases; God puts the germ of life in the wheat; God maps out the plan by which the seed develops; God sends the harvest; God gives men energy and minds. Our part is to work with God, lawfully, thankfully, cheerfully, constantly. Having earned our daily bread, how splendid to share with the dependants: little children, refugees, sick, unfortunate. That is divine.

JOHN R. EWERS.

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*Lesson for February 2. Scripture, Ex. 16:11-18; 32-35.

The "Century" grows greater with each issue.

Ada, O. MART GARY SMITH.

The Larger Christian World

A Department of Interdenominational Acquaintance

Christian Endeavor Interested in World Peace

The central organization of Christian Endeavor has decided to ask for the appointment in every society of a World Union Committee. The name refers not only to the world union of Christian Endeavor societies, but to the goal of world brotherhood to be realized through united effort. The local committees will keep each society informed regarding wise plans for the promotion of permanent peace and world brotherhood, especially such plans as those of a League of Free Nations and a World Court. The committee will advocate, promote and sustain world-wide Christian Endeavor as a factor in this new world brotherhood and a means for advancing it. It is planned to encourage correspondence between our own Christian Endeavor societies and those in foreign countries.

Dr. Mott Is Knighted

Dr. John R. Mott, executive secretary of the Y. M. C. A., has been recently created a Knight of the Legion of Honor by the French government. Dr. Mott is one of the most distinguished protestants in this country. He is a member of the board of managers of the Foreign Missions Board of the Methodist Episcopal church, and is now serving on the newly organized department of War Emergency and Reconstruction through the centenary committee of the Methodist Episcopal church. He has personal acquaintance with the King of Italy, and with Premier Clemenceau and other great French leaders.

Sunday Schools Will Help Armenians

The Sunday School War Council, which includes all of the evangelical denominations in America, has set out to raise two million dollars from the Sunday-school children for Armenian relief. This is a phase of the campaign of the American Committee for Armenian and Syrian Relief to raise thirty million dollars. It is said that there are 400,000 destitute children among the Armenians.

A Boy Scout Day in the Churches

The Boy Scout Movement has been given official recognition by the Federal Council of Churches of Christ in America. February 9 has been designated as Boy Scout Day. Secretary Macfarland says: "I heartily approve of the observance of this Sunday, for it is a recognition of the importance of the religious education of the boy. I recommend that churches and pastors cooperate in this national scout Sunday program, not only on account of the wonderful record of the Scout movement, but also to interest the churches in providing Christian leadership for the boys."

Churches Will Help Secure Employment for Soldiers

The federal government has requested the churches to cooperate in the plans for the re-employment of returning soldiers. In Chicago the Church Federation has a committee headed by Dr. Helming of the University Congregational Church which helps to keep the churches in touch with this work. Dr. James I. Vance of Nashville, Tenn., writes as follows: "The war work council of the Presbyterian church in the United States will cooperate thoroughly with the central committee in this important work. I am sending out to every pastor and church in our denomination the statement of the U. S. Employment Service, and asking our people to give these local bureaus their hearty and enthusiastic support."

Ministers Will Study Municipal Politics

The ministers of Chicago were invited this week to attend a conference at the Morrison hotel to consider the municipal politics of Chicago. It is announced that there are to be two democratic candidates for mayor and the contest for the place on the republican ticket will be particularly bitter this spring. Among those who were on the committee to call the ministers together were Rev. John Timothy Stone and Professor Graham Taylor.

Sunday-School Makes Canvass for Funds

The Sunday-schools of America are raising a big budget at this time which includes a continental goal of five million dollars for four years, and of this amount $75,000 has been apportioned as Chicago's annual share. An aggressive campaign is being put on in Chicago to secure its portion of the funds.

Dr. Jowett Fights Drink in Great Britain

Dr. J. H. Jowett is devoting his talents to the fight against the drink evil in Great Britain. In the course of a recent sermon in Westminster Chapel he made reference to the attitude of Americans toward Great Britain, owing to the waste of food supplies in war time for drink. The great preacher declared: "We have got to do something about this unclean thing."

Texas City Advertises Its Churches

The Chamber of Commerce in Ft. Worth, Texas, is proud of the churches of that city. Among their devices for bringing Ft. Worth to the attention of newcomers is a statement of the religious advantages of the city. They claim to lead all cities in the south in percentages of members attending church and Sunday school and state that half of the people of Ft. Worth over ten years of age are members of the church. There are one hundred church edifices in Fort Worth worth $2,000,000, including furniture and grounds. There are ten church buildings worth more than $100,000 each. Eighty per cent of the children of Ft. Worth between the ages of six and eighteen are attending Sunday school. The most astonishing statement of all is that one-half the church members in that city are males.

Missionary Giving in Great Britain

In spite of all Great Britain has suffered from the war, the missionary giving of that country is a cause for profound thanksgiving. A meeting of missionary secretaries was held in London last year, and out of fifteen societies represented, thirteen reported an income larger than that of the previous year, and ten the largest income on record. A few of the smaller societies had deficits but this was not characteristic of the whole situation. The war by increasing community spirit and interest in world affairs has quickened missionary giving.

British Theologian Returns to America

Principal E. Griffith-Jones of Bradford Theological College, England, has returned to America for another visit. He is the chairman of the Congregational Union of England and Wales. Dr. Griffith-Jones will give a series of lectures at Hartford Seminary during the next two months and will also address churches on frequent occasions in reach at Hartford.

ORVIS F. JORDAN.

News of the Churches

New Leader at Ashland, Ky., Church

In September, 1918, First church, Ashland, Ky., granted a leave of absence to its pastor, W. A. Fite, to allow him to enter the chaplaincy of the United States army. To supply Mr. Fite's place during his absence, Donald C. Ford, formerly pastor of First church, Corunna, Ind., was called. Subsequently, upon receiving his discharge from the chaplaincy, Mr. Fite resigned the pastorate of the church at Ashland, and at a meeting of the church on January 15, 1919, Mr. Ford was called to assume the pastorate of the church for the year 1919, Mr. Fite now being supply pastor for Ivanhoe Park church, Kansas City, Mo. While at Kansas City, Mr. Fite is attending Kansas University, at Lawrence, Kan. He is taking three days' work a week, specializing in sociology, looking toward an A. M. degree.

Forward Move at Mondamin Avenue Church, Des Moines

The following declaration and invitation was adopted by Mondamin Avenue church, Des Moines, Iowa, Sunday morning, January 12, 1919:

"*Whereas,* Jesus prayed for the unity of his followers and we believe that the subject of creeds and of baptism are prominent causes of division; and Jesus himself placed the emphasis on life, character and service rather than on formal statements of belief or on ritual, and taught that each should examine himself and be judged by his own Lord; and While we believe that immersion in water was a part of the early method of receiving members into the church, and because of that fact and the significant way in which it symbolizes the entrance into the new life, we recommend that it be continued as our uniform practice in administering the sacred ordinance of baptism; yet We do not believe that we are justified in making baptism a test of fellowship or a cause of continued division among Christ's professed followers; and We certainly do not wish to exclude from an organization bearing Christ's name any who may be acceptable to Him; *Therefore,* we cordially invite to the fellowship and membership of this congregation all who love the Lord Jesus and who publicly acknowledge him as their leader in the service of God for humanity. Recommended by the pastor and elders, endorsed by the general board, and adopted by the congregation, January 12, 1919." T. F. Rutledge-Beale is the minister at Mondamin Avenue.

Big Features at the Coming Lexington Congress

The Lexington Congress is beginning to loom up large upon the horizon of Discipledom. An unusually strong program has been prepared. The location is ideal and a large attendance is being anticipated. Central church is already planning entertainment features. R. H. Miller, Central church, Detroit, will read a paper on "Unity Among the Disciples," which will be reviewed by B. A. Abbott, editor of the Christian Evangelist. H. H. Peters, corresponding secretary of the Illinois Christian Missionary Society, Bloomington, will read a paper on "The Social Side of Christian Unity," and this paper will be reviewed by P. H. Welshimer, First church, Canton, Ohio. Ministers and laymen should arrange their affairs so as to be able to attend this important meeting, April 22-24.

Bethany Assembly, Ind., Has New Officers

The new officers of Bethany Assembly at Brooklyn, Ind., are as follows: W. E. M. Hackleman, Indianapolis, president; A. L. Ward, Franklin, vice-president; C. C. Dobson, Indianapolis, secretary; C. W. Cauble, Indianapolis, superintendent, and Chas. M. Martz, Tipton, Ind., treasurer. Mr. Hackleman, the efficient president for the last three years, received a vote of thanks and was reelected by acclamation. Fourteen cottages have been erected during the last three years, six of which were built during 1918.

How the Every Member Canvass Helps

A report from O. C. Bolman, evangelist of the West Central district, Illinois, illustrates how the every member canvass is helping the churches that adopt it. Here is Mr. Bolman's message: "The every member canvass campaigns go merrily on. It seems no harder to raise money this year than before. In fact, the churches are raising larger subscriptions this year than before. At Havana, where I assisted in planning and carrying out the campaign, the committee secured $300 more for current expenses than the church had ever before pledged. It is hoped to excel any previous effort by $800. The amount pledged for missions was about five times the regular offerings of last year. At Roodhouse the district worker assisted in organizing for the canvass. At Pleasant Hill the canvass is all planned and the church will make an effort to go from half time to full time."

Muncie, Ind., Church Touches the Community

The Congerville church at Muncie, Ind., led by Asa McDaniel, is doing a most successful service for the community. On Saturday evening, January 12, the church school for the study of world problems opened its sessions, at 6:30 o'clock. This organization has a membership of 141; there have been 149 enrollments for the term of eight weeks. This is the first school of this kind in Indiana. This alert church reaches the boys of the community through the service of its pastor in teaching the boys' Bible class, which organization is affiliated with the boys' department of the local Y. M. C. A. The boys receive a credit for this Bible course, which is carried on at the Sunday school hour. The year's work at the Congerville church has closed with the assets exceeding liabilities by $16.11. At a recent ordination service for the newly elected elders and deacons, F. E. Smith, secretary of ministerial relief for the brotherhood, gave the address. Three baptisms are reported for January 5, and four confessions and one new member by statement, for January 15. The Congerville church enters the county-wide evangelistic campaign, which is to run through February.

—Since the return of Elvin Daniels from a six months' overseas "Y" service in France, he has been recalled to the pastorate at Kentland, Ind. Mr. Daniels' excellent community service there is greatly appreciated, as is revealed in the fact that he comes again to the work at a good increase in salary.

—The churches at Lawrence, Kan., have united in a Go-to-church campaign, and M. Lee Sorey, of First Christian church, has been made chairman of the campaign committee. Mr. Sorey recently sent a news letter to every family of his congregation asking their cooperation in this effort.

—Garry L. Cook, of Indianapolis, will be chief speaker at a series of twelve county convention institutes to be held in the West Central district, Illinois, next month.

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Ministers

—Mackinaw and Minier, Ill., churches, led by W. B. Slater and J. P. Rowlison, increase their missionary offerings this year. Minier closes the year with all obligations cared for and $200 in the treasury.

—G. C. Neil, pastor of the East Side church, Toledo, O., for five years, has resigned to accept a position as chief probation officer of the local juvenile court. Mr. Neil has been one of the most active ministers of the East side. In five years he has added 217 members to the church, increased the receipts to the support of the church from $1,342 to $3,249 and the missionary offerings from $128 a year to $475 in three years. This church has three missionaries in the foreign field, Mr. and Mrs. W. B. Alexander and Miss Edith Eberly, a sister of Mrs. Neil. Mr. Neil organized the Children's church, an unique feature in modern church work and the pioneer children's church in Toledo.

—The Dallas City, Ill., daily paper reports that W. H. Hampton, minister of the church there for two years, has finally decided to accept a unanimous call to the work at Carrollton, Ill.

—J. Leslie Lobingier is now general religious work director for the whole station at Great Lakes, Ill.

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—L. W. Spayd has moved from St. Joe, Ind., to Ulm, Ark., and is doing supply preaching to neighborhood congregations.

—Gen. Z. T. Sweeney, Columbus, Ind., will be at the Lexington Congress and on the second evening will read a paper upon the subject, "The Source of Authority in Christianity." The review will be given by Dr. E. L. Powell, Louisville, Ky. This is one of the dozen papers that will be given at the Congress. The date of the Congress is April 22-24.

NEW YORK CENTRAL CHURCH
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Finis S. Idleman, Minister

—First church, Richmond, Ind., to which L. E. Murray has ministered for over five years, is planning a new building. Annual reports of this church show 121 new members added, with a net gain of ninety-five. There is a present membership of 658. The contribution for all purposes totaled $7,219.90. Of this, $2,587.57 was for missions and benevolences. A women's missionary society, with a membership of 125, is a large factor in the life of this church.

—John W. Gratton, formerly pastor at Highland Park church, Des Moines, who is serving as camp religious work director at Camp Dodge, Des Moines, writes that "we are discharging large numbers of men, but others from overseas and home camps keep our strength up to about 25,000, which makes a tidy family!"

—The annual convention of second district, Oklahoma, which was twice postponed because of the influenza epidemic, was held at El Reno, Okla., January 14-16. Otto B. Irelan, of Edmond, is president of the organization.

—At the close of the present school year, W. H. Trainum expects to return to Ohio Northern University as dean of the department of Liberal Arts and professor of psychology and the English Bible. The president of this Methodist school has been trying to persuade Mr. Trainum to return since he left there for Valparaiso University in 1917. Mr. Trainum will spend the coming summer in the University of Chicago.

—Central church, Warren, O., Walter Mansell, pastor, on the evening of January 12, held a service in honor of the eighty-two boys who are returning from war service and in memory of the three who did not return. Delegates from the G. A. R., the W. R. C. and the Daughters and Sons of Veterans, occupied central sections of the auditorium, as especially honored guests.

BUFFALO RICHMOND AVENUE CHURCH OF CHRIST
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—R. E. Elmore, Walnut Hills church, Cincinnati, Ohio, will read a paper at the Lexington Congress on "What Is Rationalism?" E. B. Barnes, Franklin Circle church, Cleveland, Ohio, will give the review. This paper and review will be of special interest and should command a large hearing. The Congress date is April 22-24.

—W. E. M. Hackleman will assist in a county-wide campaign to be held in Delaware county, Ind., in February. Muncie is the county seat. First church, F. E. Smith, pastor, will take part in the campaign, with Owen Walker and wife leading the music.

—Chaplain Rodney L. McQuary has returned to this section of the world recently with the Blackhawk division of troops.

—O. F. Jordan gave six lectures in McKendrie College this week under the auspices of the Y. M. C. A.

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The Christian Century

Vol. XXXVI January 30, 1919 Number 5

Rhineland and Versailles

By W. F. Rothenburger

Men for the Times

By W. C. Covert

A Daily Altar Movement

CHICAGO

LIFTING THE BAN

The epidemic of influenza has furnished the most complete vindication of last year's Every-Member Canvass and at the same time the greatest hindrance to the Canvass of this year. The closing of churches was financially disastrous where this modern and scriptural business method had not been adopted. But the congregation that had made a successful Every-Member Canvass and followed it up faithfully has continued to meet all its obligations as under normal conditions.

The spirit of victory is abroad in America. The churches where it was impossible to act on the appointed day are giving all the greater care to the Every-Member Canvass and making the greater success of it. The following representative reports show the spirit and set the pace of the year 1919:

Richmond, Ky., Homer W. Carpenter, Minister, increased its budget $2,500 over previous years and then the pledges went considerably beyond the aim.

West Boulevard, Cleveland, O., C. B. Reynolds, Minister, was doing well last year to raise less than $1,200 for missions. This year they have subscribed over $3,600.

Keota, Iowa, F. M. Warren, Minister. The official board is pledged to secure the church's apportionment with 30 per cent over-subscription. Sigourney, Delta and other churches of the country have similar goals.

Akron, Ohio, First, L. N. D. Wells, Minister, started the Canvass by mail while quarantined and got 1,000 pledges in that way.

Bozeman, Montana, A. L. Chapman, Minister, doubles last year's good offering.

Rush County, Indiana, L. E. Brown, Minister at Rushville, the county seat, is raising the full $7,500 of its apportionment.

Chagrin Falls, O., U. R. Bell, Minister, has raised $700 more than last year.

Tipton, Ind., Aubrey Moore, Minister, has increased its missionary budget from $400 to $1,500.

Steubenville, O., First, Reed J. Downs, Minister, raised in all for missions last year less than $2,000 and has pledged $2,732 for this year.

Cambridge, O., a mission point, S. H. Bartlett, Minister, was apportioned $1.50 per member for missions and increased it to $2.40.

Linn County, Iowa, Cedar Rapids, First, P. Y. Pendleton, Minister, assumes seven-tenths of the county's apportionment. West Side, C. V. Allison, Minister, gives $500 and the total is assured.

Cleveland, O., Euclid Avenue, J. H. Goldner, Minister, will give $7,200 to missions this year. Glenville, C. A. Hanna, Minister, will give 50 per cent more than last year.

Portsmouth, O., C. R. Oakley, Minister, has oversubscribed.

I. J. Cahill, State Secretary of Ohio, says: "Pastors and people like the plan. It is business-like, sensible and successful. People are giving larger gifts. Nothing can stop them, not closed churches, not sickness of loved ones, not high living costs. The church is responding royally to this great call."

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI **JANUARY 30, 1919** **Number 5**

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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EDITORIAL

Community Publicity for Religion

IN MANY communities the churches have been altogether asleep on the values of intelligently conducted publicity for the church. The stranger in town cannot find the church of his choice and in some towns the churches do not even bear signboards indicating their denominational affiliation.

There is coming into many communities an awareness in publicity which has led individual churches to buy advertising space in the newspapers. The preacher with a bizarre topic finds that he can fill his church with the curious by buying space in the community paper. As soon as he succeeds, other churches follow suit and where there was once no publicity there comes a publicity competition between the churches, and the congregation which can draw heaviest on the exchequer for advertising space leads the community in this matter. This is a new form of denominational competition which makes the same unfortunate impression on the community that any other form of church competition does.

The stage beyond the competition stage is that in which the leaders of the churches recognize the value of group action in publicity. In one community, the churches were paying seventy-five dollars a week for independent advertisements. The appearance of the advertising page was very unfortunate. It had every style of type and was an offense to the eye of anyone who knows artistic printing. A committee was appointed by the ministers to reach an agreement on the matter of church publicity. It was found that a whole page could be purchased for fifty dollars a week, where the three-quarters of a page had been costing seventy-five dollars a week. The committee worked out a plan to put every individual church announcement in the same style of type and use the remainder of the space for religious editorials of a general character with "punch" in them, and some space for religious news that might not get into the other columns of the paper. The change is producing a marked effect upon the attitude of the city toward the cooperating churches, and money is saved besides.

The Bolsheviki and Religion in Russia

THE extent of the radicalism of the Bolsheviki with regard to Russian religious institutions is now fully known through the publication in the "Nation" of the official documents of the Soviets. As the "Nation" has had an editorial policy friendly to the Russian Bolsheviki there can be no suspicion of hostile bias in its presentation of the documents and interpretations.

The Bolsheviki guaranteed freedom of conscience and worship in Russia so that a man may profess any religion or none.

The use of any religious rite in connection with the state is abolished. The religious oath is forbidden in the courts and there may be no prayer in connection with a government assemblage.

The churches have lost their right of holding any property whatsoever, though religious buildings now the property of the state may still be used for their purpose. The church is forbidden to do anything whatsoever at education, this being defined as a civil function. Religion may be taught privately but not in connection with any other studies. Marriage is a purely civil rite, though a subsequent religious ceremony is not forbidden. Births and deaths must be registered by the state. Of course all state support for the churches has been taken away and the churches are forbidden to

discipline their members for refusal to support the church.

The clergy of the church are put in a disfranchised class along with the nobility and the merchant class. They have no right to vote or participation in the affairs of the Soviet republic.

The people of Russia are by nature religious and though their religious faith is not very intelligent in many cases, since but little over ten per cent of them can read and write, it is devout. The Bolsheviki, with their repressive and unfriendly program toward religion, have made sure that in the long run the people will turn against them. The Russian church needed reform, but the Bolsheviki have not found the way.

Expensive Funerals

BURYING the dead increases in expensiveness continually. The debts incurred by people in paying the last tribute of memory to a departed relative may be a beautiful piece of idealism in a hard and practical world, but it is a very much misdirected idealism. Corpses cannot hear eulogies, nor can they smell the flowers. Nor do they sense the softness of the luxurious couch coffins in which they repose. Upon the tender emotions which fill the heart of mourners in the time of death a certain kind of undertaker fattens. The cemetery corporations keep a group of stockholders in opulence all their days through the expensive prices paid for graves. The livery man receives more than for any other form of service and the florist often sends hundreds of dollars worth of flowers to a single funeral.

What reform is needed? Among the refined people of city life there is a growing tendency to private funerals, with an entire avoidance of the display and expense that go with the other kind of thing. If to this there were added later some kind of memorial service, all the instincts of love would be satisfied. Masses for the dead we cannot hold, but public memorial services would be in keeping with our evangelical faith.

For a long time money is going to be needed for living folks. The poverty and desolation that follow the war are a challenge to the Christian church to encourage habits of thrift that there may be funds for starving children and struggling mothers. Let us join in a fight against unseemly ostentation at the funerals in which we engage.

The Editor Introduces His Friends

IN the editor's reading he occasionally finds his enthusiasm for a particular book outrunning the conventional book review forms of commendation and prompting him to shout to his friends from the housetops the importance of a particular volume. The nearest thing to literally shouting from the housetops is to write an editorial. And this the editor feels bound now to do in the case of a book by Henry Sloane Coffin, "In a Day of Social Rebuilding." It is a masterly and prophetic analysis of the reconstruction problems now before the Church. Every intelligent churchman, and certainly every minister, ought to read this book right now.

In view, too, of the peace conferences now on, in which Europe is being remade, every live thinker should go over afresh the history of the way Europe came to be what it was up to the time of the war. The most fascinating and authoritative story of modern Europe is that told by Professor Charles Downer Hazen, in "Europe Since 1815." In connection with Seymour's "Diplomatic Background of the War," one can find in these books the "makings" of the problems with which the European world is now wrestling.

Reconstruction Studies

THE word reconstruction is a useful caption right now for the next step in human progress. It has the danger of triteness, but the thing it stands for is something which will engage the best minds of the world. The world we live in is a different world from that before the great war. Just what the differences are, we do not yet perceive clearly, but we know the differences exist.

For the purpose of aiding the new social and religious adjustments, we now have a set of reconstruction studies offered us by the Commission on Social Service of the Disciples of Christ, which in co-operation with similar bodies in other denominations has prepared a booklet for study classes. There are five lessons on Immediate Problems, The Home-Coming Man, The Broken Family, The Status of Woman, Alcoholism, and Social Vice. The Permanent Tasks and Aims are defined to be War Finance and the Increased Burden of Living, Democracy and the War, Industry, Nationalism and Internationalism and the Ending of the War. The Moral Forces in Reconstruction are defined to be The New Spirit of Co-operation and Service. The New Task of Organized Religion and What We Are Aiming At.

The superedation movement of England has put workingmen to the study of such themes as these through the leadership of the labor unions. In America the churches are the natural units for such study classes. There is a point of contact in these lessons with men who have not hitherto been very much interested in the church.

At the same time the church which carries on such a course of studies will do much to humanize its message and its program. Salvation will be seen to be a process that must obtain here and now, and touching not only individual lives but whole communities. Following Christ will be interpreted not as a program for another world, but the realization of the best things in the here and the now.

Bible Dramatization

IN the Sunday school of the Irving Park Disciples church, Chicago, there is now in preparation a dramatization of the story of Ruth under the leadership of Miss Grace Phillips, a pastoral helper in that church. The girls' class that is preparing it had a meeting not long ago and voted not to go to Sunday school any more. They were tired of it. Miss Phillips persuaded them to try some variations of the plans of the

conventionalized Sunday school and their weariness has been superseded with a wonderful new interest. The girls are already talking of attempting a dramatization of Esther if the presentation of Ruth is a success.

Publishing houses are alive to the possibilities of this new plan and the University of Chicago Press has offered a book on "The Dramatization of Bible Stories." The Pilgrim Press publishes dramatizations of Isaiah and Ruth. The appearance of these books is an indication of the new educational interest which is being awakened by this method of presenting Bible truth.

Young children dramatize most of their experiences. A child is not very old until he dramatizes the striking things that he sees his father or his mother do. The adult population has been interested in this process from primitive days. At no point does the adult mind sympathize with the child more surely than here. The public schools have learned to utilize this method in the lower grades. With the coming of pedagogical method in the Sunday schools, we are now considering new ways of doing things.

A Daily Altar Movement

THE remarkable response to the appearance of the devotional volume, "The Daily Altar," has, we believe, deep significance as to the hunger of multitudes of souls for some sane and inspiring guidance in the things of the spiritual life. No book has ever been produced by our press which has won so quickly and so spontaneously the grateful approval of its readers as has this volume of daily meditation and prayer. From ministers and laymen alike, from mothers and fathers, and young people, come words of praise and satisfaction that a leadership of the prayer life of home and closet has been offered in a form so attractive and practicable as this book. The enthusiasm with which the book has been received seems to us to compel recognition in the editorial columns of The Christian Century as well as in its advertising pages. What kind of event deserves editorial comment more than an event which reveals and interprets the hunger of human hearts for companionship with God?

It is no great surprise to Professor Willett and the editor of The Christian Century, joint authors of "The Daily Altar," that the book has been received so ardently and gratefully. In the five years of its preparation its authors were deeply conscious of the importance of the task they were working upon, and dared prayerfully to hope that the finished product might prove to be a blessing to a great public in some such degree as it had blessed their own hearts throughout the happy experience of its creation. All along they conceived their task not merely as the making of a *book,* but as the initiating of a *movement.* Whereto the movement might go under the guidance of God they reckoned not, but that the Disciples of Christ were tired of the husks of controversy, and that, together with the whole church world, they were yearning for spiritual reality and substance, the authors were deeply convinced. The hope was entertained, therefore, that this little volume in which their own best experience and insight were being embodied might be the means of establishing family and personal religious exercise in an age in which a revival of the old-fashioned family worship is practically impossible. That this hope had a sound basis seems to be justified by the way the book is being received. From a large body of correspondence we select a few appreciative messages typical of all the rest. Here, first of all, is a mother, writing from Jacksonville, Ill., who says:

> I received "The Daily Altar" as a Christmas gift and I prize it more than any Christmas gift I ever received. Its pages fairly glow with beauty and truth and radiate encouragement and inspiration to the seeker of the higher life. I am sure no day will pass entirely away without my having devoted at least a few minutes to the reading of at least one or more of these lovely pages. The book seems to be perfectly designed to help "build more stately mansions for the soul."

Many pastors are taking a copy of "The Daily Altar" into their pulpits and preaching a sermon on the need of prayer life in the home. These ministers find that the one thing the people have been waiting for is to be shown *how,* in these high-pressure days, they can have personal and family devotions. They feel the need, but do not know how to supply it. "The Daily Altar" is the answer. As a result the idea of "a daily altar in every home" is taking root in a number of churches. Rev. Lee Tinsley of North Salem, Indiana, was the first to communicate to us his enthusiasm for this idea. He says:

> I have examined "The Daily Altar." I think it great and wonderful. It has come at the right time. I am going to place it in as many homes as possible—get our families to use it at the breakfast table. Many of us will thus be meditating upon the same theme at the same time, and our united prayer should bring splendid spiritual results. Please advise me what special terms your office can make for the book in large quantities.

We are told by the business office that Mr. Tinsley has already ordered the book in quantities which show that his effort is availing to establish the prayer life in every family of his church.

Dr. Edgar DeWitt Jones of Bloomington, Illinois, who has known for some years of the book's preparation and has watched eagerly for its appearance, writes as follows:

> "The Daily Altar" fills my soul with delight and satisfaction. For this work I have waited with impatience and high hopes. I expected much, and I am not disappointed. In binding, paper and type it is dignified, ample and elegant; in content it is chaste and exalted of style. There is something indescribably fine about the book, like the winsome strength of a rich personality. I find the daily meditation is especially helpful "before meat." My ten-year-old boy calls for "that book" if perchance his elders forget it just as soon as we are seated at the table. I do not know of any other aid to family devotions as practical and satisfying as this rich collection of meditations. Herbert Lockwood Willett and Charles Clayton Morrison, by their compilation and authorship of this work, have made all Discipledom their debtor. The book is high-water mark among our publications. God speed it in wide distribution and general use in the homes of those who love the Lord.

No message gives more encouragement to the authors than that of Dr. J. H. Garrison, whose little work, "Alone with God," has held for years the preëminent place in the pathetically scant devotional literature produced by the Disciples of Christ. Dr. Garrison says:

> Your beautiful book, "The Daily Altar," reached me about the beginning of the year. We are using it right along in our

daily devotions. The book was happily conceived, happily worked out, happily named and most beautifully bound. I see no reason why it should not have an extensive sale, and I believe and hope it will. My own little devotional book, "Alone with God," is now, I believe, in its twentieth or twenty-first edition, showing that the people want something of this kind to feed the hunger of the soul for God. Yours is better adapted for daily use, and the two occupy different fields so far as their method of use is concerned, though both seek to minister to the same need.

Of no word of approval do we find greater satisfaction than in that offered by the "Christian Standard," in whose columns the names of the authors of "The Daily Altar" are never used save in a context of unfavorable, if not unfriendly, criticism. But that paper publishes its review of the present volume in terms of unwonted graciousness, even its suggestion of improvement being in a kindly temper. The "Standard" says:

This volume is described on the title page as "an aid to private devotion and family worship." It contains one page of devotional material for every day during the year. The subject matter is arranged according to the following plan: First, the "theme for the day," with a brief explanatory exposition; second, a verse of Scripture; third, a poetical quotation; and, fourth, a brief prayer. This order is followed uniformly throughout the book. In the main, the quotations are well chosen, and the other material is appropriate and wholesome. There are a few slips, as in the failure to give Ella Wheeler Wilcox credit for the quotation from her poem, "Gethsemane," on page 231, but such omissions are rare. The binding and make-up of the book are beyond all praise.

Based upon our own practical experience with daily family devotions, we question the advisability of curtailing the Scripture material to the extent which "The Daily Altar" suggests. After all, there is no extraneous literature equal to the Book of books itself for the general basis of daily meditation. We believe that, if this fact had been more thoroughly emphasized in the manual under discussion, it would possess greater value for every-day use in the average home.

By the correspondence of which the above selections are typical we are persuaded that the hour has come for a nation-wide movement on behalf of the spiritual life among Disciples of Christ. Indeed, it seems clear that the movement has not waited for any human starting, but has already gotten under way, prompted by the divine Spirit and the deep hunger in the heart of the church. If "The Daily Altar" may be used to symbolize that movement and may minister to those who share in it, its authors will indeed be grateful.

Meantime, it has been suggested that a Sunday be informally set apart for the launching of the daily altar movement in every church of our fellowship, a Sunday on which the privilege and duty of daily meditation and prayer should be the theme of sermon, Sunday School, and Young People's meeting. On this day and on following days a systematic effort could be put forth to secure expressions from the people as to their purpose to meet God daily in prayer and in meditation on His word; and to place "The Daily Altar" in their hands as an aid and inspiration in carrying out this purpose.

We should like to hear from our readers on this matter. Do you not believe that a concerted and conscious movement among our churches on behalf, not of any doctrine or party, conservative or liberal, but of religion itself, would do more to unify us, to give us moral power, to quicken our generosity toward msisions, education and benevolence, to enable us to meet the great problems of these confused reconstruction days, than any other thing that we could undertake together? We believe such a movement would transform and transfigure many a pulpit. We believe it would revolutionize many a church. We believe that the co-operation of so few as 500 ministers and congregations in such a movement would put a new face upon our communion and a new heart in us. What do ministers and laymen, men and women, think of it?

And what do they think of making March 9 the day for launching such a movement, with Easter Sunday as the date for it to reach its climax?

If our readers think well of the suggestion, we shall be glad to support it in every way in our power.

The Things One Wants to Know

A Parable of Safed the Sage

NOW there came to me two men, who were clad in Gay Apparel, and they Drove up to my Door in a Chariot, and they Honked, and they spake to the Maid, and asked, Doth Safed live here, and is the Old Prophet at Home?

And the maid answered and said, He is at Home, but he is Busy; I will ask if he can see you.

And they answered, Sayest thou he is Busy? Now would not that Jar thee? What hath he to be busy about?

And they entered, and they said, Canst thou tell us what we want to know?

And I said, I cannot.

And one spake to the other, and said, It is just as I expected, only I did not think he would admit it.

And I answered, I can tell some men what they want to know, but not you; because the things ye want to know are not the things best worth knowing.

And one often spake and said, The old fellow hath Some Punch in him, and Cometh Back right well.

And they consulted together and said to me, We want to know whether to Buy Stocks or Sell, now that the end of the War approacheth; and if thou art a Prophet thou canst advise us to our Advantage.

And I said, I have already given you your Answer. Ye seek me because ye wish not to know the things that are of the most worth.

And they said to me, O Come Off. Cut out all that Stuff. Hast thou power to tell how the Market will go? We think not, otherwise thou wouldst gather in the Coin for thyself, whereas thou art a poor man. Nevertheless, if thou art a Prophet, here is thy Chance. Put us Wise to the Market, and if thou givest us a Right Tip, we will give thee Ten Talents of Silver.

And I answered in the words of the Apostle, Thy money perish with thee; because thou hast thought to purchase the Gift of God for money.

And one of them looked at the other, and tapped his forehead with one finger, and looked at me, and then at his Companion, and winked; and he said,

There is No One at Home.

Men for the Times

By W. C. Covert

Pastor First Presbyterian Church, Chicago

IS there a new era? Have things happened that are significant enough to warrant us in believing that conditions of life and thought have been radically changed, changed so much that in order to meet them, methods and machinery in social, industrial and religious work of the future must be changed? Have we lived through what historians call epoch-making events in the last fifty months, and has an epoch been made that is different from the epoch that was? Is there an historic basis for the nation whose life has all at once been cast into new moulds? Leaving this unanswerable question to the historians, let us itemize some of our transformed situations that the leaders of the church of today must take into account.

NO NEW PRINCIPLES REVEALED

The fact is, we are doomed to disappointment if we expect to find that any new basic principles have been discovered during the war period in any realm outside of the purely mechanical. War has stimulated the inventive genius of man and, without doubt, innumerable and in some instances vastly significant discoveries have been made. They do not, however, affect radically the world of thought and only incidentally the realm of religion. They are not significant except in the totaling of material assets of the war. The fact should be borne in mind that so far as it concerns the realms of education, religion, philosophy, sociology, and politics, not one new principle has been discovered. The philosophers, educators and idealists are just where they were before the war, with the same equipment of ideals, goals, moral passions, spiritual and intellectual energies. They have the same code of ethics, the same notions of cosmic order, the same principles of justice. These are the fundamental things that make and unmake eras and epochs. The war has not changed them nor uncovered any new principles in these realms. What, then, has happened in the moral and intellectual neighborhood? People seem to think that the entire stage has been reset and when the darkness of the war fully has passed and the lights are on again, we shall see something new, changed and surpassingly wonderful, old things gone, all things become new. Here is where the wish has been father to the thought and disillusion is due. What really has happened in the realm where eras become eras? A little analysis now may help.

There has been a new worldwide release of elemental emotions. History has never seen such an emotional upheaval. It has been like a tidal wave sweeping all lands. The remotest peoples have left its strange, thrilling and recreating power. Age-old volcanic fires in the bosom of the earth that have found vent in new eruptions and surprising upheavals in unlooked-for places have taken place, but it is the same old fires. They have, however, done nothing more than leave new raw materials on the surface with which we shall have to work and cleared the landscape of certain obstructions for the achievements of another generation. We are not dealing with anything new, simply an unprecedented period of profound and world-wide emotion.

A NEW INTELLECTUAL LIBERTY

There has come with the emotional upheaval of the race a new sense of intellectual liberty. Perhaps this post-war characteristic does not mean so much to the Protestant born, democratic peoples of which we are a part, but it is of momentous meaning to all nations that have been oppressed, suppressed and devitalized by various forms of medievalism in governmental and social and religious life. It is decidedly a world sensation at this time. What eventually it will mean to the institutions of Mohammedanism, Confucianism, Greek orthodoxy and the traits of pre-reformation Romanism remains to be seen. Liberty is to us a holy word with a divine afflatus in it and vast blessings through it, but it is a terror to life and order when falling upon ignorant and unguided peoples. The sudden release of this new sense of liberty in the world is a solemn hour for world's leaders.

Old moral ideals have been given new currency. The decalog has been recodified and constitutionalized into the laws of nations. We can proceed from henceforth upon the assumption that certain ideals of right and justice and mutual service are to be integral parts of world living in a new and more practical way than ever before. The old dreams of prophets wherein they saw peoples dwelling in amity, based on righteousness, seems nearer realization than ever. The Sermon on the Mount seems to have at last found itself more nearly concerted in human affairs than ever. There is a new vitality to moral order among men and nations, based on morality and the old-time principles of sacrifice and service for others. Small, contradictory features in forum and legislative hall to the contrary notwithstanding, a new regime of idealism in moral living has arrived and is to be a sustantial factor in world thought.

A general reaction from materialism is here at last for a few moments. It is very definite and constitutes one of the greatest possible opportunities for a spiritual message. It is one of the subtle evanescent situations that thrills us with its possibilities and at the same time fills us with poignant anxieties.

MATERIALISM DISCOUNTED

But the world has learned a new lesson: that materialism, unrelieved and unillumined by spiritual ideals, is a world curse for which no amount of wealth and prosperity and physical power can make atonement. This conviction has fertilized human life for the sowing of every good seed. It is an hour fraught with unspeakable meaning, in that the destiny of spiritual movements and spiritual enterprises of the future hang upon the present ability and disposition of the church to capitalize this era of reaction from oldtime materialism.

Individualism has found itself in this surprising mo-

ment in world history. This is the glory of a liberated humanity. One of the contentions of the allies for which blood has been shed is the integrity of individual nations, big and little. Behind this contention, on behalf of a newborn notion of the sanctity of individual nations, is the basic notion of the sanctity of the individual. Personal individualism is rampant in every chaotic center of Europe today. Our problem is really not with socialism but with the new-found, newly crowned individual who is interpreting life in terms of the self-centered, over-emphasized, individual unit of society. Here is where our peril lies. Here is where we find our duty.

The unrelated individual with an inflamed passion, an overestimated ego, and an impossible ideal, is the supreme peril of all order in society, industry and religion. This new-found sense of his eternal rights on the part of the individual must be chastened by a new-found sense of his duties, otherwise our latter state will be worse than the first.

Socialism is here. A wise and direct participation of the people in the affairs of the state, including her industries and economic affairs, is our hope for a stable society and racial progress. The gospel originally released the principles of an enfranchised humanity into the world and the gospel will be the ultimate stabilizing principle when free men use their freedom to serve and save. We need have no fears as to the future order of society if the growth of individual liberty constantly may be directed by the principles of Christ's cross. Ideals of service will subdue the violence of selfish forms of socialism and correct the vagaries that would deflect life from a regulated responsibility. The message and mission of the church at this point is the hope of our new day.

KEEN EARS NOW HEARKEN TO CHURCH

The church of today must hold in her mind these and other conditions at all times, but specially when coining her vocabulary of address. Words have been baptized with a new meaning in the clouds of war. The church and her messengers must not fail at once to reflect in her forms of speech her quick recognition of changed states of mind, of new emotional experiences, of new world consciousness, of new socialized conceptions of life and duty. Keen ears are alert and open just now toward the church. Men that once thought the church held nothing for them and in their feeling cast it aside with other capitalistic organizations are turning to ask if, after all, there be not here preserved the thing that when programmed as a life principle may be able to solve some of their problems. The way we talk about this matter, the terms we employ, will have much to do with our having a sympathetic hearing.

The church must have these conditions in mind when organizing her approach to the collective units of society. Life among all civilized peoples is highly organized. Peoples holding common aims and cherishing common purposes organize. It is well they should. Labor is highly organized. Capital is highly organized. It is an index of the degree of our social and civil advancement. The church must keep in mind how in these collective groups of men, modern society is expressing itself and she must respect the sincerity and honor the judgment of these groups. To them she must learn the art of sympathetic and helpful approach. Here is the growing field for the exercise of her leadership and helpfulness. It is not right that the church should move along her well-ordered and dignified line of procedure, unconscious of and indifferent to these great and growing collective units of social and spiritual power.

The church must keep the same conditions in mind when framing her religious appeal to men. Something has happened that we cannot accurately define but which is so real and vital that it has made personal religion a new and vivid thing for men everywhere. Perhaps it may not be the exact form of personal religion that we have long known; perhaps it may not be ecclesiastically expressed nor theologically clear, but without a doubt an embodiment of a Christlike passion, which personalized and fixed in character will hasten the kingdom of God on earth. The church must recognize this situation in heart and mind in the frank and urgent presentation of her religious appeal to men. The atmosphere is tropical for the growth of the religious life, if the church is prepared to do her part. A worldwide revival that would bring the race to its knees in penitential tears and in a new surrender to God is possible if the church is ready.

INTER-RACIAL UNDERSTANDING UNPARALLELED

The church must not be forgetful of these conditions when building her missionary propaganda and rearranging her strategy of advance. This is the day when geographical limits and racial separateness practically have fallen away. The inter-continental and inter-racial understanding in its width and sympathy is unparalled in human history. Provincialism has gone from our business. It must go from our religious program. We know too well the needs of all human hearts for us to be complacent while a single nation is being ground beneath the heel of abominable power or a single group of people starve, or people anywhere, of any race or any color, lift pleading hands for the liberty and joy of a gospel they do not yet know. The church's missionary propaganda henceforth is the unescapable logic of a newborn and tender intimacy which blood and suffering have brought to the race.

And when readjusting her educational methods. There lies before the church in the realm of education, amid post-war conditions that enhance all knowledge and quicken all minds, a supreme and unavoidable duty. In the meeting of this duty there is needed the highest order of dedicated Christianized intellect fully aware of the call of the new hour and counting in nowise the cost. The biggest universal problem now is the problem of universal education. Millions of illiterate in Russia, millions of illiterate in South America, millions of illiterate in China. Education with Christian ideals is the hope of the race. We shall, indeed, see a new order if God's servants will rise to lay into the hands of the ignorant men of earth, now mad with liberty, a scepter of knowledge by which alone they may achieve rulership first over their own lives and then over the lives of others. Christian education is now in a doorway that looks out upon a whole world in waiting.

WELCOMING THE RETURNING FIGHTERS

And finally, when welcoming back into civilian life from war camps the flower of American manhood. These men have seen unforgettable things and have passed

through experiences that shift the emphasis and change the outlook on all life and eternity. With eyes clarified by suffering these men are to ask the church for leadership they may understand and follow, with death completely disillusioned and eternal life at closer range than ever, these men want the wisdom and comfort of a direct and sincere message for today and tomorrow. All hypocrisy and superficialism is now despised by those who have had life and its great realities stripped to the core in No-Man's Land. The church must nobly personalize the finest, sincerest and most consistent type of Christianity possible under human limitation. When these significant characteristics are in mind and the program of the church is adapted to meet the situation, certain definite results will follow.

1. There will be a prompt and intelligent recognition of the world situation by church leaders. Industrial commissions are surveying the fields of industry and finance, picking leaders and making plans with great care.

The church program for the New Day must be outlined only after a wise, thorough and practical study of the church situation has been made. The seriousness of the task ahead must be recognized by churchmen, and with a hope born of faith as well as knowledge, the responsibilities of the New Day must be assumed.

2. There will be a new flexibility in church organization, lest holding too tightly to methods of approach and machinery of service that hitherto have been successful, the new needs be not met. Here is where the genius and invention of religious leaders in the church will be taxed supremely. Courage will be required to cast aside much that is inapt in mode and practice, but the need of the hour and the goal ahead provide both direction and comfort.

3. There will be an atmosphere of joy and good cheer in all the councils of the churches. The greatest and gladdest hour in human history since the advent of Christ is here. Prayers are answered, ancient plans fulfilled and dreams have come true. The church and her leaders never had such a call to creative and constructive service. "The Day" of which our enemy boasted stood for achievements that make all humanity blush. "The Day" for the church stands for an era of joy-bringing, soul-saving service universal in extent and benign beyond description.

4. There must be a masculinized message in every pulpit to meet the needs of our virile men at arms now returning. The men who have passed through the rigors of camp life and battlefields and who have met willingly every test laid on their soldierhood will revolt from any expression of religion that does not acknowledge willingly all the exactions of love to God and service to humanity implied in a dedicated life.

SUPREME HOUR OF AMERICAN PULPIT

This is the supreme hour of the American pulpit, and to meet its vast demands the best there is in ordained men in all pulpits must be put under tribute.

5. There must be a genuine and sincere note of Christian unity in all the messages and methods of our post-war churches. Everything in the war has emphasized the clearly defined functions of regimental organization under an allied program of strategy. The wiping out of denominational regiments and the forfeiting of the historic background and brotherhood of church units would be a calamitous step toward the disunion of Christianity. A revival of regimental consciousness under an allied program of strategy, with that wise rearranging and redistributing of Christian forces that the strategy may suggest and divine grace may make possible, will constitute one of the great bequests of the war era to our churches.

6. It must be at once boldly set forth in all our churches that the Gospel of Christ, applied to individual and social life is the supreme panacea for the unrest that disturbs society, and that apart from the practice of the principles of the "Golden Rule," there is no stability possible in industrial systems or any permanency in the organizations of human society. We shall cope with Bolshevism, I. W. W. and all forms of anarchy only by thrusting into the human order of things the Christianized ideals of living, loving and serving.

The American Mother

By John R. Mott

I STOOD one day a few months ago in the office of General Edwards in France. It was a fateful hour. Only a few minutes before my arrival his telephone rang and an officer up near the front line sent back the distressing word that a company of his men had been caught between the enemy's barrage and the fire of their own artillery and terribly punished. And this news still rang in his ears when he welcomed me.

He led me across the room to a great map of the front lines and pointed out where the awful punishment had taken place.

"It was their first baptism of fire," he said sorrowfully, "their first exposure to the fearful destruction of modern warfare."

I looked from the map to him and said: "General, how do you explain it? How is it possible for these boys to come from their peaceful homes right into the teeth of such a terrible experience, and to stand up before it like veterans?"

And turning to me very impressively, he gave this splendid answer:

"If you want my explanation, Mr. Mott," he said, "it is very simple. I give all the credit to the tradition of the American mother."

Fences

I HAVE torn down all my fences:
The challenging air blows free;
I can look across the spaces
Where new life is hailing me;
My horizon is unrolling
Like the vistas of the sea.

I have town down all my fences—
But I never can recall
The seclusion of my garden
With the world beyond the wall;
My old way of looking upward
Where the sky was all in all.

Louise Ayer Garnett in the Independent.

Rhineland and Versailles

By W. F. Rothenburger

WHILE history is being made and boundary lines fixed at Versailles during the days that are, our minds turn toward the Rhineland and the history of the days that were.

By the waters of the Rhine lived Schlegel, the philosopher, and Niebuhr, the historian; her ripple and her flow were melody to the child Beethoven, whose soul enchants the music world. From her banks "Father Arndt" sent out his patriotic verse which aroused the nation and inspired her soldiers on their march against Napoleon. From Siren's Cliff, from Lorelei and castle windows the nation's folk have watched her, winding as a harmless serpent through mountains, plains and rocky craigs. To sail her waters and to drink from nature's landscape beauty, men have come from every clime. Rugged rocks, fruited terraces and historic castles in Rhineland, who that has seen can forget? This "great avenue of central Europe on whose silver thread for seven hundred miles are strung the pearls of love, adventure, romance, tragedy and comedy, till one may fancy it a necklace of transcendent value, rich, like the page of knowledge, with the spoils of time," is now a military boundary line where our boys in khaki reign and whose future is to be determined around the horseshoe council table at Versailles.

A NEW KIND OF WARRIORS

But this rival of the Nile and Tiber is not unacquainted with the footsteps of the warrior. Her rocky bed, we are now reminded, once resounded to the step of Napoleon, Charlemagne, Attila and Caesar. Now come warriors of a different heart—Haig, Petain, Pershing and Foch. To Marshal Ferdinand Foch it is returning to the place of his childhood. Forty-seven years before he entered Metz at the head of the Allied Armies of Occupation on last November he had left this fortressed city because he refused to live in the home of his boyhood after it passed under German rule, by the Peace of Frankfurt. Thus it was that the young man who had seen an army of nearly 200,000 men, many officers and three marshals, with enormous supplies, surrendered to the German forces, must have accounted himself a child of Providence when, as marshal of the Allies, he saw the historic old city of his youth, with multiplied troops, returned to its rightful ruler. In the midst of all these shifting scenes, William Hohenzollern, once proud monarch of Rhineland and dreamer of world conquest, lives in exile at Amerongen Castle in another land. Here this "man without a country," last ruler of the empire, awaits the verdict of Versailles which will be spoken in the very palace where his proud grandfather, William I, was crowned first ruler of the empire two years less than half a century ago.

Most eminent of all the cities on the Rhine lies Cologne. Though a center of wealth and culture, this "Rome of the North" has a military history. Before its foundations were laid, Germanicus, commander-in-chief of the Roman Legions on the Rhine, here pitched his tents. In his camps Agrippina, mother of Nero, was born. When this child of the ancient barracks grew to womanhood she sought out the spot, planted a colony in honor of her birthplace and called it "Colonia Agrippina," from which the future city received its name. Here Sylvanus, Vitellius and Trajan were summoned to the purple of Imperial Rome, and scarcely a century has passed without the occurrence of some military event. Here Major Dickman and his men now keep watch.

As Cologne is the gem of the Rhineland cities, so the twin-spired Cathedral is the jewel of Cologne. Unlike St. Paul's which has enshrined her Sir Christopher Wrenn, and St. Peter's, which at once suggests Michelangelo, Cologne has forgotten the name of its builder. Legend has it that as the architect walked along the banks of the Rhine one night, wrestling with the problems of a cathedral, the devil approached and offered to solve his problems in exchange for his soul, assuring him that his name would become as famous as that of Phidias. Following the advice of a priest, he drank in all the information while examining the plans, but refused to close a contract, only to hear his doom pronounced in the words: "You have broken faith with me. So be it. Only remember this and let it haunt your dying hour, that when this temple shall have been completed after my design and the whole world is ringing with its praises, your name will be entirely unknown." Lost though the name of the architect may be, the twin spires of this most majestic of Gothic cathedrals stand among its sister spires untouched, like Jungfrau and Matterhorn among their Alpine friends.

"EMPEROR BELL"

Like the city itself, her Gothic child has not been without the touch of the warrior's hand. Once during her six hundred and thirty-two years of building, when the most familiar men on her streets were soldiers, this temple, begun as a house of God, was dedicated to the use of a regiment of troops. It is perhaps not far from truth to say that very few audiences ever graced her transepts and her nave without the presence of men who believed in the virtue of the mailed fist and who longed to wear the iron cross.

Of this we are sure, that no word was ever uttered from her beautiful marble pulpit which did open violence to the welfare of the Hohenzollern Dynasty.

Almost coincident with the crowning of William I at Versailles as the first German emperor, this monarch ordered a huge bell forged from French cannons and hung in the tower of the cathedral. This monster of 50,000 pounds, product of twenty French cannon, was christened with great ceremony as "Emperor Bell." On its rim are the words which reveal the mind of the emperor and his boasted partnership with the deity, handed down with the crown to his ignoble grandson: "William, the Most Illustrious Emperor of Germany and King of Prussia, in pious remembrance of the heavenly aid granted him in the fortunate course and conclusion of the last French war."

Thirteen years later another of similar size and mate-

rial was ordered cast and christened "Gloriosa." Thus, these twin bells have hung in the twin towers of the great cathedral throughout the major part of the life of the empire. The huge cable attached to "Emperor Bell" is divided into four parts, and these are subdivided into seven strands each, one for each of the twenty-eight men required to ring it. It is rung but three times a year—at Easter, Christmas, St. Paul's and St. Peter's Day, and always alone. Was it providence that caused it to be cast in C sharp, while all the other bells of the cathedral are in C, thus forbidding its tones to mingle with the tones of those placed with a higher purpose? Will it ring at Easter time, 1919? God forbid that under its unwelcome name it should ever ring again. It needs to be rechristened and its inscriptions chiseled away. If the people themselves could christen it in these days of freedom from autocratic dominance, they would surely call it "Liberty Bell" or something quite akin. Should it ring on future Easter days it will proclaim a nation's soul, arisen from a debris of armament rolled away by the beneficent hand of the Allies.

NEW APOSTLES OF PEACE

But our eyes return to the horseshoe table at Versailles. What a company of men gather about it! Apostles of peace and brotherhood every one, we trust. If not, ten million brothers' cries from earth and sea protest to them against the thing called war, for which they shed their blood. The misshapen forms of one and a half as many millions more beg that future sons shall walk to work with fuller strength and think with clearer brain; the ghosts of starved and starving hordes stand as sentinels to keep away the spirit of Caesar and his kind that God's may have full sway. And what of beautiful Rhineland, whose every rock and castle, as well as house of God, knows war? There is but one reply: *The world wants peace and wars shall rise no more!*

Springfield, Ill.

Roosevelt on the Bible

THE immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious because it represents slip-shod, slovenly thought and work; not the kind of serious thought, of serious expression which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

Democracy Will Not Save the World

By Arthur J. Brown

PRESIDENT WILSON said: "What we demand in this war is that the world be made fit and safe to live in." We say that we wish to "make the world safe for democracy." But what kind of democracy? Will a lawless, godless democracy make the world safe? I tell you that selfish and cruel men will fight under any kind of government. "There is no political alchemy by which you can get golden conduct out of leaden motives." Of what avail for our sons to die on the battlefield if the world whose freedom they secure is a wicked world? God declares that "the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever." We shall never have permanent peace until righteousness prevails.

The war has taught us anew that while knowledge is power, it depends upon the principle which regulates the power whether it is for good or for evil. Can science, philosophy, secular education save the world? Germany had made greater achievements in these directions than any other people, yet we have seen Germany use all her intellectual ability to devastate the world.

It is Christ the world needs; not merely as a man, but as the divine and ever-living Son of God. It is the Bible we must give to men, not merely as a text book of ethics, but as the revelation of the mind and will of God.

The Dream

By Thomas Curtis Clark

DREAMS are the stuff of which the worlds are made.
Before the sun and stars hung out in night,
There was a dream, the Dreamer of it God,
Who in the darkness brooded—and 'twas light!

The Daily Alt

Edited by HERBERT LOCKWOOD WIL

WHY THIS BOOK?

ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

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THE CHRISTIAN CENTURY PRESS

A Manual of Private Devotion and Family Worship

and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

✚

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm* 104:22.

✚

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✚

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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700 East 40th Street, CHICAGO

The Red Carnation

By Edgar DeWitt Jones

"YOU'LL find her in Room 19, second floor." Thus spoke the Mother Superior in St. Luke's Hospital, in reply to the inquiry of a ministerial visitor. The clergyman thanked her for the information and a little later opened the door of Room 19, and passed within. If some one had timed him, it would have been discovered that he remained in the room exactly thirty-three minutes. He emerged very quietly and closed the door softly. He held a red carnation in his hand and paused in front of the door just long enough to look at the flower thoughtfully before thrusting its stem through the buttonhole of his lapel. Having done, he walked swiftly down the long hall, downstairs, and out through the main entrance, not stopping to converse with the Sister in charge of the office as was his habit.

* * *

It was the usual prayer meeting of some fifty loyal souls who seldom missed the mid-week service. There had been the customary half-dozen prayers, a like number of talks and testimonies, and three hymns: "Jesus, Lover of My Soul," "Jesus, I My Cross Have Taken," and "He Leadeth Me." It was 8:20 by the clock, whose loud ticking punctuated noisily the periods of silence between the prayers and talks. It was time for the pastor to bring the meeting to a close with his ten minutes address. The people glanced toward him expectantly. He arose, faced the gathering, and took from his coat a red carnation. Holding the brilliant flower so that all could see it, he said, "I think I can do no better than to make this little flower the text of my talk. Let me explain where and how I came to possess it."

"Some years ago there was in our Sunday School a little girl, the only child of parents considerably advanced in years. She was just a bright, busy, little body, like many another of her age. She was very young when she became a member of the church, possibly eleven, and was baptized along with a number of others about her same age. I quite lost sight of her until about three years ago when her mother died. I remember distinctly the funeral. It was singularly pathetic. Margaret was not quite fourteen then, and was left very much alone. Her father was an old man and infirm, and I thought how difficult was the lot of the girl and how very much alone she would be. It was in my mind to ask several of our members to take special interest in this girl, to visit and to provide for her. I did speak to one or two about her, but in the midst of many duties I lost sight of the girl and actually forgot her for a time.

"Well, yesterday some one at St. Luke's hospital telephoned me that a young woman there wanted to see me at once. I went and there I found Margaret. She was propped up with pillows and I realized at a glance that her case was serious and that she had not long to live. Her face, girlishly rounded, was pallid; her lips fever-burnt; her eyes preternaturally bright. There was another young woman in the room, Margaret's friend and room mate. And that young woman, so I learned, had left her work to be at the side of Margaret. She it was who had called me and that loyal friend is by Margaret's bedside at this moment.

"I sat down by the cot and from the fever-burnt lips I heard Margaret's story. Her old father had died in a soldier's home some six months ago, leaving that brave young girl to make her own way as best she could. And at that critical age when young girls need to be carefully watched and amply safeguarded by mothers and fathers and older brothers, Margaret was left to fight her own battles. Margaret made a noble and praiseworthy endeavor. She found work in a restaurant, which at its best is not a desirable place for a young and pretty girl. She did the best she could, but she neglected her health. Through exposure she contracted pneumonia and was in St. Luke's for a week. Anxious to get back to work because of the extra bills to be paid, she probably left the hospital too soon. Anyway, she had a relapse, complications set in, and now she cannot recover. She told me her short and pitiful story without any complaint or criticism, and with a beautiful spirit of love for all—just as if we had done everything possible to help her. When I got up to go Margaret insisted that I take one of her carnations, and here it is.

"There isn't much more to tell. While I am speaking, the young life is ebbing away. Oh, the pity of it, that one who had a right to the protection and help of the church was overlooked, neglected, forgotten! Jesus committed to His Church the care of the children and Margaret is little more than a child. How many of His little ones are lost through the strange indifference of those to whom they have a right to look for help! We have our 'big meetings' annually, but I have been wondering,"—the minister hesitated and looked down at the flower that was already beginning to wilt. "I've been wondering," he repeated as he raised his head and gazed steadily and soberly at the faces before him, "if it isn't high time for us to give much more consideration to the saving of those who are already upon our church rolls. Margaret's case is not exceptional. It is typical of thousands like her who are wards of the church and have been forgotten and neglected. By the memory of this red carnation and the little girl whose dear young life is slipping into the Beyond,—a life which ought to have been prolonged for many useful and happy years,—let us bow our heads and pray to Almighty God for forgiveness and reconsecration."

* * *

Every head was bowed. It was so quiet that the ticking of the clock became ominously loud, and before the minister had spoken a word the telephone in the nearby church office rang with annoying distinctness. Some one arose and answered the call. The minister and members remained with heads bowed—waiting. Presently the person who responded to the telephone, returned, tiptoed across the floor, whispered a few words in the minister's

ear, sat down quietly, and again—profound silence. Then the minister spoke very softly, with head still bowed.

"The little girl is dead," he announced. "I—I—was about to lead in prayer, but instead of my poor words I offer as the prayer of us all just this—*this red carnation.*"

Justice and Mercy

By Charles H. Swift

VARIED are the expressions of feeling toward the German people since the signing of the armistice. These expressions range all the way from the spirit of extreme revenge to the sentimental spirit of complete forgiveness. Whatever degree of feelings we may hold, it seems to be the consensus of opinion that the culprits who were instrumental in plunging the world into the cruel war should be brought before a high court of justice, tried for their crimes and given due punishment. To let the guilty parties go free would mean a greater injustice to future generations.

Such application of justice does not, however, mean the spirit of revenge—an eye for an eye and a tooth for a tooth. Civilization has passed that stage, though some today may still advocate this Mosaic principle. Justice does not obtain where blind hate sits on the throne. Oftentimes the latter becomes the seed sower for future wars. It would prove just as disastrous to future peace to adopt a program of revenge in dealing with the German people as it would to adopt the program of a flabby, sentimental forgiveness.

The fact is, neither one nor the other has to be adopted. There can be a stern justice ministered to the guilty parties; at the same time the principle of mercy can be applied. In fact, there is no real justice without mercy, as there can be no mercy without justice. If it were the act of a weakling to love enemies and forgive them that persecute, then Christ was the world's ethical charlatan. Perhaps it demands more courage to apply mercy than it does to practice revenge.

The world life must be held steady when so much hate has been engendered in the human heart. It would be a tragedy, after having triumphed with high ideals, to sacrifice those ideals to a spirit of bitter revenge. Justice is demanded; but the misguided dupes of Prussian autocracy must be dealt with according to the highest ethical laws if we shall preserve our own idealism. Such a justice involves reparation and restitution so far as they are possible; but to go a step farther would be unchristian. We tried to be Christians during the war; we dare not be less now.

Carthage, Mo.

What is worldliness? Worldliness is life without ideals, life without vistas, life devoid of poetic visions. It is life imprisoned within the material, no windows opening out upon ethical, moral or altruistic ends. It is five senses without the moral sense. It is quickness to appetite and dullness to conscience. J. H. JOWETT.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.
Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Chaplains Needed for Transport Service

The needs of the returning troops have been recognized by the government, and the War Department announces that additional chaplains will be assigned to this service. There will be at least two chaplains on each ship and six other welfare workers representing the Y. M. C. A., K. of C., and similar organizations. The work of the latter will be under the direction of the chaplains. Only experienced chaplains and those who have had special training for this work will be used, and these will be coached in the government's plan for demobilization.

Rev. Sidney L. Gulick Goes to Paris

The right relations of the orient and the occident will have a representative in Paris at the time of the peace conference. Dr. Sidney L. Gulick has been appointed to this difficult and important interest. Dr. Gulick is well known for his plan relating to immigration which is in Congress at the present time.

New Year-Book of the Churches

To accumulate a year-book of each of the separate denominations is a difficult task, but much of the information found in all of them has been condensed into a general year-book put out by the Federal Council of the Churches of Christ in America. The American Library Association describes it in the following terms: "A directory containing information on the national conventions, boards, associations, schools, periodicals, interchurch bodies, war work organizations and leaders, censuses and money appropriations of all denominations recognized by the Federal Census, and an explanation of the nature and scope of the Federal Council. Carefully arranged, indexed and supplied with a bibliography of recent church literature."

Chicago Preachers Come Out for Armenian Relief

The ministers of Chicago in the Church Federation met at the University Club on January 18 and after discussing the matter of Armenian and Syrian relief decided that it was "peculiarly and poignantly Christian." It was unanimously voted to use every effort possible within each protestant denomination, within each community center, and within the individual churches to assist in the drive by sermons, special meetings and collections.

Methodists Making Progress with Centenary Campaign

It has been hard for the bishops to hold churches back from putting on the canvass for the eighty million dollars which Methodism is asking for missions. In the cases where the canvass has been made, the churches have gone beyond their goal. The Methodist church is organized into twenty areas in this country and five abroad, with a bishop in charge of each. Emphasis will be placed upon prayer, stewardship and the consecration of young lives to Christian service.

Bishop Reaches Every Communicant

Bishop Lawrence of the diocese of Massachusetts of the Protestant Episcopal Church is using a novel method to revive religious interest in his flock. On December 1, over 100,000 copies of the first message of the bishop to his people were delivered by hand through house to house calls. The result was a greatly quickened interest in religious work and worship. A second message was delivered on January 5 and a third will go out on March 2.

"Nehemiah Sunday" in Chicago

The ministers of Chicago of all denominations and faiths joined on January 19 in the observation of Nehemiah Sunday. The ministers preached on the making of a better city. They were assisted by literature furnished them by the Chicago Plan Commission. A part of the Chicago plan is the banishment of the slums of the city.

Memorial Building for Graham Taylor

A new seminary building, to be known as Graham Taylor Hall, in honor of Prof. Graham Taylor of Chicago Commons, to cost $50,000, is to be erected by the alumni of the Chicago Theological Seminary, Congregational. The raising of the fund has been committed to the Rev. Frank D. Burhans, formerly pastor of the Park Manor Congregational Church. A marked increase in students of theology is expected following demobilization.

Foreign Missions and the War

Most of the Christian communions have not suffered a diminution of missionary giving by reason of the war. The Society for the Propagation of the Gospel in England has had a gain in receipts for the past year of $68,000. The American Presbyterian board closed the year 1917 with receipts of nearly three million, an increase of twenty-five per cent, which gave them a surplus in their treasury. Only the American Episcopalians report a serious deficit. They had a deficit of $148,000 in 1917 and the church papers report that conditions are even worse in 1918. Their missionary work has been hindered by dogmatic controversy.

Federal Council and "Liberty Churches"

The Federal Council has had a standard for the co-operation of the rural churches in the war. These are called "Liberty Churches." A rural church is one in a town of less than 2,500 or in the open country. The pastor or priest must live near his church and must have a record of supporting the great war projects of the government and the voluntary organizations. The national emblem must always be displayed and there must be monthly sermons on patriotic themes. Among the other worthy marks of the "Liberty Church" is a program for the Americanization of foreigners who may happen to the community.

Porto Rico Churches and Social Evil

The social evil in Latin countries is a fact that all travelers speak of with deprecation. The protestant churches in Porto Rico observed the last Sunday in September as Personal Purity Sunday and they went on record as being in favor of a farm where unfortunate women might be taken to be rehabilitated.

Federation of Reconstruction Activities

When war broke out the churches immediately launched denominational programs of helpfulness which quickly became competitive. It was necessary to federate this work and secure some measure of common plan and purpose. The same thing is happening with regard to reconstruction work. Each denomination launched its own reconstruction program, but there is now a federation of these under the Interchurch Emergency Campaign. The Right Reverend Theodore Irving Resse, of the Episcopal War Commission, is chairman and fourteen denominations are cooperating. Each denomination will

raise its own money in its own way, but there will be common publicity and there wll be comity in the spending of the money. The conference committee has planned a series of eleven conferences to be held in as many prominent cities in the east and the middle west. A full list of these cities will be given to the public in the near future.

A World's Fair of Methodism Next Year

The Methodist Episcopal church and the Methodist Episcopal church, South, will cooperate in producing a World's Fair of Methodism in Columbus, Ohio, June 20 to July 17, 1919. The program of missionary work throughout the world, which involves an expenditure of $115,000,000, will be visualized by transporting whole native villages from foreign fields to the exposition grounds in Ohio.

ORVIS F. JORDAN.

* * *

Churches Announce Quotas to Be Raised in $10,000,000 Campaign

ELEVEN of the fourteen leading Protestant denominations which will start a co-operative national campaign in a few weeks to obtain $10,000,000 for after-war emergency needs of the churches announced today through the committee in charge the amounts which each of them will raise.

The allotments are: Methodist Episcopal, $2,000,000; Presbyterian, $1,750,000; Lutheran, $500,000; Baptist, $300,000; Protestant Episcopal, $250,000; Disciples of Christ, $125,000; Reformed Church in the United States, $110,000; Congregational, $100,000; Reformed Church in America, $70,000; Evangelical Synod, $33,000, and United Evangelical, $10,000.

Differences in the quotas of the various churches are due in part to the great variety in the types of work done by the denominations, some specializing in particular fields of effort. The war agencies of a number of churches already have considerable sums on hand for the purposes contemplated, and therefore it will be necessary for them to obtain only sufficient funds to supplement their present resources.

Each of the fourteen co-operating denominations is represented in the membership of the committee in charge of the campaign, of which Bishop Theodore Irving Reese, Coadjutor of the Protestant Episcopal Diocese of Southern Ohio, is chairman.

Among the largest amounts to be spent for these and other special purposes by different denominations are the following:

Methodist Episcopal Church: Work among returning soldiers and sailors, $750,000; relief of foreign churches, $500,000; chaplains' equipment and emergency fund, $250,000; work in war production communities, $150,000.

Presbyterian: Work among returning soldiers and sailors, $500,000; relief of foreign churches, $500,000; reinforcing churches in war camp communities, $150,000; visiting clergymen to assist chaplains, $125,000.

Protestant Episcopal: Women's work, $60,000; war work of local churches, $40,000; chaplains' equipment and emergency fund, $40,000; Brotherhood of St. Andrew, $30,000.

Baptist: Work among returning soldiers and sailors, $77,500; war industrial community work, $54,500; reinforcing churches in war camp communities, $12,000; work among negroes, $9,000.

Church of Disciples: Chaplains' equipment and emergency fund, $46,000; reinforcing churches in war camp communities, $40,000; work in war industrial communities, $15,000.

The "Century" is fine. I like its spirit.
Kansas City, Mo. C. WILSON.

Two Important War Books

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The CHRISTIAN CENTURY PRESS
700 East 40th Street Chicago, Ill.

The Sunday School

Helpers*

THE law of Christ—what is it? If you were to sum up the whole of Jesus' teaching into one word—what would that word be but "Helper?" It is so simple we are likely to overlook it, while we seek for mystery or some complicated scheme of salvation, so-called. While we do not believe in salvation by character, exactly, we certainly do not believe in salvation without character! The Christ-like character is the one that helps. "Bear ye one another's burdens and so fulfill the law of Christ." (Galations 6:2.)

Moses was making the mistake, which young leaders often make—that of trying to do it all himself. When his good father-in-law came to visit him, that more experienced priest saw that Moses was wearing himself out by his arduous toil. Jethro proposed a very wise plan, viz., the securing of a group of helpers. Asked the secret of his phenomenal success, Andrew Carnegie remarked that he had been wise enough to choose excellent helpers. He chose men like Frick, Dinkey and Schwab. No wonder the canny Scotchman won success. It is an art to draw about you such men. Many a superintendent of a Sunday-school fails simply because he lacks the ability to discern the best officers and teachers; many another succeeds, marvelously, who possesses no other outstanding trait. Many a pastor fails because he allows his official board to become composed of men with no ideals and no willingness to lead. Had Mr. Carnegie had such men around him, his production would never have been speeded up. Those who know the steel business know the keen competition, in production, that exists between the various steel mills, such as the Ohio Works in Youngstown, the Homestead and Braddock Mills in Pittsburgh and the Gary Mills in Indiana and others. When, by special effort, the men in one of these mills succeed in an unusually large production, then that accomplishment becomes the standard for all the others to excel. The man who can drive, cajole, bribe, entice, threaten, or brother his men into new standards is the man who rises. The secret of Charley Schwab was the latter. He knew men and liked men and he made the men like him. They would do anything to help Schwab win the honors. He was their brother. He would help them; he would share with them. Even now, as he goes about securing such remarkable results in the ship-building business, you will notice that that is his way. He has his arm over the shoulder of the best rivet-driver; he has a blooded cow to give the most successful boss! Many a pastor, superintendent and teacher might well learn of this helper who secures help. Moses soon learned that he could not do it all. In doing it all he cheated other capable men and he failed in his specialty. Jethro was quick to discern that and Moses was wise enough to take the old man's advice.

Am I a helper? This is a question which every one should ask and honestly answer. Does the boy help his mother? Does the daughter, about the house, help or hinder? Does the scholar help the school? Does the class co-operate with the rest of the school? Do the officers help or stand around in the way? It is the helper who rises ever time. In every church there are, as Phillips Brooks said, "The tired, the retired and the tiresome." The tired is the miserable creature that has to be patted and petted and flattered into a kind of activity; the retired, is the one that did such wonders in a former church, but who gives evidence of nervous exhaustion here; the tiresome is the one full of a thousand suggestions for someone else to do—all are bad. On the other hand, there are the inspired people; people with ideas; people with energies; people with constancy—how they rejoice our hearts! They carry the message to Garcia.

Team-work means that no one tries to do it all and that no one tries to do nothing! Everyone finds his place and fills it full. I am writing in the football season. The winning teams are not composed of all-stars, but of all-helpers. Anyone knows that who plays the game, and the sooner we learn that in church and Sunday-school the better it will be. Go out on a high adventure to discover capable helpers.

JOHN R. EWERS.

*Lesson for February 9. Scripture, Ex. 18:12-26.

Books

Appreciations of New Books

"Love Off to the War"

IT IS interesting to note that the war poems which have received the warmest welcome by the people at large are the expressions of men and women who may be called poet preachers. They are poems which express the consciousness of God, the reality of the things which are eternal, the need and the joy of a divine companion. The war has given to us not only in book form, but especially in the verse which has been published in periodicals many stirring and inspiring messages which have rendered a most valuable service in saying what the people felt but could not say concerning their experience of God.

Among those who have written much verse during recent years is Mr. Thomas Curtis Clark. There has recently come from the press a little volume containing a collection of Mr. Clark's verses and it bears out the impression which has been made by many of the poems printed in this paper from time to time, that he may be truly called a poet of God's presence. One of the world's most famous poets wrote an oft-quoted line to the effect that "All's well with the world because God is in His heaven," but our recent poets have rather emphasized a truth even more satisfying: That God is even nearer to his people, in their very midst, whether they fight upon the battle front or sit in lonely sorrow in the old home. The note is sounded again and again in the verses from Mr. Clark's pen as when he says:

"Our faith is in the Christ who walks
With men today, in street and mart;
The constant Friend who thinks and talks
With those who seek Him with the heart."

From an editorial on "A Poet of God's Presence," in the Presbyterian Advance.

"The Protestant"

"THE Protestant," the author says, "exaggerates horribly. It is egotistical. . . . It is inelegant. It is Philistine. It uses the vernacular—the language of the street, and at times—heaven forgive me!—slang." He dedicates it: "To the bravest men I know—the heretics." "Unity" readers will like the fearlessness with which Dr. Jenkins sets forth in the language of the man on the street the inanities and the ineptitudes of conventional Christianity; the churches' bondage to tradition; the waste of its divisions; the chameleon-like character of many of its ministers. And yet Dr. Jenkins is not a useless bitter critic of the church. He longs for the coming of the Great Protestant, who with a human nature like that of Luther, with a vision of what the church might and ought to be, will lead the present apologetic, narrow, divided, hesitant, sectarian institutions of our day into the realization of the great purposes of individual and social reconstruction for which the ideals of her forsaken gospel call. The author believes that the time is ripe for such a leader to arouse the church from its present littlenesses and sectarian interests, its meaningless chores to the great creative tasks to which the very genius of Christian faith calls it. He writes with a facile, even racy pen, and what he writes the man on the street will read and understand; and it will do great good. Dr. John Dewey is reported to have said a few years ago that he

would give a fortune to be able to write a novel, and thus convey to the popular mind truths he would tell. Dr. Jenkins has the happy faculty of commanding a style which the people will read.

—From "Unity," Chicago.

THREE BOOKS OF VERSE

WE like to consider these three volumes of verse, because one is likely to find a perfect poem in a collection of brief things such as are most of these verses. The books are of the series of Modern American Poets, published by Jas. T. White & Co., New York. They are beautifully gotten up, bound in semi-flexible red cloth, with gold decorations, and are ideally suited as gift books. ($1.25 plus postage.)

CITY PASTORALS AND OTHER POEMS. By William Griffith. This volume was included in an authoritative list of the twenty most significant books of verse published during the last year. The poems included are strikingly original, and some of the shorter ones are even startling, as for instance, "Autumn Song":

Once more the crimson rumor
  Fills the forest and the town;
And the green fires of summer
  Are burning—burning down.

Oh, the green fires of summer
  Are burning down once more!
And my heart is in the ashes
  On the forest floor.

A GARDEN OF REMEMBRANCE. By James Terry White. Mr. White is the author of "We shall Remember Them," a poem of the war which was published in the "Century" last year. The author is essentially a singer and some very tender lyrics are here included; among them, "Gentle Shepherdess of Dreams," "Sympathy" and "The Thought of You." Here is the first stanza of the first named:

Gentle shepherdness of dreams,
From the vales of singing streams,
  From the mountains of delight,
  Gather in my heart tonight
All the scattered flocks of bliss,
Folded in love's fostering kiss!
  Pastured thus in memory,
  Why should I seek Arcady?

Here is the brief and perfect "Remembrance":

Is there in your "heart's garden"
  Remembrance of a rose
That still persists in blooming
  Despite of winter snows?

"Not by Bread Alone" begins with this stanza:

If thou of fortune be bereft,
And thou dost find but two loaves left
To thee—sell one, and with the dole
Buy hyacinths to feed thy soul.

It is little wonder that many of Mr. White's verses have been given musical setting.

REED VOICES. By James B. Kenyon. There is much of beauty and charm in these verses—and also much of wisdom—which cannot be said of the work of all modern poets. Here is the sage advice given in "Thyself":

Find thine own voice and utter thine own heart;
  Be thine own product of the misty years;
Be more of nature thine, and less of art;
  Keep sweet the fount of laughter and of tears.

THE MESSAGE OF THE TREES. By Maud Cuney Hare. "An anthology of leaves and branches." This is one of the most at-

"OUR BIBLE"

By Herbert L. Willett

One of the most popular volumes ever published by The Christian Century Press. This recent book by Dr. Willett has been received with real enthusiasm by the religious and educational press of the country. The following are a few of the estimates passed upon the volume:

"Just the book that has been needed for a long time for thoughtful adults and senior students, a plain statement of the sources and making of the books of the Bible, of their history, of methods of criticism and interpretation and of the place of the Bible in the life of today."—**Religious Education.**

"Every Sunday school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious."—**Biblical World.**

"The book will do good service in the movement which is now rapidly discrediting the aristocratic theology of the past."—**The Public.**

"The man who by long study and wide investigation, aided by the requisite scholarship and prompted by the right motive—the love of truth, not only for truth's sake but for humanity's sake—can help us to a better understanding of the origin, history and value of the Bible, has earned the gratitude of his fellowmen. This we believe is what Dr. Willett has done in this volume."—**Dr. J. H. Garrison in The Christian-Evangelist.**

"Professor Willett has here told in a simple, graphic way what everybody ought to know about our Bible." —**Jenkin Lloyd Jones in Unity.**

"Dr. Willett has the rare gift of disclosing the mind of the scholar in the speech of the people."—**Northwestern Christian Advocate.**

"Interesting and illuminating, calculated to stimulate and satisfy the mind and to advance the devotional as well as the historical appreciation of the Bible."—**Homiletic Review.**

"One can recall a half-dozen volumes having to do with the origin and the formation of the Scriptures, all of them valuable, but not one so practical and usable as this book."—**Dr. Edgar DeWitt Jones.**

"This readable work distinctly illuminates both background and foreground of the most wonderful of books."—**Chicago Herald.**

"The book evinces an evangelical spirit, intellectual honesty and ripe scholarship."—**Augsburg Teacher.**

"Scholarly but thoroughly simple."—**Presbyterian Advance.**

"A brilliant and most interesting book."—**Christian Endeavor World.**

PRICE OF THE BOOK

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tractive anthologies of numerous collections issued within the past five or ten years. The poems are printed in sections under such captions as the following: "The Leafy World," "The Message of the Trees," "Alphabet of Trees," "From Brown Boughs Breaking," "The Philosophy of Leaves," etc. The editor is a poet herself, or she could not have put together such a book as this. There is a foreword by William S. Braithwaite. The cover is in imitation of the bark of a tree, and the whole book is beautiful from the binder's and printer's viewpoint. (The Cornhill Company. $2.)

THE MANSE AT BARREN ROCKS. By Albert Benjamin Cunningham. The story of the life of a minister's son in the West Virginia of some years ago. The characters of the book are all lovable, and the background of the story is beautifully painted. There is no effort at distinctive style, but simply a desire to tell the simple and beautiful truth in simple fashion. (Doran. $1.40.)

HEALTH AND THE WOMAN MOVEMENT. By Clelia Duel Mosher, M. D., Medical Adviser to Women, Leland Stanford Junior University. A brief and scientific discussion of the health problem of women with a simple and logical method of treatment. (The Woman's Press. 60 cts.)

CORRESPONDENCE

"Criticizing the Y. M. C. A."

Editor THE CHRISTIAN CENTURY:

I THINK your editorial on "Criticizing the Y. M. C. A." is a fine analysis of the situation. It is my judgment, as one who has spent six months in England and France observing huts in back areas as well as at the front, that most of the criticism, the bitter sort at least, is against the canteen branch of the "Y" service. In the meanwhile the whole organization suffers. Failure to get chocolates or cigarettes once and again may easily make the boys forget the evening's entertainment under the direction of the "Y" in a monotonous village, a warm club room on a cold night when there is no other heat, the daily newspapers, a piano and graphophone of which good use was made, good cheer, writing paper, etc., and in most of the places a warm heart ready to be a friend to all.

Regarding the criticism of the canteen, two facts should be kept in mind: First, the abnormal desire of the boys for sweets and tobaccos; second, the subnormal facilities in war time for supplying these. After being in England one month I could eat candy as if it were bread, and during my days of preparation for sailing from Brest one of the happy expectancies of the return home was the thought of buying five pounds of chocolate and eating it as the first installment on the way to appeasing an insatiable craving. I do not think my appetite was at all an exception among the more than two millions of men who looked to the "Y" for these things.

The limitations under which the Y. M. C. A. worked in supplying the men are probably well known. These had to do with limited shipping space, difficulties of transportation to distributing centers, insufficient trucks to carry the goods to the front, and not least the limitation of man power, the "Y" working under the embarrassment of too few men to carry out the big program that was entrusted to it. I have seen soldiers disappointed and disgruntled in not being able to get smokes and confections, and I have seen the "Y" secretaries more disappointed and sometimes discouraged because they did not have the goods to distribute. But what of the millions and millions of bars of chocolate that were sold and given away? What of the trucks that were kept going night and day to provide comforts for our men? I can speak unembarrassed on this subject inasmuch as I was not connected with this branch of the service, except that when waiting for lecture and sermon engagements I would help the canteen workers. I think of a graduate of Princeton University serving at the canteen throughout the day, closing it at intervals to distribute cigarettes and chocolates to wounded soldiers coming through on trains, and sitting up late at night to make hot chocolate for the railroad men who would come in from Verdun. I am assured that the 13th engineers, who were the first men to go over, being recruited from the railways that run into Chicago, would have nothing but a good word for the "Y" at this place, for many times did they say to me, "We would do anything for Judge," their secretary. I think of a professor of one of the eastern colleges serving hot chocolate in Verdun and a long line of men whom I saw hugging the walls of the city—or rather the wraith of the former city—which was being shelled at the time. In the Argonne I saw secretaries taking stuff toward the front lines. When the lost battalion, now become famous, was cut off in the woods, I chanced to be with a canteen worker who day after day wrapped cigarettes and chocolate in the Paris edition of the New York Herald and took them to one of the aero squadrons to be dropped from the machines. Unfortunately, I have learned since getting home that our labor was for naught, since the enemy was getting what we intended for this brave battalion. But the effort was made, nevertheless.

It is only fair and just that the Y. M. C. A. should be appraised for what it did, for its accomplishments, rather than be disparaged for its failure to function ideally. We could spend the rest of our life thinking of what our government failed to do in the war and so forget its magnificent share in winning the greatest victory of the ages. It must be reassuring to the friends of the "Y" to know that its services have been appreciated by such men as Pershing and Petain, who have not time nor inclination to give out soft words to sinecures and parasites, but who have valued this organization according to its real service, physically, morally and socially, to the armies of the Allies.

Frankfort, Ky. ROGER T. NOOE.

Friends of The "Century"

The "Century's" fearless loyalty to the truth, its outlook upon current social and religious problems, its christian spirit, its editorial ability and the literary quality of its contents conspire to give it rank second to none in religious journalism. In it and through it lies the home of the Disciples' plea for Christian union. GEORGE A. RAGAN.

El Centro, Cal.

We enjoy the "Century" tremendously.
Camp Dodge, Ia. SAM C. KINCHELOE.

I want to take this occasion to express my appreciation for your paper, with its thoughtful and inspiring articles, but more especially for the spirit of friendliness and co-operation that it breathes. G. F. POWERS.

Bentonville, Ind.

I enjoy the "Century" and wish you all good things during 1919. E. B. BOURLAND.

Harrodsburg, Ky.

You are putting out a splendid paper.
Bozeman, Mont. A. L. CHAPMAN.

I used to get along without the "Century," but since I have read it each week for six months I find I cannot get along without it. M. V. GRISSO.

Indianapolis, Ind.

The "Century" is a real message to all who read it. May this be the greatest year in its history. M. V. GRISSO.

Mexico, Mo.

I have not received my "Century" recently and feel lonely without it. W. GARNET ALCORN.

Fulton, Mo.

The "Century" is great! I can't do without it—full of pep, snap and punch. A man who reads it cannot get rusty or go to sleep. R. W. LILLEY.
Charleston, W. Va.

I thought I had no place for more reading until I received the "Century"; now it has the right of way, as its fine articles seem to put the right kind of "pep" in me. They are very fine.
Bethany, Mo. CECIL V. PEARCE.

Please let me know the price of a half-dozen copies Dr. Jenkins' "The Protestant." This book should be in the hands of all church people. MASON C. BRACKMAN.
Beckley, W. Va.

I certainly think you are making a most attractive paper of the "Century." I read it with the greatest interest.
New York, N. Y. CHARLES M. ROE.

In sending my renewal I wish to say that a man likes to pay for an article that is of real and striking merit.
Minier, Ill. J. P. ROWLISON.

I look forward with keen zest every week for the arrival of my "Century." You are doing a very constructive work. Keep it up. A. S. BAILLIE.
Massillon, Ohio.

While a certain Scotch minister was conducting religious services in an asylum for the insane one of the inmates cried out, wildly:

"I say, have we got to listen to this?"

The minister, surprised and confused, turned to the keeper and said:

"Shall I stop speaking?"

The keeper replied:

"No, no; go along, go along; that will not happen again. That man has only one lucid moment every seven years."

Sundown

WHEN the wounded in hospitals come to die, says a British officer, their last request, in the great number of cases, is for the prayer "Now I lay me down to sleep."

When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at the journey's end,
I have sown and I must reap;
There are no more ways to mend—
"Now I lay me down to sleep."

Nothing more to doubt or dare,
Nothing more to give or keep;
Say for me the children's prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep."

What have you more wise to tell
When the shadows round me creep
All is over, all is well. . . .
"Now I lay me down to sleep."

—*The Chicago Tribune.*

NOTE: The "20th Century Quarterly" is an entirely new publication. The second issue is now published for the winter quarter.

HOW THE

20th Century Quarterly

DIFFERS FROM OTHERS:

It eliminates all the "padding" that is usually found in quarterlies. These usually contain lesson notes that have come down through the years. This moss-grown comment is not to be found in the 20th Century Quarterly. Nor are the tiresome quotations from books written fifty years ago allowed to burden the pages of this new publication. W. D. Ryan's "Getting Into the Lesson" is vivid, and really takes the student straight into the lesson. H. L. Willett, Jr.'s "Clearing Up Difficult Points" does just the thing implied in that title. It does not "expostulate" on verses whose meaning is obvious. John R. Ewers' "The Lesson Brought Down to Date" is vital and snappy and yet reverential; and it fairly throbs with the life of today. Dr. W. C. Morro's "Lesson Forum" presents just the kind of questions your modern class needs for its discussions. This Quarterly is alive!

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The Christian Century Press
700 E. 40th Street, CHICAGO

News of the Churches

Gala Event for Chicago Disciples

On Monday evening, Jan. 20, the Disciples of Chicago held a dinner meeting in the auditorium of the Central Association building. The affair was in the nature of an "After the War" event. Dr. Harry D. Kitson, who has been in France for about a year and who was at the front in a heavy artillery division for a number of months; Chaplain McQuary, who was with the Blackhawks in France for a number of months; and Charles Clayton Morrison, who has just returned from a three months' visit to Great Britain and the war-devastated regions of France as a member of the editorial commission for the study of the general situation under the direction of the British government, were the speakers of the evening. The attendance excelled that of any previous similar meeting ever held by the Disciples in Chicago and the spirit of the meeting was all that could be desired. A majority of the churches were represented by large delegations. Dr. Ames of the Hyde Park church presided and Dr. Willett led in the singing of patriotic and religious songs.

"Hour of Prayer" at Lexington Congress

Each morning of the Lexington Congress, from 8:00 to 9:00 a. m., there will be an "Hour of Prayer." George A. Campbell, Union Avenue church, St. Louis, Mo., president of the congress, and F. E. Smith, First church, Muncie, Ind., the new secretary of the Board of Ministerial Relief, will preside. These services will be held in an "upper room" where adequate quietude may be obtained to make them real hours of prayer. No speeches will be permitted; prayer and praise alone will be the order of the hour.

Herbert L. Willett, Jr., in Important Post

Herbert L. Willett, Jr., is addressing some of the leading clubs and associations of Chicago on the subject of the needs of Armenia. He recently gave an address at the Hamilton Club and spoke also before the ways and means committee of the Chicago Association of Commerce. At the latter meeting, Mr. Willett made the statement that President Wilson, in keeping congre from declaring war on Turkey, saved the lives of seven million non-Turkish inhabitants of European and Asiatic Turkey. Mr. Willett was for three years on the faculty of Beirut College, Syria, and is now in charge of the Armenian and Syrian relief work in the state of Illinois.

* * *

—Linwood Boulevard church, Kansas City, Mo., has called J. L. Finnell, secretary of Transylvania College, to become associate pastor to Burris A. Jenkins, who has added to his church duties the editorship of the Kansas City Post. Report has not come as to Mr. Finnell's acceptance of the position.

—Roy Biser, who has just been released from his duties as one of the faculty of the Chaplains Training school at Camp Taylor, Louisville, has accepted a call to the pastorate at Lathrop, Mo. Mr. Biser is a Transylvania man, having graduated with the class of '16.

—George W. Brown, of the Transylvania faculty, early this month delivered a series of ten lectures on "Indian Religion and Philosophy" at the Kennedy School of Missions, at Hartford, Conn., an undenominational school of high order. Professor Brown will return to Hartford next month to deliver a number of other lectures of this same course.

MEMORIAL CHICAGO
UNITED SERVICE
Memorial (Baptists and Disciples)
First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, W. H. Main } Ministers

—R. H. Newton has tendered his resignation at Atlanta, Ill., and the same was accepted. Mr. Newton has had a most fruitful ministry at Atlanta, having led the church there for the past eight years.

—Charles M. Fillmore, pastor at Eastern Heights church, Indianapolis, recently held a special evening service, at which the favorite hymns of the presidents were sung and discussed. The use of Col. Roosevelt's favorite, "How Firm a Foundation," was an interesting feature.

—H. H. Harmon, of First church, Lincoln, Neb., recently addressed the congregation of First church, Auburn, Neb., telling of his experiences as a chaplain in France.

—First church, Lincoln, Neb., is talking a new "Bible House" for the especial accommodation of its church school.

—J. H. Fillmore, of Cincinnati, makes a proposition that the churches of the brotherhood send their ministers, bearing their expenses, to the coming Lexington, Ky., congress, to be held April 22-24, that both churches and ministers may be benefited.

—The forthcoming Transylvania College annual, "The Crimson," will feature Transylvania's part in the wars of 1812, 1846, 1861, 1898 and the great war.

—Special services were held last week at Tuscola, Ill., church, preparatory the making of the every member canvass. J. C. Mullins, district evangelist, and the pastor, J. Frank Hollingsworth, led in the meetings, other speakers also being secured for speeches. It is planned to increase the missionary offerings of this church more than 100 per cent.

—Professor A. W. Fortune, of Transylvania College of the Bible, recently attended a conference of the International Y. M. C. A. and the week following conducted a conference for Kentucky state workers at the Lexington, Ky., "Y" building. Professor Fortune spoke before the Lexington Ministerial Association this month on "Higher Criticism and Its Effect on Christianity."

NEW YORK
CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—Grant W. Speer, who is beginning his thirteenth year as pastor at Central church, Toledo, O., is giving a series of Thursday evening talks on "Bards of the Church." The series will deal with the authors of church hymns.

—Cecil F. Cheverton, of Eureka College faculty, is supplying the Howett Street pulpit at Peoria, Ill.

—W. L. Barth, of Cedar Rapids, Ia., has been extended a call by the church at Marion, Ia.

—During the year there were 261 additions to the membership of First church, Ft. Worth, Tex., the best record of membership growth in the history of the church.

—F. N. Calvin, who recently resigned at Central church, Waco, Tex., has been urged by the church to continue his work there, and he has acceded to its wish.

—Secretary J. H. Mohorter, of the National Benevolent Association, reports that the mortgage on the Northwestern Christian Home at Walla Walla, Wash., has at last been lifted. The Denver Home has just received a bequest of $2,000. The Havens Home, located at Aurora, N. Y., has been reorganized, an agreement being reached involving a closer relation between the Home and State Missionary society.

—The church at Nelsonville, O., ministered to for the past four months by C. L. Johnson, raised $2,710 last year for missions, including $1,200 for the emergency drive.

—Garry L. Cook led in a Bible school institute at the Noblesville, Ind., church, January 16-19. Lida B. Pearce was the elementary specialist on the program. Mr. Cook reported "Going fine."

—W. Garnet Alcorn, the new leader at Fulton, Mo., writer that the congregation there has greatly appreciated the supply service which Joseph A. Serena, president of William Woods college, has given the church since the going into war service of the previous pastor, M. C. Hutchinson.

—W. M. Baker, of the Marshalltown, Ia., church, has been elected president of the Inter-church Federation of Iowa. Mr. Baker is also president of the Disciples State Board of Iowa.

BUFFALO
RICHMOND AVENUE CHURCH OF CHRIST
Cor. Richmond and Bryant Streets
ERNEST HUNTER WRAY, Minister

—Chaplain Roy Rutherford has been discharged from the army and has returned to his work as leader of First church, Paducah, Ky.

—Charles S. Early, evangelist, now living at Gentry, Ia., plans to return to Des Moines in the autumn, with view to giving his children educational advantages.

—The church at Albia, Ia., to which C. C. Crawford ministers, last year raised $3,000 for missions and benevolences—$200 more for "others" than for the local budget. Platte City, Mo., led by C. C. Davis, made a like record.

—James T. Nichols, of Des Moines, Ia., has sailed for France and will report the peace conference for the Des Moines Tribune.

—Sumner T. Martin has entered upon pastoral service at Loveland, Colo.

—C. C. Morrison, of The Christian Century, gave an address last Monday morning at the central Y. M. C. A., Chicago, before a union ministers' meeting, which was held under the auspices of the Chicago Church Federation. He discussed the theme, "What the War Has Done to the Spiritual Life."

—The church at Salina, Kan., ministered to by J. Arthur Dillinger, has made plans to raise a building fund this year amounting to $10,000, and next year will begin the erection of a $50,000 church and school plant. It is the plan to have the best Sunday school plant in Kansas. This church is the only one in the city that has not had to borrow money because of the eight weeks' influenza ban.

The Salina congregation raised last year for missions, $1,050; for local expenses, $3,400.

—J. A. Cargill, who resigned from the work at Cargill, Mich., because of ill health, has recovered and will probably return to Michigan in pastoral service.

—After about your years of service as pastor at Janesville, Wis., C. W. Cummings has resigned to accept a call to the work at Flint, Mich., which pulpit was recently made vacant by the resignation of J. O. Crawford. Flint now boa one of the finest church buildings in the state.

—The Battle Creek, Mich., church has planned to "slaughter" its $5,000 debt in the next eighteen months. T. S. Cleaver leads at Battle Creek.

—George R. Southgate is the new leader of First church, Quincy, Ill., from which work W. D. Endres recently went to become field secretary of Culver-Stockton College, Canton, Mo. Mr. Southgate is a Eureka man.

—Ivanhoe Park church, Kansas City, Mo., to which W. A. Fite is temporarily ministering, took an offering of $150 on a recent Sunday for Armenian and Syrian relief. J. B. Hunley, the regular pastor at Ivanhoe Park, is now in France doing "Y" work.

—Professor W. S. Athearn, Boston University, will be at the Lexington Congress and read a paper on "Religious Education in a Democracy." The review will be by President H. O. Pritchard, Eureka College.

—W. N. Briney, of Broadway church, Louisville, Ky., will read a paper at the Lexington Congress on "What the Disciples Believe and Teach" and E. T. Edmunds, Woodland Avenue church, Lexington, Ky., will give the review. Remember the date of the Congress, April 22-24.

—Herbert Yeuell, evangelist, gave four months to "war-lecturing" and has made a careful study of the war-church situation for many months. He gave eighteen days to lecturing in behalf of the Red Cross.

—L. C. Howe, who succeeded E. F. Daugherty at First church, Vincennes, Ind., writes that the "Flu" has made the opening of his work there very difficult, but now that the ban is lifted attendance upon services is increasing. There have been ten accessions to the membership in recent days. First church has been apportioned $2,000 for missions, but will oversubscribe, Mr. Howe reports. The new Vincennes leader says of his new field: "The people here are generous hearted and hospitable. They remind me of Blue-grass Kentuckians."

—Mart Gary Smith and wife, who lead the church at Ada, O., on a recent Sunday morning were given by the congregation there a rising vote of thanks and a bit of substantial appreciation in the form of a purse of money. On the following Monday evening a banquet was held at the church, there being 184 persons present. The student class furnished the musical program. The banquet marked the close of a friendly contest in the Sunday school.

—Secretary J. H. Mohorter, of the National Benevolent Association, reports the death of J. W. Strawn, on January 20. Mr. Strawn has served as one of the field agents of the Association for seventeen years, his territory being Nebraska, Kansas, Oklahoma and Arkansas. His death occured at Rochester, Minn. Mr. Mohorter speaks in very high terms of the ability and faithfulness of this minister to the widow and orphan.

—During the past seven months George W. Wise, of the Knoxville, Pittsburg, church, made 214 special addresses in war activities; there were thirty-eight additions to the church membership during that time. There was given to missions a total of $1,628, the entire amount of money raised being $7,827.

—C. M. Fillmore, who is building up a fine work at Eastern Heights, Indianapolis, writes that his successor at Hillside church, C. E. Oldham, "is opening his work with fine interest and accessions every Sunday." Mr. Fillmore ministered at Hillside for more than ten years.

—During the year 1918, First church, Omaha, Neb., did the best work of its history. For missions and benevolences there was given $5,436 out of $12,104 raised, as reported by the pastor, J. Walter Reynolds. There were 120 accessions to the membership during the year, there being now an active membership of 624.

—A union meeting has just closed at Croton, O., with Rev. Mr. Bass, of the Disciples, and Rev. Mr. Kemper, of the Methodist church, doing the preaching. Large crowds were in attendance and the spirit was fine, reports Stanton E. Hoover.

—Missionary and benevolent offerings at First church, Parkersburg, W. Va., amounted to $1,341 for 1918 as against $459 for the preceding year. In 1917 the church gave $1.02 per member on an average, in 1918 an average of $3.82. Since March 1 last, when H. E. Stafford came to this field, there have been fifty accessions to the membership. Newport Chapel, a mission of this church, also made good offerings to missions. A meeting is now being held there by Mr. Stafford.

—O. C. Bolman, District field worker for the West Central District, Illinois, has arranged a series of twelve convention-institutes to be held as follows: Sunday, Feb. 9, Springfield; Feb. 10, Virden; Feb. 11, Atlanta; Feb. 12, Mackinaw; Feb. 13, Lewistown; Feb. 14, Macomb; Feb. 15, Dallas City; Feb. 16, Quincy; Feb. 17, Versailles; Feb. 18, Jacksonville; Feb. 19, Virginia; Feb. 20, Petersburg. Garry L. Cook, Regional church school superintendent, will be chief speaker and instructor. He will conduct a conference on "The School From Every Angle," and will give two addresses. The subject of his morning address is "Training Workers." In the evening he will speak on "The Progress of Religious Education." The program will be about the same in each convention, except the local people will have places assigned. Delegates from surrounding churches and schools will attend.

—Orvis F. Jordan, of the Evanston, Ill., church, has an article in the current number of the Biblical World on the subject, "Will Preaching Disappear."

—The new building at Benton, Ill., is nearly compete; the first services were held there on December 29. Within three weeks the Sunday School has nearly doubled in attendance, and the church has quadrupled. R. H. Robertson, district evangelist, has been ministering to this work for more than a year.

PENSION CERTIFICATES ARE ISSUED

At the last meeting of the Board of Ministerial Relief, twelve names were added to the Relief Roll. Among these were some of the finest leaders that have been produced by the churches, part of them missionaries. The faith of our aged brethren in the churches is being justified from month to month and their claims for larger fellowship from the churches is a real call to an enlarged service. The pressure is so great that the fund for the relief of our aged saints must grow constantly larger. This makes a total of 213 who are held up in the arms of the church providing for the comfort and care of these homes.

The last few days have been very important ones in the office, when the Pension Certificates were issued to the first group of the charter membership list. There are so many inquiries that it is felt wise to hold the charter list open for a short time, as many of the ministers want to be counted in the first group who helped to start the pension. There will be over three hundred who enrolled in this first group.

An interesting observation is the larger support on the part of the new givers, churches, schools and individuals who are now coming to the support of the sacred ministry for the first time, are giving on a larger basis than many of those who have had fellowship through the years. This is significant of a larger understanding and appreciation of this great cause.

During the last three months just closed there has been a gain of [illegible] terial Relief receipts of $1,251.43, of which the churches made a gain of $775.65. It is coming to the hearts and consciences of the churches that this cause, both for the Relief and for the Pension, must be supported in a large way. F. E. Smith, Secretary.

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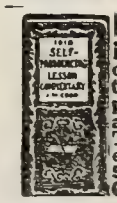
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THE CHRISTIAN CENTURY

Vol. XXXVI February 6, 1919 Number 6

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Dr. Edgar D. Jones, Bloomington, Ill.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

President Burnham's Challenge

BY all odds, the greatest thing in the Disciples' 1919 Year Book, just published, is the opening word of President F. W. Burnham of the American Society. In a sort of keynote editorial Dr. Burnham points the attention of all Disciples of Christ to the movement for organic union now gathering momentum in the American church, and declares that there is only one thing for us to do and that is to fall in line ardently, joyously and understandingly, and speed the movement to its consummation. The editorial uses language more unqualified and more decisive than any we have yet heard. It deserves to be quoted in full in The Christian Century, and should be read in ten thousand Disciple pulpits throughout the land. President Burnham says:

Steadfastly, as a people, we have insisted that nothing short of organic Christian unity could fulfill the New Testament ideals of the Church of Christ or satisfy the yearning of our hearts. Through a hundred years of "crying aloud in the streets," when almost no ears seemed to hear or heed, we prayed for the coming of a day when the real issue of organic union might claim the attention of all the churches and of all Christians. Amid the shock of war and the wreck of nations, we looked and longed for the revealing of a united Church which should be able to heal the wounds of the world. Our faith was hardly big enough to believe that our prayers could be answered. Against hope, we hoped for the day to come.

Now, out of a world tumult which has pulled down every stronghold that could be shaken, with the suddenness and surprise of a miracle wrought before our eyes, that day is upon us.

Not that organic union has been achieved; far from it; but, bringing with it the issue, a day has dawned whose shadows shall not fall until this task has been finished. The Philadelphia Congress on Organic Union flung wide open a door which no man can shut.

Will the Disciples of Christ greet this day and speed its consummation?

That the issue has not come conspicuously by our efforts; that we are not the acknowledged leaders of it; that in conception and in detail it is not exactly according to our program; that its development may include admixture of ideas and of forms unwelcome to our thought and practice, will in no wise justify our aloofness from it. The issue stands single and clear-cut. Organic union is proposed. There can be no middle ground. Either we are for organic union, or we are for denominational separateness. We must go in or stay out. To falter now will belie our plea, repudiate our history, and consign our glorious movement to "the tailing piles of dearth."

This is a time which challenges our ministers, our Church officers and leaders and lays the obligation of Christian love and of largeness of mind upon every member of our household of faith.

Meanwhile, as demonstrating our own unity of purpose and of action, our missionary and benevolent organizations are drawing together toward one united Society, and this year each Church has at hand the providing of its share in a unified budget lifting the whole task of missions, benevolence and education while maintaining the complete autonomy of the local congregation.

Here is the note of true leadership. Under the spell of words like these one cannot help asking whether the place of spiritual leadership of the Disciples of Christ, abandoned within the last decade by the Foreign Missionary Society, is about to be occupied by the American Society. If so, the day of the American Society's complete and permanent rehabilitation is at hand.

Release the Conscientious Objectors!

GRADUALLY the facts as to the inhumane treatment of conscientious objectors to war by our government are bursting into the channels of publicity. The story would be beyond belief by any American citizen who is proud of his country, were it not for the heaps of corroborative evidence being piled up day after day. These men are for the most part under the domination of religious conviction or religious tradition which forbids their taking part in war. That they should be interned during war-time is not questioned, but that

their internment should persist after the war serves no purpose of society and but embitters the objectors themselves against the State. But when to internment is added imprisonment, and when to imprisonment are added unspeakable persecution and torture, it is time for every decent citizen to speak out and to take action toward their release. A systematic policy of brutality has characterized the military treatment of these men whose consciences could not be reconciled to war. Their suffering is unbelievable to one who has not seen their letters and the evidence gathered from impartial sources. But worse even than the brutality to which they have been forced to submit is the brutalization of every military man who has had a part in carrying out the barbaric policy. We intend next week to present some shameful facts about this business which is making a stain upon our nation's fair escutcheon. But meantime we call upon every citizen to use his name and his weight with Secretary Baker to have these men set free.

Disconcerting Statistics

THE annual statistics are coming in from the denominations and there is no disguising the fact that these are distinctly discouraging to the ecclesiastical leaders. The Episcopalians have suffered a loss in membership, for the first time in many years. The Methodists with a membership of four millions made a net gain in America of only one thousand. The Disciples report a loss in North America of thirty-four thousand church members and forty-two thousand Sunday school pupils. Although the statistics for the past ten years, as indicated elsewhere in this issue, show an increase, from being the most rapidly growing denomination in America the Disciples seem to have suddenly gotten into the class where there is danger of becoming the most rapidly declining of the great religious communions. The Methodists report a growth of 29,000 in India alone. Most of the Disciple mission fields report a gain.

The full meaning of these figures should be studied by a commission of our wisest churchmen. The old methods and the old preachments are played out. New times demand a new approach on the part of religion. But it is quite easy to learn some things from the very face of the figures, without further research.

The old mass evangelism is played out. In Buffalo where they have superseded Tabernacle meetings with a systematic and personal approach to the people outside the churches, the churches have made in one year eleven per cent gain, the largest in any city of America which has been studied.

The old doctrines which have been resisting the criticism of educated men are played out. The fight against higher criticism, science and a sane theology has become an absurdity. Unless the church wishes to become as reactionary as the sects among the black people of Russia, she will have to face about.

A lack of education in the ministry is a fertile source of trouble and perhaps explains more than anything else. The denominations with the lowest educational standards are suffering the most. It is hard to seem to be failing in this important time, but perhaps failure will teach us more than success ever did. The church must be intelligent and progressive and truly religious if it is to survive.

The War Against Religion in Russia

JUST as the French revolution brought excesses in which the Christian religion fell under conscription, so, in the Russia of today, war is being waged against established religion. The Bolshevik regime, professing the principle of freedom, has battered down churches in Moscow, profaned and destroyed works of Christian art, refused the Church the privilege even of educating her own clergy.

In certain journals we have been getting highly idealized accounts of conditions in Russia. From travelers we get a far different story. The lectures given by Mr. Ralph B. Dennis, returned ambassador from Russia, are illuminating. The most convincing document, however, is that which appears in the current number of the "National Geographic Magazine" for November, in which many pages of wonderful photographs set forth in detail the story of the ruin of Christian art in Russia by the Bolsheviki.

The article by Thomas Whittemore accompanying these photographs tells the story of the bombardment of the Moscow churches and gives a picture of the procession of the people of Moscow as a silent protest against the outrages. The present situation of religion in Russia is excellently summarized in these words: "In the cities, where life courses more rapidly than in the country, the people, or a great part of them, are perceptibly returning to the Church, but in the villages a mental bias, which originated in the cities, amounting to an almost absolute denial of the Church's moral and religious teaching, is apparently prevailing. The peasant's faith is shaken, but the Intelligencia are again kissing the Cross."

The Russian church by free election has chosen Bishop Tikhon as Patriarch of all Russia. He served as Bishop in America from 1898 to 1907. He is said to be exceptional in his simplicity, wide benevolence and purely Christian character. He is not a writer but a practical church leader, a man of affairs rather than of theories. Though all churches are now the property of the Bolsheviki and can only be used by application to these secular powers, this day of trial, of persecution in Russia is ushering in a new era of faith.

The Boxing Bill in Illinois

IT was to be expected that one of the reactions of the post-bellum period would be an effort to revive commercialized prize fighting. In the army camps boxing has been put on as non-professional sport, and even in the work of the Y. M. C. A. the art of self-defense has been taught. In all of this there has been no hint of commercialization and no suggestion of gambling.

Those who are supporting the boxing bill in the Illinois legislature want a return of the primitive days when men were actually killed or maimed for life before a crowd of brutalized spectators compared with whom the bull-fight fans of Mexico are civilized. Unless the war really spells a letting down in our moral stamina, the public may safely be trusted not to sanction the new bill.

There is no reason why boxing stould not be permitted as a private sport. But the commercialization must at all costs be forbidden.

The question of the legalized prize fight illustrates well the whole problem of recreation. We have a section of the community which lives by commercializing the play instincts of the people. The movie show, which might have been one of our most powerful moral agencies, becomes, through the competitions of big film trusts, a means of lowering the moral tone of many communities. In the colleges, it is the gate receipts which create temptations to crookedness in college sports.

The remedy lies on the face of the situation. Some day the community must take over recreation, just as it has taken over education. Hurtful and commercialized recreation must be hedged in with prohibitions or driven out by clean and helpful sport. In place of the commercialization of amusement, we must have a wise and socially useful program that will give every citizen his chance to play and not simply to witness other people play.

Meanwhile, the support which reactionary newspapers, like the "Chicago Tribune," give the boxing bill is disgusting. That paper prefers to have men killed in the ring rather than die of fatty degeneration! Why the alternative? The success of the "Christian Science Monitor" and the excesses of the "Chicago Tribune" teach us that a Christian citizenship needs a Christian daily devoted to right ideals. This makes doubly significant the position of Dr. Burris A. Jenkins as editor of the "Kansas City Post."

Would Recruit Ministers From Soldiers

MANY of our soldiers are out of a job, even if they have not yet found it out. Not all firms have kept the positions open, and moreover many a man has been gone long enough to lose his taste and skill in the job at which he once worked.

A commission of the Federal Council urges all ministers to be on the lookout among their returning soldiers for recruits for the ministry. The suggestion is of the very greatest importance, for the churches are short of ministers.

Use the Bible with "The Daily Altar"

IT is the intention of the authors of "The Daily Altar" that it be used in constant companionship with the Bible. The Scripture citations in the daily devotions are brief and suggestive only, and this for the very good reason that the authors hoped many users of the little volume would turn to the Scripture references in the Bible itself, and read not only the text given but the context as well. Wherever possible we advise that this be done. In a family group it will be a profitable exercise for the children to be given this part of the exercise, as it will tend to familiarize them with the arrangement of the biblical books.

The Bible, it must not be forgotten, stands unique in supplying the best materials for all true Christian meditation and prayer. Any value such a book as "The Daily Altar" may have is due to its interpretation of the Scripture, and to its power to send people back to the Scripture as to the fountain of divine life.

This is one of the reasons why "The Daily Altar" was made in such beautiful fashion. In its creation the publishers coöperated with the authors to produce a book whose possessor would like to keep it beside his Bible. It was intended that its physical make-up and character should lend to the exercise of private or family devotion the dignity that is due every true religious exercise. So, instead of producing a *common* book they produced an extraordinarily beautiful work, exhibiting the very finest touches of the printer's and binder's art. It is printed on beautiful thin paper with rounded corners and gilt edges, and strongly bound in black leather. Everybody who owns one will want to keep it, and keep it out in the open, where its presence will be a constant suggestion to turn to the theme for today, to meditate upon it and to offer a prayer in the spirit of the little prayer there suggested.

That the use of a book like this in the home will greatly enrich the spirit of the home and deepen reverence for the true, the beautiful and the divinely good, is the testimony that is being borne by a great number who have in these early days of the publication of "The Daily Altar" begun systematically to use it. Since the appearance of our editorial of last week suggesting a daily altar movement of nation-wide scope, the constant stream of congratulation and thanks for "The Daily Altar" that has been flowing into The Christian Century office, has been greatly augmented. Readers of that editorial seem to take it, as we intended it, as a personl conversation and inquiry. Their answers have been, so far, enthusiastic and grateful.

Rev. L. I. Mercer of Lima, Ohio, declares that the idea suggests very practical possibilities in his case. He is beginning a "Community Revival" in an Ohio town and calls our attention to the fact that the first week of his preaching is to be devoted to this very question of home religion. He orders a copy of the book and says he will secure as many purchasers of it as possible in the church and community. "The Daily Altar" will be made the basis of a genuine deepening of religious life in that meeting.

Rev. F. E. Davison writes from Sheridan, Ind., as follows:

> The Daily Altar Movement strikes a responsive chord in my soul. My conviction for some time has been that our churches are woefully lacking in spirituality, at least those to whom I have ministered. I believe the Daily Altar would be a great step in overcoming this lamentable condition. You will please send to my address at once your book, "The Daily Altar," and if it proves to be the book I think it is I will not wait until March 9 to present the matter to my people. May God prosper any movement that will get the minds of our people away from self-centered controversy and egotistical denominationalism and center their minds upon a loving Father.

Rev. J. P. Rowlison of Minier, Ill., writes of the need of a deeper spiritual experience and understanding in these great days, and says, "Send me a copy of 'The Daily Altar,' I will familiarize myself with its plan and contents and then go into the pulpit and the homes with it."

Rev. C. W. Longman of Monroe Street Federated Church, Chicago, writes:

I am convinced that "A Daily Altar Movement" is very timely. Surely we need to know more of the "higher levels." Every pastor who has tried to help in the proper cultivation of spiritual growth will agree with you and be glad to further a movement which has such an objective. You have made a splendid contribution in helping to put before us the rich material in "The Daily Altar." Because it offends neither the mind nor the eye its sphere of helpfulness will be very much wider than any similar book of which I know. I have taken time to commend the book, as a means to such spiritual ministries, to my own congregation. I wish to thank the authors for the help I have personally found in the book. I believe your editorial suggestion will be very helpful.

Rev. George A. Reinhardt of Washburn, Ill., writes:

That we are tired of the husks of controversy and the church is reaching out for spiritual reality is true, and the "Daily Altar Movement" is going to be blessed of God in that it will erase contentions and help us realize our Father. Professor Willett and Editor Morrison have not worked in vain these past five years compiling this much needed volume. The brotherhood is indebted to both of these men and time will only tell what a wonderful spirit it will create in our home life and what this newly created home life will accomplish for the church.

Much additional correspondence is arriving as we go to press. We dare to hope that the minimum of 500 Disciples churches which we have set as our goal for this Daily Altar Movement will be reached when the Pre-Easter Effort begins on Sunday, March 9. With a daily altar established in 500 churches of our people it is safe to predict that God will take the direction of the movement beyond our own communion into the general church.

Meantime, do you vote for it?

"Officially" Representing the Disciples

THE question has been raised as to the appropriate representation of the Disciples of Christ in the Sunday School Council of Evangelical Denominations. This is an organization of official delegates from the Sunday School departments and official publishing houses of some thirty Christian bodies in the United States. Its function is to promote religious education, to erect and unify standards and to create a literature for the use of Sunday Schools, teacher-training classes and so forth. That the Disciples of Christ should share in a task like this will, we believe, go without argument. The question as to who should represent us in so important a service is, however, one which has had no discussion. For several years the Disciples have been represented on the Council by the Sunday School department of the American Society and by the Christian Board of Publication, of St. Louis.

Without doubt, it is most appropriate that the Sunday School department of the American Society should be represented in the Council. Its General Secretary, Mr. Robert M. Hopkins, together with any other members of his staff for whom room is made by the Council's rules rightly belong there. Any attempt to question Mr. Hopkins' authority to share in the work of such a body will go utterly unregarded by our people. But a question mark is bound to be placed upon the presence of the Christian Board of Publication in such an organization, especially if it accepts membership on terms which make it either the official or the exclusive representative of the publishing activities of the Disciples of Christ. In a discussion of the subject between Professor Walter S. Athearn of Boston University and Mr. Marion Stevenson of the Christian Board we find the following from Professor Athearn, in the pages of the "Christian Evangelist":

To hold membership in the Sunday School Council one must be officially accredited to some denomination. When the denominational men began to hold their meetings in public under the name of the Sunday School Council representatives of different publishing houses of the Disciples of Christ applied for admission. A committee of the Council heard the evidence and decided that the representatives of the Christian Board of Publication were the only ones entitled to seats in this officially constituted denominational body. The other men picked up their hats and went home because they were not representatives of a "pure-quill" denominational publishing house.

Mr. Stevenson and his colleagues sit with the Council; they select lesson courses, adopt teacher training and other textbooks, arrange syndicate publishing contracts, erect denominational standards, etc. Mr. Thornton, of the "Christian Standard," Mr. Clark of The Christian Century, and their assistants have no voice in these important deliberations, neither have the college men, and the rank and file of the Brotherhood who are not officially accredited to the Sunday School Council.

We assume that Professor Athearn is speaking with rhetorical license when he implies that The Christian Century (Disciples Publication Society) was represented on the occasion when the Christian Board qualified for exclusive membership in the Council. As a matter of fact, the Disciples Publication Society was not represented. It was some months after the Christian Board was admitted that the Disciples Publication Society applied for membership in the Council. In the correspondence relating to this application it was learned for the first time that only officially recognized publishing houses could qualify, and that the Christian Board had so qualified! Some other facts became known to us, of which Mr. Stevenson is probably uninformed, or he would hardly speak so boldly, not to say arrogantly, as he does in his reply to Professor Athearn. Mr. Stevenson says:

It is hardly a reason for reproach that the Christian Board of Publication was the only one of three of our publishing houses that qualified for membership in the Council. It is not wicked for one publishing house to be a member because others did not get what they desired and sought.

The particular fact of which Mr. Stevenson is probably uninformed and of which the present management of the Christian Board, and the Disciples of Christ generally, ought to be apprised, is this, that the Christian Board of Publication gained admission to the Sunday School Council through explicit misrepresentation of its status. We suggest to Mr. Stevenson and the directors of the Christian Board that they consult the correspondence files in their office, and they will no doubt find the carbon copy of a letter written by their then General Manager to the Sunday School Council, in which it is represented that the general convention held in Topeka in 1910 gave the Christian Board of Publication official recognition as the publishing house of the Disciples of Christ! It was upon the ground of this representation that the Christian Board,

an independent publishing house, was admitted to membership in the Sunday School Council.

Of course, everybody who was present at the Topeka convention knows that no such action was taken. And every informed Disciple of Christ would know that no such action could or would be taken by any General Convention of our people. Mr. R. A. Long, president of the Christian Board, asked permission to present a statement concerning his Board from the platform of the Topeka convention. His statement was listened to with courtesy. But that such courtesy could lend itself to partisan exploitation, either by Mr. Long or the management of his Board, was inconceivable. Yet precisely that use was made of it. It was capitalized to effect entrance into the Sunday School Council on a basis which makes it appear that the Christian Board of Publication stands officially related to the Disciples of Christ in much the same way that the Presbyterian Board of Publication, or the American Baptist Publication Society stand related to their respective communions.

The publishing situation among the Disciples differs from that in other Christian bodies. We have three publishing houses. One of these, The Standard Publishing Company, is a private corporation, a stock company, operating like any other private corporation for profit. The other two, the Christian Board of Publication and the Disciples Publication Society, are chartered under the laws of their respective states as religious corporations operating not for private profit. Both rest upon essentially the same basis. Both are independent corporations. Neither has the remotest *official* sanction of the brotherhood of Disciples.

We believe the brotherhood has the right to know the essential dishonesty by means of which the St. Louis management achieved its coveted exclusive place upon the Sunday School Council as representing the publishing activities of the Disciples. Moreover, we are confident that the present management of the Christian Board will thank us for calling attention to the false position in which its previous management placed it. Apart from Mr. Long himself, the direction of the affairs of our St. Louis neighbor has passed into other hands since the days of the incident to which we refer, a management which, we are glad to testify, is characterized by a different spirit and code of ethics from its predecessors.

We have set forth the situation in utmost candor and with assurance that Mr. Hopkins, as a representative of no partisan interest, but of the entire body of Disciples, will see the unwisdom of longer remaining acquiescent toward a situation involving a partisan discrimination based upon untruth.

But even more confident are we that the Christian Board itself will take initiative in putting itself right in a matter in which its over-ambitious agent put it in the wrong.

Courage, All!

OLD Gods, avaunt! The rosy East is waking,
And in the dawn your shapes of clay are shaking:
Ye broke men's hearts, and now your own are breaking.
Over all lands a winged hope is flying:
It goes without reproof, without replying:
It bears God's courage to the dulled and dying.

The rusted chain that bound the world is broken;
A new strange star pricks down the night for token;
And the Great Word is waiting to be spoken!

EDWIN MARKHAM.

The Shoes Under the Bed

A Parable of Safed the Sage

OF Goodness there be many kinds. For a Shoe becometh good to wear when it becometh bad to look at. Wherefore do I complain when Keturah giveth away any of mine Old Shoes. And Keturah hath provided a place in the Closet, where they may stand in an Orderly Row; but it is my custom when I remove them at night to set them under the edge of the Bed. And at first there is one pair, and then there are other pairs, yea, and a pair of slippers also. And when I arise in the morning, I reach down with mine hand, and take up a Shoe, and if it be not the one I would wear I set it back and find another.

Now with this System Keturah is not well pleased. Wherefore from time to time doth she gather them up, and set them in array in the Closet, and saith unto me, Wherefore doth my lord place his shoes under the Bed, which is not Expedient neither Orderly, when he might better place them in a Nice Straight Row in the Closet?

And I said unto her, Thou wast not made as I was made out of the dust of the earth. Thirty and three years ago did God cause a deep sleep to fall upon me. Then took he one of my Ribs and made thee. And thou camest into my life and next to mine heart, not as something from the world without, but as that which already belonged to me, and must be mine so long as the heavens endure. Nevertheless, of all my Ribs art thou the most Unquiet.

And she said, I do admonish thee for thy good.

And I said, O thou fairest among women, Were God to establish a school for Husbands, He would make thee Principal. Yea, and I am favored above all men in having become the First and only Graduate of that school, *Magna Cum Laude.*

And Keturah said, Thou hast learned many things, and in much thou hast done well. Yea, and I have yielded the Dipping of the Doughnut in the coffee; why wilt thou not pick up thy shoes?

And I said, If I must, then I needs must.

And I said, Thou hast an Hamper for soiled Clothing, and a Laundry Bag. I will put my Linen in the Laundry Bag, if thou wilt allow me a Little Latitude in the matter of the Shoes.

And Keturah said, For thee that will be doing very well.

And I answered and said, This will I do, even as I have promised, but O Keturah, I do not want to be Reformed any more than I am already Reformed.

And Keturah said, I verily believe that there are worse husbands, even than thou.

And then did she kiss me, which is a way that she hath.

On Writing the Disciples' History

By Ellis B. Barnes

NO man is better fitted to write such a comprehensive history of the Disciples of Christ than Dr. William T. Moore, who has just celebrated his eighty-sixth birthday. He is in good health mentally and physically. Instead of being laid on the shelf he is laying books on our shelves. Besides completing this history in 1909, Dr. Moore has, within recent months, added another volume to his many published works, indicating that neither his natural force nor his love of writing has abated. His long life, his intimate acquaintance with the Disciples' movement from an early period in its history, the fidelity he has shown to the responsibilities of the many offices he has filled at various times, his participation in many issues which, in some instances, have marked epochs in the life of the Movement, his intimate acquaintance with men who have contributed largely to the progress of the Disciples, fit him with unique historical authority. Dr. Moore was founder and, for a time, editor of the "Christian Commonwealth" of London, England. He was also editor of the "Christian Quarterly," a very influential periodical. He has been a preacher of discrimination and power, having filled many prominent pulpits. The material for his history of the Disciples was gathered during a period of forty years, and its publication was awaited with much interest. The book fulfilled the high expectations. It is worthy its author and the people of whom he writes.

Notwithstanding its defects—for it has them—I have said at one time or another that the preacher who does not possess it works at a great disadvantage; that any editor who does not master its contents is only half-fitted for his work; that old enthusiasms will be kindled anew in the families where it is read; and that every student who comes out of our theological colleges can do without a new coat better than without this history. Every such college would be rewarded in having some competent man give a course of lectures to its students with the "Comprehensive History" as a source book. It is one of the most valuable works in the library of the Disciples.

PERHAPS THE BOOK ATTEMPTS TOO MUCH

Dr. Moore offers us more than we have a right to expect. Why should we worry? But if he had not attempted as much we might have had a better history. Facts, affirmations, criticisms, congratulations, speculations, flow from his pen in a steady stream. The work is a giant among the tribe of books, a six-footer, weighing easily two hundred pounds, but when stripped to the waist not more than one hundred and fifty. There are eight hundred and twenty-two pages in this volume, an introduction of ninety-six, and a preface of thirteen. In the Introduction there are discussions theological, philosophical and speculative. There is a fine analysis of the Plea, together with much other material, only indirectly related, if at all, to the subject, yet possessing much interest. It is a comprehensive rather than a critical history, as Dr. Moore clearly indicates, criticism being no part of his task. Yet there are a few mild criticisms here and there, which are tempered by the smoothness of Dr. Moore's cautious pen. When you expect him to break the back of a reactionary he slaps him on the wrist; when you expect to see him wield the big stick he takes off his hat to keep his head cool. Restraint is a characteristic of the work throughout. When you expect violent speech as the result of righteous wrath, he uses a qualifier like "doubtless," or "notwithstanding." It is a history of optimism—there's not a cloud in our clear, shining sky, so far as one can see. It is a history of admiration. One could fittingly write at the close the oft-repeated self-laudation heard at our national conventions, "We are a great people!" Indeed, no convention of any size is possible among us without that remark; and while I freely give it my assent, there is a point in my mental organization beyond which repeated affirmations add nothing to the depth of my conviction or the pride I have in our Disciple family.

OUR FUTURE HISTORIAN

Some of these days a man will arise to paint us Disciples as we are without making his brush wink at a single wart, though he may be compelled to work at times with his eye on his own tombstone. No delineation will satisfy that aims at life-likeness, and a terrible vengeance may be visited upon the historian. Yet with the passing of the years we shall feel safer and bolder with the solid ground beneath our feet, after our long pose on the pedestal. Victor Hugo tells us that if you look to the foundations, posterity will care for the superstructure. I have a feeling that Dr. Moore has made a good beginning of both the pedestal and the monument. He dips his pen in ideals very often, and has learned how to turn the proper lights on our dull greys and drabs. He is one incurable optimist, ever seeing the rose without the thorn. What a great Bishop he would have made! He has admiration for our distracting controversies, the kind that the veteran has for his scars. The "crack in the Nashville lute" is not as bad as it appears. To Dr. Moore, ours is the best possible Movement in the best possible of worlds.

But of all methods of writing history — Gibbon's method, Grote's method, Froude's method, Macauley's method, Carlyle's method, Freeman's method, Woodrow Wilson's method—Dr. Moore's method is perhaps the best suited for writing a history of the Disciples. He knows us better than any one else.

I want yet another phase of our Disciples' history to be written, and I fear it never will be. I want a historian who will dip his pen in tragedy and tell us of the anguish of the "Middle Passage" wherein some have been traveling for twenty-five or thirty years, out of which a great deal of base and sordid money has been made by the designing. I want a historian whose soul is sensitive enough to understand the nerve-racking of sleepless nights, the pain that comes from estrangement, the sting of sarcasm, the disappointments that come from being misunderstood, and the inevitable isolation that arises from the determination to walk in the clear, shining ways of conscience, no matter how dark the hour. I am writing for the historian who shall write for us the heart-history of the bold, the aggres-

sive, the adventurous thinkers and the scholars who first pointed to new and better ways, and who, for their pains, were compelled to bear the odium of unpopular causes, who were despised and rejected by a class of men in whom the love of loaves and fishes is always precedent to any other love. This history of the men who have fearlessly sought to apply some fundamental principles of the teaching of the Disciples will be the most readable and the most inspiring that has yet been written.

Dr. Moore's failure at this point is to me the chief defect in his work.

In theology he is a moderate progressive, with a tender regard for the established order. His fondness for the middle-of-the-road is abnormal, and constitutes the great weakness of his monumental work. He tells us that the old distractions — the organ controversy, the missionary society controversy, the baptism controversy (on the design), the communion controversy, the Name controversy, and possibly others—were settled in harmony with our general policy of the *via media*. In his own words "The middle-of-the-road-men in this controversy [the Communion] were victorious, as they have always been through the entire history of the Disciples." Again, speaking of Dr. Garrison, he says that "he has usually occupied a middle-of-the-road position." This position is an easy and natural way of disposing of differences and of bringing controversies to an end; but if our history demonstrates anything it is this—that our discussions have issued in the fullest harmony with out-and-out progressive principles.

THE MIDDLE-OF-THE-ROAD FALLACY

I am aware of Macaulay's famous aphorism that "a life of action, if it be useful, must be a life of compromise"; and, in popular thinking, "compromise" is a synonym for a middle-of-the-road policy. The doctrine of the great Englishman is appropriate enough when applied to political and commercial disagreements, but when controversies are being carried on in religious circles no word stirs the fighting blood of the theologian more than the word "compromise," or any word that looks toward a middle-of-the-road policy. Compromise to the politician or the business man may be the embodiment of worldly wisdom, but to the theologian, contending for principles which he believes to be essential to the life of a sect or even the Christian religion itself, no word, no policy, is more heavily charged with abomination. The habit of the theologian is to invoke death rather than compromise, to call for a decision, for a "lining up," on one side or the other. Men whose minds are set in theological concrete have told us again and again when great issues were being discussed that the only middle ground was the battle ground. Most of us are familiar with that type of mind which, under the inspiration of the love of a great cause that is being put in jeopardy, becomes all but insensible to earthly ambitions and the strongest of family ties, and pleads its cause with all the power and eloquence that desperation can induce. The thick of the fight is the place of duty and honor for all such. In our controversy on the Communion question, for example, men like Moses E. Lard were simply beaten from their ground by the reasonableness of progressive principles and by the growing liberalism of their day. One cannot imagine such men consenting to a middle-of-the-road settlement, any more than one could imagine men of Isaac Errett's type agreeing to anything short of the triumph of the views which they had espoused. The progressive forces among us simply won the day. A middle-of-the-road course was impossible.

PROOFS OF PROGRESSIVE TRIUMPHS

Some of the old issues among us were allowed to fall into *innocuous desuetude,* to pass into the midnight zones of our history where they were speedily forgotten, just as we are allowing to pass the discussions of such trivial issues, once quite prominent in our journals, as that over the title "Rev." and the use of the big "D." In the case of the Trinitarian controversy, the fathers refused to take part in the hopeless attempt to define what never can be defined, namely, the relations between the Three Persons, and wisely allowed the Trinitarian doctrine to become a part of our theology, even while Mr. Campbell declared that he had not given the subject any attention for ten years. The real controversies among ourselves belong to the second period of our history, or the period immediately following Mr. Campbell's death. These were settled in accordance with the generous spirit of the leaders of the former period, men of the Dr. Richardson and Dr. Pendleton type. The organ controversy resulted in a decided break, no middle-of-the-road-settlement being possible there; the missionary society controversy created a division, though not as serious as the one that grew out of differences over instrumental music. The discussion between those who favored and those who opposed "open" communion resulted in a decided victory for the progressive forces once more, so that now the custom prevails of inviting all believers to commune with us. The discussion over the name continues, there being no possibility of our adopting one name to the exclusion of all others, though the advocates of the name "Christian" urge its superiority on the imaginary ground that it was divinely given. If these controversies had been settled as Dr. Moore says they were, we would have the tuning-fork in the service one Sunday and the pipe-organ the next. We would have a congregation doing missionary work at times on its own administration, and at other times through our missionary organizations. We would have open communion one Sunday and restricted the next. How could there be any settlement of differences in such cases, except by the complete triumph of one set of views over the other?

Notwithstanding this defect of Dr. Moore's great work which may be explained away, possibly by a difference in the use of terms, it teaches us the lesson in a most unambiguous fashion that the Disciples are a progressive people, notwithstanding the continued efforts that have been made from an early day to make us a reactionary and a non-progressive force. Issues are being continually raised with their appropriate slogans and their woes, discussed oftentimes with more heat than light, then forgotten, while other issues with the same characteristics are brought to the fore. But the result is always the same—another step toward the goal of progress. No fact should give greater encouragement to the present generation. And for the continued life of this progressive spirit we are indebted to such men as Dr. Pendleton, Dr. Richardson, James S. Lamar, Isaac Errett, J. H. Garrison, and W. T. Moore.

The Church in the Nation's Life

By Bishop Thomas Nicholson

Of the Methodist Episcopal Church

HAS the Church failed? Is the Church behind the times? If so, in what particulars? Is the Church a waning force?

There is a way of juggling facts to make it seem so. A half truth is frequently the most dangerous kind of a lie. You can change the whole aspect and meaning of a statement by the place of your emphasis. Look at some of the facts which would seem to indicate the failure of the Church:

SOME ILLUSIONS

In many of our states the percentage of the Protestant church population is comparatively small. The recent surveys of our mission boards show that there is a group of seven western states where it does not exceed ten per cent of the population and that there are only five states in which it exceeds thirty per cent—that in the states where it is most potent the average is not more than twenty-five per cent of the total population.

But let us think about some other facts. At the time of the death of Christ there were probably not more than 1,000 avowed Christians; at the close of the first century there were half a million; at the close of the second century two millions; at the close of the third century five millions; at the close of the fourth ten millions; and so on until the close of the ninth century saw forty millions. But in the last fifty years we have seen a single five-year period in which the gain was over forty-one millions. That is a single five years (1880-86), in which we gain more than in the first nine centuries. This commendable growth has continued right along. Not only was the Church gaining thus, but it was securing a new grip on the rising generation. The Sunday school membership has recently broken all records and has risen to over 21,000,000. Of these more than 5,000,000 are in the adult Bible classes. There youngerly men of all professions are to be found. Governors, railroad presidents, bankers, college and university professors—the very cream of our nation—are to be found as teachers, and there is a new interest in the Bible and in religion.

THE MISSIONARY MOVEMENT

Let us consider the missionary movement of the Church. The modern missionary era began about the close of the Napoleonic Wars, a century ago. Since then the Church has entered every field in the world. Japan and China for centuries barred their doors and closed their gates; but the Methodist Church of Japan, formed in 1908, had 9,000 members. In 1917 it had 21,000. That is, it more than doubled in less than ten years. We have gathered 50,000 members in the Philippines since our work began in 1900. We have on our hands now a Mass Movement in India in which people are wanting to come to Christ by the thousands and we do not know where to turn for men to disciple them, for church buildings to house them, or for schools and teachers to instruct them. I am a member of this India Mass Movement Commission. Under the embarrassment of our success about two years ago we sent Fred Fisher out on a still hunt to get a million dollars for this work. He and his associates secured it in about a twelve-month, so quietly and successfully that not ten per cent even of our preachers have known anything about it. In 1915 the Laymen's Missionary Movement attempted a great convention here in Chicago. It was undertaken with fear and trembling, but the paid registrations reached the astonishing total of 4,556. All records were broken and few thought it could ever be surpassed. But the next year Los Angeles enrolled 5,990 paid registrants, away out on the Pacific coast.

The first attempt at a nation-wide missionary convention movement saw conventions in seventy cities in 1909-10, with a paid registration of 71,408. While ten years later in sixty-nine cities the paid registration was 101,927—a gain of forty-two per cent. That is the way the enterprises of the Church are failing and the interest of red-blooded men in the church is waning.

SEEMING CAUSE OF FAILURE

But the church has seemed to fail because it has propagated a narrow, individualistic piety and has not made religion coextensive with all the interests of life. There is a measure of truth in this criticism. I will treat it later. Suffice to say here that we have gone a thousand miles from the merely liturgical conception of the minister's task which ruled supreme in the mediæval Church. Methodism alone has raised in four years over $35,000,000 for her colleges—institutions whose whole function is to make more broadly intelligent, more forward-looking, more fully rounded Christian men and women.

Of the more than two hundred colleges composing the Association of American Colleges, practically every one has had a Christian foundation. Most of them are still vitally connected with Christian denominations; while great state universities are not ashamed to own their connection with the Christian Church. Michigan University was founded by a congregational minister. The University of Illinois has a Methodist layman for its president. Look at those Presbyterians, W. O. Thompson and William Lowe Bryan, presiding over the state universities of Ohio and Indiana, and see in them a type of what the American nation increasingly approves.

These men are all members of the Church. They are the gift of the Church to the nation, and their chief moral and spiritual inspirations have been drawn from the Church. Take the members of the Christian Church out of the present prohibition and temperance movement, how much will you have left?

NO FAILURE

The Church has not failed. It has done commendably well in what it has undertaken. The Master said, "First the blade, then the ear, then the full corn." The Church

has been in the first stages of its growth, just as the nation has been. What is to be the test of the success or failure of the Church? Our Lord, evidently, did not measure his success by a test which contemplated the winning of the largest possible number of individual disciples; for the total number which could be assembled after his death was about one hundred and twenty. Neither was the test the healing of the greatest possible number of sick; for his recorded miracles number about forty. Nor was it by the complete reconstruction of the government or the social order of his time; for these remained at his death pretty much as he found them. Nor was it the complete solution of the housing problem or the problems of food supply; all these he touched, and touched with definiteness and conviction; but he left them outwardly very much as he found them.

He did not free the slaves in his own time. He did not eliminate the graft of the publicans, nor did he eradicate the forces which contributed to the decline and fall of the Roman Empire. What, then, did he do? He sought to give a new idea of God, a new ideal of the true life; and he offered spiritual power to make that ideal real and irresistible. He, himself, incarnated that ideal and taught men what life ought to be. Then he went away and left them in the dignity of their manhood to work out the ideal. He lifted them to a mount of vision from which they were to see life steadily and to see it whole. Ever since his time men in increasing numbers and with ever renewed intensity have been asking, What is worth while in life? What constitutes success? They saw that the first element must be self-culture—a whole life, a pure, true, noble life worth living. Who is greatest in the Kingdom, the warrior, the captain of industry, the poet, the monk, or the missionary? What is the Christian attitude toward commerce, competition in trade, capital, its uses and abuses; toward the duties of citizenship? What is the right relation of the strong toward the weak? What is to be said of the exploitation of half-civilized or savage races?

EXAMPLE OF THE PRESIDENT

The Church very properly began with the individual and the smaller group of the family. It has had a powerful influence on private life and individual ideals. See that in an incident of quite recent days. The President of our great republic went to Carlisle. The bishop of Carlisle said:

> We thank God that he has endowed you with the purpose and the power to bring these divine ideals to the entrance gate of practical realization. * * * We feel it of priceless benefit to mankind that, amid all the cares and burdens pressing upon you in this fateful hour, you found time to come to the city of your grandfather's ministry and the birthplace of your sainted Christian mother. We recognize with the whole Christian world the splendor of your ideals and the greatness of your achievements on behalf of humanity for the promotion of righteous freedom, for the promotion of the blessings of peace and international brotherhood among men.

Christian virtues and ideals, all of them.

Now, Woodrow Wilson is not a solitary individual, but a type. He would be joined by McKinley, Roosevelt, Bryan, Daniels, Hughes, innumerable judges, governors, congressmen, senators, bankers, lawyers, business and professional men of all classes. The Church that has accomplished that with the Master's ideals is a long way from a failure.

WHAT IS THE MATTER?

What, then, is the matter? Simply that the Church has not accomplished all its task. Religion has been connected with a limited range of family and personal concerns; while topics of government, industry, commerce, medicine, art, science, the influence of the theater, the prostitution of the movies to base purposes and a score of such things have been regarded as beyond the pale of the Church, have been treated on a secular, agnostic, or semi-altruistic basis. Theoretically, the line between the sacred and the secular was wiped out a generation ago; practically, in the actual thought and action even of church members by far the larger area of life remains unrelated to God. But the individual Christian conscience has been kindled into flaming indignation against arrogance, against rapacious and fiendish brutality, against the monstrous doctrines of the superman. The consequences of sin were made clearer by the horrors and terrors of Armenia and Belgium and by the brutal carnage in the trenches, than they were ever made by Dante's imaginative poem. With what result?

The Christian conscience of twenty-three nations roused itself and vowed the last dollar of wealth and the last drop of blood to wipe such fiendishness and such pagan ideals from the earth. And lo! what do we behold? The most Christian nation with universal acclaim taking the place of international leadership, because it is able to take the place of moral and spiritual leadership; and this ruler, made a ruler by popular vote of a people—more Christian than they themselves know—this republican ruler, himself a preacher's son, leaves the company of kings to worship in the kirk where his grandfather preached for thirty-five years, becomes the acknowledged leader of them all. This nation, which has no established church, no com-

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Explorers

Dedicated to my Friend of the Morning Spirit, Dr. J. H. Garrison

SEEKING escape from ignorance and night,
We sail at dawn; buoyant our youthful hearts.
Our prows are turned toward earth's remotest parts:
We dare all things, riding with spirits light.
Onward we speed, eager for each strange sight:
Wonderful isles, purple and gold and chrome;
Shimmering dawns, noons like a silver dome,
Sunsets aflame, star-fields of clustered white.

But youth must pass: over our ravished eyes
Hovers a mist; it is the mist of years.
Morning, alas! loses its glad surprise.
Mist turns to rain; we reach the zone of tears.
We falter now, who once were boldly wise;
We long for home, who once were pioneers!

Happy the man for whom the morns fail not;
Life is his friend; earth holds no kindlier lot.

THOMAS CURTIS CLARK,
In the Christian-Evangelist.

pulsion in religion, which pays its two hundred million a year for home and foreign religious and missionary work, as purely voluntary offering upon the altars of the Church, stands as the city set on a hill, as the Light to lighten the Gentiles, as the spiritual leader of the world.

What shall we more say? I say this. First, it is a gross slander, a malicious misrepresentation, to describe such a church as a failure, a back number, a waning power, a spent force. Second: Here is a trumpet call to the church. Cry unto Israel that she go forward. The blade has grown, now on to the full corn in the ear. God wants the church to go forward until she incarnates and makes regal this Christian ideal in all government, in national and international diplomacy, in a dedicated business community, in the settlement of all problems of labor and capital on the principles of love and brotherhood.

Practicing the Presence of God

By Horace Kingsbury

"FEAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

This wonderful promise, through the prophet Isaiah, of God's immediate presence and ready help was made to Israel, but applies with equal force to any and all of his trustful and obedient children. It accords with the promise of Jesus, "If a man loves me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him;" and it links up with the Master's assurance in his Great Commission, "Lo, I am with you always, even unto the end of the world."

David, who sinned grievously, climbed up again gloriously and has ever since been a source of comfort and strength to men of like passions because in his recorded experiences he revealed the secret of his victory. He learned how to practice the divine presence and to live the God-conscious life. Here is his simple story in a single sentence: "I have set Jehovah always before me: Because he is at my right hand, I shall not be moved."

One who is trying to help others today in their upward striving helped to keep evil out of his own life in the critical period of adolescence by writing in his school books and on his study table the mystic letters, "R. J. C." To others who might chance to see them they meant nothing, but to him they meant, "Remember Jesus Christ," and that was everything. It was next to impossible for him to sin when his thought was on his Saviour.

Another man, after a brief Christian experience, gave way to subtle temptation. An old habit reappeared in his life. With a deep sense of unworthiness and shame he went to his pastor, who took him to his forgiving and helping Lord. And as the two were on their knees before the throne, this pathetic plea came from the sinner's heart, "O God! Picture thyself to me when I am going astray." He knew he was safe only when conscious of the presence of God.

After an earnest sermon on God's love for his erring children, a deeply troubled man went to the preacher and unburdened his heart. The message had gone home and the man was coming home. Both tears and prayers were mingled on that memorable day and two stronger men went out to continue their struggle against sin. How true were the words of that penitent man! "If I were always as near to God as I am today I would never fall. It is when I drift away from him I yield." After the lapse of years these two met again and the now victorious man took the preacher aside and feelingly said, "I want you to know that I am winning my victory. Jesus is helping me."

Some one whose feet stand in a slippery place may read these simple, earnest words and learn this secret of overcoming. In the moment of weakness and in the hour of temptation let him fasten his eyes upon Jesus. The vision of his pure face and the remembrance of his great love will bring the needed strength and save the day. "Remember Jesus Christ!"

First Church, Owensboro, Ky.

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The Christian Century Press

700 East 40th Street CHICAGO, ILL.

Soviets and Bolsheviki

NOW that some sort of a League of Nations is assured, the next big problem for world democracy is Russia and the most imminent danger facing a world making itself safe for democracy is Bolshevism. President Wilson said in his pre-peace declarations that we could not do justice until we did it to Russia and that no settlement could be accepted that left Russia in the political discard. In the terrible disasters that accompanied the last great German drive, made possible by Russia's withdrawal, it was natural that the imperiled peoples should blame the Russians for their dangerous situation. One thing only could be seen at such a time and that was that Russia had quit and that as a result Germany was treading France under her iron feet.

Here are some of the things that can now be seen: Russia had mobilized an army equal in numbers to that of France and England combined; she had lost in killed, wounded and prisoners a greater number than both of those countries together lost in the entire war; she had not waited, as England did, until her armies were supplied with artillery, but had flung them against the big German guns with rifles and by baring her breast to the fiery darts of war had held a great army in the East until Britain was able to put a panoplied host into the fray. A chivalrous sense of justice demands today that the great Russian people be given full credit for their warfare and paid a tribute for their heroism.

* * *

What Happened to Russia

At the end of three years of fighting at such uneven odds, Russia found herself prostrate. She had 20,000,000 men under arms or in war service, what few railroads she had had broken down, her industrial population had been entirely withdrawn from peace industries in an effort to supply the giant army with munitions, 7,000,000 of her sons were dead, wounded or in Teuton prison camps, there was duplicity and treason at Petrograd and the German armies were pushing their ruthless way into Russian territory. The Russian giant had blindly borne his load for centuries and now the zeitgeist was whispering to all the peoples of the world strange promises of democracy and the people's rights, and the Russian masses, blinded by ignorance, heard the voices of the intelligencia, that minority of heroic souls who had endured expatriation and Siberia and the dungeon and execution for the love of a better Russia, and they changed leaders in a very precipitate fashion.

Now the average Russian is a heroic fellow, docile and dreamy, until put to the battle, then brave to a fault and willing to fight with a wild abandon. It was this temperament that kept him meeting German guns with almost bare hands until every third man had fallen and then, disillusioned both as to the Czar and possibilities of success in the war, caused him to throw down his gun, defy his officers and march for his native village without the formalities of demobilization. The great Miloukov had tried to rally the middle classes to form a bourgeois government, but Russia has too small a middle class. Next came Kerensky and his constitutionalist social democrats with their appeal to the masses, but the masses were too ignorant, too incoherent socially and the war was too inevitably lost for even a super-man to have rallied them, so the heroic, lovable Kerensky failed. The situation demanded a dictator. Some one had to assume authority. Things were too inchoate for any attempt at representative government to succeed. The constitutionalist assembly called did not represent the younger men returning from and yet in the army, and the Allies refused to heed the young liberator's pleas for economic help and material means to save the day.

* * *

The Bolsheviki

Russia was 85 per cent peasant, 12 per cent industrial and commercial and 3 per cent bureaucratic. And she is 90 per cent illiterate. The bureaucrats had the power and the controlling financial interests in their hands. The peasantry live in miserable villages with too little land, while the aristocrat holds vast estates. The industrial workers received poor pay, worked the longest hours of any in civilization and had been denied free speech, but the emerging new order had given them a class consciousness and working together they had wrought out a common sympathy and ability to organize.

As one extreme begets another, the autocracy, with its knout and gallows, had begotten that type of Marxian socialism we now call Bolshevism. The Bolsheviki are a political party, not a form of government. They are extreme revolutionary Marxians. Their faith is pinned to revolution as the only redemption from tyranny in government and as a means of deliverance from the inequalities of our capital ruled industrial order. They do not believe in political equality for aristocrats and capitalists. They answer the class-conscious organizations of bureaucracy and capitalism with the class-conscious organization of the proletariat. The autocrat denied the masses the franchise and self-government; the capitalist denies the workingman a voice in the control of industry; the Bolsheviki answer with a denial to both of any right to the control of either government or industry. They propose to reduce all classes to the level of the masses. Their political creed is that government should be by citizens stripped of every adventitious circumstance or advantage of property, birth, position or education. Their industrial creed is that of a division of the whole of the profits of industry to those who toil on the basis of their toil, without profits to capital invested with its contingent advantages. And their industrial creed is more fundamental than politics; government is to be built upon an economic foundation instead of a political one and their faith is that a pure industrial democracy will guarantee both political and social democracy.

Russian autocracy had begotten socialism as its logical antithesis. But a democratic socialism could not organize a representative government out of chaos and ignorance and in the face of imminent danger. Maximalist socialism had a definite plan of dictatorship. It found its opportunity, for its advocates did not believe in a government representing all classes, but a dictatorship of the proletariat, and they were organized for business. Lenin was their leader; his ability is great and his courage unfailing. He had validated his claim to confidence by his successful leadership of the movement and won the love and admiration of his fellows through suffering for the cause. Trotzky had suffered expatriation, written learnedly and acted with a single-minded devotion to the idea. Out of chaos they arose and took charge with a firm hand. Their life-long advocacy of class-conscious government justified them, the violent reaction from autocracy made them possible when an attempt at dictatorship by any representative of the old order would have met violent opposition, and their firm hand at least made for some form of actual government.

Just what their government is doing, it is difficult to judge. The daily press, with its superficial manner of reporting and its instinctive revulsion to anything that threatens the accepted order, brings lurid tales of murder and terror that outdo the French Revolution. Relief workers coming out of Russia report quite differently. They tell of disorganization from the war and the revolution but of cooperation in their work and safety in travel. Every day we read ominous news of the coming overthrow of the government, but it goes on doing business until it is able to claim one of the longest tenures in Europe. Madam Breshkovsky, the Little Grandmother of the Revolution, is reported murdered, but turns up in America with her plea against both the Bolsheviki and the Omsk government we support and asking help for the 4,000,000 starving children of war-ruined Russia. We read of financial ruin on one page

and on another of millions sent to Germany, the United States and everywhere to encourage Bolshevism abroad. One reporter tells us that Lenin and Trotsky are killed or fleeing or overthrown and another that they have an army of 600,000 with millions more forming. What we do not know about Russia would make a very large volume and meanwhile there is a decided disposition at Paris to recognize all de facto governments and give the Russians the privilege of deciding in their own way what party shall administer their new government.

* * *

Soviet Government

There is no more likeness between Soviets and Bolsheviki than between the Democratic party and democratic forms of government. The Bolsheviki are a political party that happens to be in power today in the federated states of Central Russia. The Soviet form of government is a form that rests upon local Soviets or trades groups who send representatives to the councils of government. It is a brand new method of representative action in democracy. Each trade or occupation or profession has its union and these local unions elect representatives to provincial councils and so on up to the national government. It is a functional form of representation instead of the old geographical district form. It is an effort at proportional representation in government instead of mere mass majority representation. Socialistic Soviet government would give the franchise to none but those who produce. Thus those who do not work can not vote, but the professions have their Souz or union and are recognized as producers. All managerial functionaries and officials would be recognized by moderate socialists, but no one who did nothing but clip coupons or live on investments or who operated as a speculator or parasite of any kind would be allowed the franchise. The fact that a person works may be a narrow form of franchise, but is it any worse than the old property qualification? Autocracy gave birth and property the advantage in voting. Socialism proposes to give it to the worker. England allows the universities special representatives and proposes to remake the House of Lords into some sort of representation of historic class interests. Russia proposes to begin at the other end of things and give the inheritance to the disinherited.

At present the Soviet government seems to be working loyally with the Bolshevik party. Tomorrow it may change to the Moderates or Constitutional Social Democrats. What justice asks is that they be allowed to settle the matter. The Omsk government of Kolchak is certainly reactionary and Czaristic. The Cossack dictatorship is under grave suspicion of like temper. In the Ukraine and the western states that Germany pulled loose the landlord class seems to be in control but unsteady over the sapping and mining of Bolshevism among the masses. Clemenceau proposes the corydon sanitaire around the Bolshevik government, i. e., he would feed and give support to the reactionary governments that surround Central Russia until they break down the Soviet government. But Bolshevism thrives on opposition, hunger and disaster. Clemenceau would fight a state of mind more than a Bolshevik government. Wilson is nearer right when he pleads for food to stay the wave of Bolshevism from all Central Europe. In other words, humanity instead of blood and iron—Christianity instead of paganism.

Let us withdraw our armies from Russia. They were sent there to protect munitions from German hands. Why should our lads die in a war that was never declared and for a purpose that is unsubstantiated? The English soldiers have been parading and demanding an end of it. The French workers have held indignation meetings and all but rioted. The Japanese give notice that they have no further interest in it. Could not open-handed diplomacy strike a peace with the Bolshevik rulers that would give starving Russia food and guarantee the integrity of French war loans? Or dare we admit that bourgeois governments in Europe are determined that socialistic experiments shall fail as monarchial governments determined a century ago that republican experiments in France should fail and thus sent their armies to seat Louis Napoleon?

The nemesis of Bolshevism will be its own failure to govern Russia without recognition of all classes on a democratic basis. It will not thrive where food gives stable government a chance. Soviet government has as much right to its trial in the court of mankind as monarchy or republicanism. If Lenin and Trotzky betrayed their country at Brest-Litovsk their countrymen will condemn them for it. If they sold out to Germany, as Edgar Sisson tried to prove to us, Russian democracy will try them for their crimes in good time. If they are bloody dictators, as the popular press pictures them to us, they will be hanged on their own gallows as was Robespierre and his band. A friend of the writer reports from Russia, outside Bolshevik lines, that there are executions on the basis of punishing those who hanged many under the czar. Others are of venial officials of the Soviets. Others, no doubt, are the ever-present results of a dictatorship. No doubt Bolshevism is bloody, but why are we so much more agitated about it than we were over the bloody regime of generations under Czardom?

ALVA W. TAYLOR.

A Contribution

HAVING just read "The Protestant" I find myself wanting to say something—a feeling which I imagine must be common to all who read Doctor Jenkins' remarkable book. It is the sort of book one likes to read, if, for no other reason, just because it is different; but it is more than different. It is different with a "punch." There is a punch in every paragraph and a "shell shock" in nearly every sentence. That is to say, you will find it so unless you are as radical a radical as the author confesses himself to be, which is not at all likely. "The Protestant" hits from the shoulder. He hits everything which he thinks should be hit, and then seems rather to regret the fact that there are not more "conservative punching bags" in sight. Yet, he hits like Jack Johnson used to fight, "with the smile that won't come off." You really like it though the excitement is terrific.

Nearly everybody will agree that when he deals with the modern church, her sects and her insects, her threadbare creeds, her irreligious papers, her inconsistencies and conventionalities, Doctor Jenkins goes from the "sublime to the ridiculous." Just when he reaches the one or falls to the other will depend of course upon the point of view of the reader. When we quite agree with all he says he is sublime, but when he gives our "moss covered conservatism" a terrific upper cut he falls to the ridiculous.

Personally, I think the author might have chosen a more appropriate title for his book. "The Protestant" is too tame and sounds a bit "conventional." Of course I should have been glad to have given Doctor Jenkins the benefit of my valuable advice in that regard had he called for it before he gave his book to the world. But Doctor Jenkins is peculiar. When writing books, he writes them to suit himself, title, contents and all. I do not condemn "The Protestant" for here refusing to take counsel of flesh and blood, but I insist my title is the better. Here it is and you may judge for yourself, "Doctor Jenkins' Catholicon for Conservative Cooties."

It will be seen that this title has the value of a catchy alliteration, and at the same time will really indicate what the author is "driving at." Perhaps I should hasten to say that these few criticisms are written in the lighter vein, and are intended to be humorous rather than serious. When I attempt the humorous an explanation of some sort is always felt to be timely.

Returning to the question of the proposed title, it may be objected that the suggested title is not apt, for the reason that

the book does not actually cure all the "Conservative Cooties." My answer is, that while that may be true, if a man will read "The Protestant" he will certainly know whether he actually "has them" and that is the first and perhaps the most important step in their cure.

Speaking of the contents of the book, it really has some, which is more than can be said of every book.

Still, I am very far from agreeing with "The Protestant" in all of his protestations. I say this, partly because it is true, more, perhaps, because I wish to retain the personal esteem of the author, which I am sure I could not hope to do if I quite agreed with him in every thing he said. But, whether we agree or disagree, approve or disapprove, the reading of "The Protestant" is, I think, tremendously worth while. The reading of "The Protestant" is really an experience. An experience in which we are thoroughly thrilled and grilled without really being killed.

I would suggest if one wishes, without the dangers involved in the actual experience, to know how it feels to charge through great stretches of barbed wire entanglements, where there has been no previous bombardment to open the way, he should read "The Protestant."

Perhaps this imagery is just a bit strong, but then it requires strong imagery to describe the sensations of an exceptionally strong book. To those who possess the author's wholesome and unfailing sense of humor a somewhat gentler imagery might be employed in describing the impressions of his book upon the reader's mind. For all such I should say the reading of "The Protestant" will produce something of the sensations experienced when we first rode the "Figure Eight" out at the City Park. Running like lightning, jerking, jumping, bumping, dropping, climbing and whirling, now holding our breath, now crying with terror and again screaming with delight—but you remember the experience. That is just it, you remember it, you cannot forget it. Neither can you forget "The Protestant."

Read it and see.

Springfield, Mo. E. F. Leake.

CORRESPONDENCE

The Coming Revival

OF the many things resulting from the war, I wish to mention two: 1. The church has been made to see that it cannot maintain its existence unless, in presenting its message, it leave the forms of the past century and adopt those consonant with the present century; 2. The church has been led to see, to realize, to visualize, the whole world as present, at hand, at the very door, and that there is an obligation due from the church to this world thus present.

There is due to come soon an upheaval in the religious world to meet the conditions outlined in the foregoing observations. That which is coming may be called a revival. Many devout souls are perceiving it to be on the way now. It will be as definite and certain in its features as the revival of the time of the Wesleys or of the Campbells. This one will spread over a much larger territory than those did. Persons who carry it forward will be, in the main, well educated and they will be unexampled in their intensive work and the sacrifices which they will make.

By this revival individual piety will be greatly deepened and devotion and Bible study in the home will be reinstated. Heads of families will come to see that this modern thing called religious education will be as necessary to the well-being of the home as the maintenance of the public schools. Heads of families will study this subject of religious education in order to teach it to their children. It, therefore, will have a large share in the coming religious readjustment.

In the times of this new revival people will come to understand that happiness, bliss, joy, for which the world has always been seeking, will come to those who, conscious of God, will

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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do their work as He shows it to them. And if they, in doing their work, should suffer physically even unto death, their happiness, bliss, joy, will not be in the least diminished.

Many have found this road to happiness all along the ages. The number to walk in this road is going to be greatly increased in the approaching revival. Walking in this road explains why wealth or any other earthly possessions, as such, cannot in the nature of things, give the joy the world is seeking, groping after. But doing one's work at any cost will give it.

Nashville, Ark. J. H. Fuller.

Criticizing the "Y"

Editor The Christian Century:

I wish to speak a word of unstinted praise concerning your editorial in last week's "Century," entitled "Criticizing the Y. M. C. A." You are eminently right in asservating that "the fundamental mistake in the Y. M. C. A.'s relation to this war was made when the government shouldered upon it the uncongenial and incongruous task of selling merchandise." Again, every word in the final paragraph of the editorial is the gospel truth, and I venture the hope that those sentences will be widely copied by the press of our land, both religious and secular. I trust that even some of the Catholic papers will take it up in an effort to explain the nefarious propaganda that has been circulated to the disparagement of the Y. M. C. A. I was pleased also to note in a recent number of the "Literary Digest" a lengthy quotation from your publication.

Washington, D. C. Hiram N. Van Voorhis.

Some Postscripts

The "Century" is now the best ever!

Hiawatha, Kan. W. B. Littreal, M. D.

The "Century" improves with age. Some irreligious journals turn the milk of human kindness into clabber.

Hereford, Tex. J. M. Asbell.

Books

The Sword of the Spirit. By Joseph Fort Newton. Readers of The Christian Century will not need to be told of the merits of this collection of Dr. Newton's sermons. Among the messages given to the London preacher's great world audience in this volume are "The Religion of Lincoln," "Our Father," "Providence," "The Ministry of Sorrow," "The God of Comfort," "The Mystery of Pain," "The Compassion of Christ," "Two or Three and Jesus," "The Mother of Jesus" and "The Little Sanctuaries." Twenty-two sermons with a "Prelude" are included. (Doran, $1.25.)

The Breath in the Winds. By Frederick F. Shannon. Dr. Shannon is the pastor of the Reformed Church in the Heights, Brooklyn. The Biblical World describes him as a preacher with the terms "brilliant," "radiant," "illuminating." His sermons "can hardly be criticised; it is better to enjoy them." He is preeminently a preacher to preachers. The volume contains the following sermons: "The Breath in the Winds," "The Priority of the Spiritual," "Christ's Mission," "The Genius of Joy," "A Whole Creed," "The Ultimate Riches," "The Heavenly Human," "Life's Last Thirty Minutes," "Moods of Life," "Christian Memorials." (Revell, $1.)

The Ten Commandments. By Henry Sloane Coffin. Those who have read Dr. Coffin's new book on "In a Day of Social Upbuilding" will desire to have this other recent work, in which is presented a restatement of the commandments in view of modern life conditions. These chapters are remarkable for freshness and for their adaptation to the difficult times in which we are now living. His style of speech is direct, vivid and forceful. (Doran, $1.)

Intuition. By Walter N. Weston. This book deals with that sense or faculty in the human mind by which man knows facts of which he would otherwise not be cognizant. The author holds that the possibilities of training this sense are limitless, and he shows how the training may be brought about. The chapter on "Intuition and the Times" is unusually interesting. (Goodyear, $1.50.)

Letters to a Soldier on Religion. By John Gardner. Here is the little volume to give to the returning soldier, who has in many instances "lost his religion"—such as it was—out on his great adventure. There are chapters on such themes as "Prayer," "Providence" and "Forgiveness of Enemies." (Doran, 75 cents.)

Day After Day. A manual of devotions containing brief readings from the scriptures. (Westminster Press, 40 cents.)

The Way of Christ. By Alexander C. Purdy. A study of the life of Christ from the viewpoint of his contemporaries, but in the light of modern times. (Woman's Press, 75 cents.)

Poems and Lyrics. By Alfred A. Cowles. These poems are characterized by delicacy, lightness of touch, music and color. Edmund Clarence Stedman, poet and critic, was an admirer of Mr. Cowles' work. (Jas. T. White & Co., $1.25.)

* * *

Appreciations of New Books

"Divine Fire"

JOURNEYING through Thomas Curtis Clark's latest volume, "Love Off to the War," is as delightful as strolling through an apple orchard in the glory of blossom time. To be sure, the war drum throbs and the martial music is strident in a small group of Mr. Clark's poems, but for the greater part of the journey the reader is far away from the "Madding crowd's ignoble strife," and far, far removed from the thunderous din of the great guns.

Mr. Clark is first and last a poet of the inner life, and no matter what theme he takes or how many the byways he walks, he is certain to shape his path into the sanctuary and to uncover and bow in the presence of the Shekinah. The spiritual quality of the verses in his volume is markedly strong. The mystic strain, without which a poet would be poor indeed, crops continually out like precious metals along some freshet washed side of a mountain stream.

Mr. Clark is growing in his chosen career. He is surer of himself and a bit bolder than in his first output of verses. He is becoming widely known and is winning for himself an ever increasing and more appreciative following. Who of his fellow Disciples but rejoices in his growing fame? Illinois is doubly blest by having within her borders Vachel Lindsay, the brilliant minstrel and rhapsodist of Springfield, and Thomas Curtis Clark, the mystic trumpeter of Chicago. Every minister should have in his library this little volume entitled "Love Off to the War." It is full of divine fire.

Edgar De Witt Jones, in The Christian Evangelist.

* *

The Daily Altar Reviewed

A most beautiful and inspirational handbook of devotion, containing a study for each day of the year, as follows: Theme of the Day, with brief comment; Scripture; a selection from a standard poet; closing with a prayer. The themes are selected with greatest care. Flexible back, gold edge, beautiful type. A comfort for the stay-at-homes.

Northwestern Christsan Advocate.

This book has been prepared for the purpose of meeting the particular devotional needs of our own day to encourage individual and family worship. The selections for each day are brief, covering only one well-spaced page, and include a theme, a Scripture verse or two, a passage from some modern poems of literary as well as religious value, and a short prayer. The book is of con-

venient size, well printed, and bound in a leather that is at once dignified and durable. THE CONTINENT.

* *

Believes "The Protestant" Sincere

The author is a destructive critic of "the church as it is today," and puts in some strong charges of dynamite in the interest of good sense and soberness, and longs for a modern Luther to lead the church into new relations and higher services. He talks through these interesting chapters: "Sects and Insects," "Threadbare Creeds," "What's the Matter With the Churches?" "The Three Sexes," "The Irreligious Press," "Certain Rich Men" and "What is Democracy?" The author makes some true and hard hits against the church, but many of his criticisms are wide of the mark, while all of them are treated with an apparent lack of pity for the situation, which is real to him, because I think he is sincere in what he says. That the church has her faults, including some very grave ones, none of her friends will deny; but that she embraces in her membership the very salt of the earth, and in her work and worship the elements of life which make for the highest welfare of the race, no thoughtful critic can successfully gainsay. THE RELIGIOUS TELESCOPE.

The Sunday School

Ten Wise Words*

OUT of the experience of the race emerged ten wise words. Thousands of years afterward men of experience still value highly these ten ancient words of true counsel. Each command should be carried over from the negative into the positive, by filling it with the spirit of Jesus. Let us note briefly these ten wonderful words:

(1) No other gods. "Be still and know that I am God." One great personality who understands us and challenges our best. You dare not make "Self" your god, nor social prestige, nor money, nor popularity, nor ease. You must worship a God of holiness, justice, righteousness and mercy. As you worship such a person, your own personality takes on those qualities.

(2) No graven image. We have outgrown that stage of civilization and our task now is to enlighten by religion, schools and missionaries the heathen who, in their blindness, bow down to wood and stone. It does not imply a Puritan bareness in meeting-houses, however. I can see how the "Stations of the Cross" in Catholic churches help certain people greatly.

(3) No blasphemous language. We speak reverently of those whom we sincerely love. No boy who loves his father calls him "The old man." No man who honors his wife calls her "The old lady." No man who adores God speaks lightly of Him. With the remarkable growth of profanity in these days this word is of particular value. We excuse profane language by saying that he who uses it does not mean it, but does that help much? Choice speech is one mark of culture.

(4) No Sunday work. The experience of the race shows that one day in seven is absolutely required to allow the proper rest to body and mind. Other plans, when tried, have failed. Pittsburgh and Toronto are two cities on this continent that keep the Lord's day. A beautiful quiet reigns in these cities and the hundreds of churches are well filled with reverent worshippers. It is with a sense of shock that one goes to Kansas City to find builders hammering away on Sunday, and to Chicago to find the theatres wide open. We should see that every workingman has a chance to rest at least one-half of every Sunday. We should see that every man has a chance to go to church.

(5) No disrespect to parents. The Chinese people are behind us in many ways, but they are ahead of us in at least one—the adoration of parents and ancestors. Can this be the reason for the long existence of their empire? This is the first commandment with promise! There is something very fine in the love for mothers, in the honoring of fathers. On the other hand, nothing disgusts us like cheap disrespect for one's parents. Jesus honored his mother. Every true man seeks to cheer the heart of his mother and the soul of his father.

(6) No murder. We, perhaps, flatter ourselves that here is one commandment, at least, which we have not broken! But when you fill it with the love of life which Jesus taught we may find ourselves sadly lacking. The ministry of Phillips Brooks is divided by his best biographer, Allen, into three periods, the Philadelphian, flowery, rhetorical, pleasing; the early Bostonian, strong, vigorous, protesting; the later ministry, tender, gracious, pleading. In his last years he had a wonderful conception of the sacredness of human life. We may never have shot anyone, but we may not have been considerate of the sacredness of all human life. (In my judgment, this commandment cannot be urged against war, so far as the Allies are concerned.)

(7) No impurity. If one clear fact has emerged from human experience it is that personal purity and monogamy alone are eternally right, and that impurity incurs the most terrible penalties in body, mind and soul.

(8) No stealing. The experience of men in general proves that only strict honesty pays. Life crumbles at its foundations when dishonesty begins. In nothing is this more apparent than in the giving of full value for everything received; not only in a promissory note, but in love, confidence and friendship. Ministers are tempted not to use all their time for their churches. Teachers are tempted to disappoint their classes in the matter of lesson-preparation. Children do not return their parents' love. Husbands and wives are not careful to fill every obligation to the full. Workmen work with their eyes on the clock. Employers fail to give the wages earned. Ask yourself this question, "Suppose another were in my place, could he do any better than I do?"

(9) No lies. What better warning do we need than the recent experiences of Germany? A lie perverts the very foundations of nature. Truth pays.

(10) No avariciousness. Who can plead guiltless here? To covet means to want something, possessed by someone else, so badly that you are willing to do a wrong to obtain that thing. The World War has caused a change for the better, as regards avariciousness. Ruskin tells of the gold-miner, who was returning home from Africa, with his gold in a heavy belt. The ship sank and the miner, refusing to cast aside his gold, was pulled down by its excessive weight. "Now," says Ruskin, "Did he have the gold or did the gold have him?" Nevertheless, the love of money subtly leads us into all sorts of sins. We must spot this temptation and slay it.

JOHN R. EWERS.

*Lesson for February 16. Scripture, Ex. 20:1-17.

Dr. Powell Praises

"The Protestant"

Dr. E. L. Powell, of Louisville, Ky., writes of Dr. Burris A. Jenkins' new book "The Protestant" as follows:

"Some such shaking up is bound to bring about better things and preserve for us the things that cannot be shaken. The book is in harmony with the world war business of smashing and shattering the conventional, dogmatic, usual, pedestrian and common-place in religion."

The Christian Century Press

700 E. 40th Street, Chicago

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodists Question President Wilson

It is reported that President Wilson, when he visited Rome, omitted to visit the Methodist college of that city in order to avoid giving offense to the pope. A late issue of the Northwestern Christian Advocate takes the President to task for this slight upon this communion, asking to have the facts made sure, and if the discrimination was practiced, demands a reason for this course. There will probably be no answer to this query until the President returns from Europe. The Catholic World is the authority for the report of discrimination. The story follows: "President Wilson acted with great good sense when he visited Rome. He went with his eyes open, anxious that the greatest benefit should come from his visit. President Wilson visited the holy father as was expected. There were other religious elements in Rome though, whom he could not ignore in so far as they were representatives of the land of which he is chief. Nor was he expected to ignore them. President Wilson met the Protestant bodies in the Episcopal Church. No more suitable place could have been chosen. He passed by the Methodist College with its offensive Mr. Tipple. The explanation is that the episcopal bodies have not stooped to proselytism nor yet to the vituperation and defamation of the holy see that have characterized the activities of the Methodists in Rome. Mr. Wilson has proven that Rome need not be a pitfall for visiting statesmen."

Methodists Organize Transportation Bureau

The Methodists have followed the lead of the Disciples in organizing a Railroad Transportation Bureau. A transportation office will be organized in New York which will have power to control all transportation questions which arise in connection with the work of the Methodist church.

Rev. John Haynes Holmes Declines Chicago Call

The Lincoln Center and All Souls Church of Chicago issued a call a few weeks ago to Rev. John Haynes Holmes of the Church of the Messiah, New York, to be the successor of the late Rev. Jenkin Lloyd Jones. Mr. Holmes gave the call considerable thought, but finally decided to remain in New York. His church there has agreed to many changes in its program.

University Pastors Organize

Methodism is noted for the number and intricacy of its organizations, but a new one was added recently. The Association of Methodist Workers at State and Independent Educational Institutions is the latest child of this organizing impulse. Rev. E. W. Blakeman of the University of Wisconsin was elected president of the organization, and Rev. V. P. Leslie, student pastor at Harvard, vice-president. Rev. J. C. Baker of the University of Illinois was chosen as the secretary. Membership in this association is to consist of the student worker, one faculty member and one member of the directing board carrying on Methodist work in each institution.

Methodist College on Seven Hills

The last one of the seven hills of Rome that was available as a building site has been secured by the Methodists as a site for their Methodist college. That the pope takes the enterprise seriously is seen in the fact that he will not receive American visitors who have been to the Methodist college. Vice-President Fairbanks was once refused an audience for this reason. The campus of the school has eleven acres, and at the foot of the hill a railroad station is being built. Actual work on the college will be begun early in the year.

Y. M. C. A. Praised by Its Rivals

It will carry much conviction throughout the country to hear Mr. Raymond B. Fosdick, chairman of the War Camp Community Service, and Mr. F. B. Kepple, third assistant secretary of war, commend the war services of the Y. M. C. A. These two prominent men acquit the Y. M. C. A. absolutely of the charges of profiteering and infidelity. Their reports cover every point which has been touched by hostile criticism. So long as the Y. M. C. A. can command the support of secular sociologists, it need hardly fear the result of criticisms emanating from rival religious organizations.

Christian College Heads Get Together

The presidents of the Christian colleges have an organization and they met in Chicago early in January. One of the problems they faced was with regard to the after effects of the Student Army Training Corps; another was with regard to college credit for returning soldiers. It was decided that as much as one year's credit might be given soldiers who had seen service in France. President Hoffman read a paper on "Post-War Emphases," exalting the idealism of the liberal arts colleges. "Shall Military Training Be Permanently Retained?" was discussed by President Fleming, President Flint, and Principal Karr, all saying "Yes, but not too much." President Crawford conducted a discussion on "Problems of Educational Readjustment," and President Murrin spoke on "Financing Our Schools During the Period of Reconstruction." Dr. Hancher reported the Educational Jubilee and formally presented a copy of the 450-paged chronicle of that movement.

ORVIS F. JORDAN.

* * *

The Story of the Churches' Growth

New Year Book Shows Gains in Spite of War Conditions

THE Year Book of the Churches for 1919 shows for the first time the membership of the religious denominations by sexes, and gives detailed figures of the value of church and parsonage properties, with the debt thereon, the annual expenditures, the amounts raised for missions, and statistics of the work of the Y. M. C. A. and the Y. W. C. A.

The preponderance of women over men in the churches is not so large as is popularly imagined. Not all of the congregations returned their detailed figures this year to the Census Bureau. Those received show that 197,404 local churches out of the total of 228,007 in the United States have 19,990,204 women members, as compared with 15,653,958 men, or a little over 56 per cent women. This proportion is fairly constant in all the leading denominations.

Even the Latter Day Saints, or Mormons, do not vary greatly from the general average, reporting 194,208 men and 209,180 women. The proportion of men in the Roman Catholic churches is above the normal, being 6,149,035 men, as compared with 6,420,360 women. A few denominations approach the two-thirds proportion of women; for example the Southern Methodists report 1,157,001 women and only 810,703 men. This same proportion holds true of the Colored Baptists and the Colored Methodist

Episcopal church, while the Presbyterian bodies are slightly more masculine, with the single exception of the United Presbyterian Church of North America, with 64,670 men and 90,678 women.

The smallest body listed is the Apostolic church, with 7 faithful women and 5 men to make up a truly apostolic dozen. The Two-seed-in-the-Spirit Predestinarian Baptists number 150 men and 247 women in 30 congregations. The one body apparently safe from any possible feminist uprising is the Association of Buddhist Temples, whose 4,698 Japanese men should be able to hold in awed subjection the 941 fair Nipponese who bow before the obese figure on the lotus throne.

A DECADE OF GROWTH

The thirty bodies constituting the Federal Council of Churches of Christ in America now show a total membership of 18,620,136, with 14,345,298 scholars in their Sunday schools. The total value of their church property is $1,040,236,194. A further study of the growth of the eight leading bodies of the Federal Council shows that while the general rate of increase for all American religious bodies for the past decade was good, these denominations made the following increases: The Methodist Episcopal church, with a membership of 3,718,396, reports an increase of 25 per cent; the Methodist Episcopal Church, South, with an added 28 per cent, now numbers its communicants at 2,108,061. The Presbyterian church in the United States of America enrolls 1,613,056 members, a growth of almost 37 per cent. The Congregational church, with 90,000 new members, or 13 per cent increase, has 790,163 communicants; and the Protestant Episcopal church, having added 24 per cent to its membership, has now 1,098,173.

The Baptist church organizations reporting to the Northern Convention of that body show 1,227,448 members, an increase during the ten years of 16 per cent; and the colored Baptist membership of 3,018,341 shows an increase of almost 33 per cent. The Disciples of Christ, whose communion now numbers 1,231,404, report 24 per cent of growth.

SUNDAY SCHOOLS SHOW BIG INCREASES

In the Sunday school reports, with a total of 19,951,675 children enrolled, and almost two million teachers and officers, there is a rise over the figures of the ten years previous of five and a quarter million. In the Baptist churches of the Northern Convention 1,024,125 children and 112,250 teachers are now enrolled; 1,656,324 children with 159,733 teachers and officers are reported by the Baptist churches of the Southern Convention; and the colored Baptists register 1,204,328 children and 125,474 teachers. The Presbyterian U. S. A. Sunday schools, with 145,196 teachers and 1,387,938 scholars, shows a high percentage of new recruits, being 32 per cent above the figures for the previous decade. The Congregational churches have Sunday schools totaling 654,102 members and 81,690 teachers and officers, in contrast to the 638,089 pupils of the earlier census.

DISCIPLES IN BIG SUNDAY SCHOOL GAIN

The Disciples of Christ report the largest percentage of growth in Sunday school membership, showing a gain of 315,529 scholars, a 50 per cent increase, registering now 953,618 children with 85,036 teachers. The Protestant Episcopal Sunday schools have 493,080 scholars and 55,241 teachers, and the Methodist Episcopal schools number 3,872,200 scholars with 391,922 officers and teachers. The Methodist Episcopal Church, South, has 1,683,129 Sunday school scholars, instructed by 152,551 teachers. In the Roman Catholic church the Sunday schools of 1,853,245 pupils and 69,641 officers and teachers show an increase over the membership of the previous census of some 25 per cent.

The enrollment of Sunday school teachers, outside the numbers of teachers and officers (who may be supposed to be included in the church membership), bear to the numbers of church members, is of interest. In the Disciples of Christ, the percentage is 77, or, in other words, for every 100 church members there are 77 children in the Sunday school. In the Congregational church it is 82 per cent; the Roman Catholic church 12 per cent; the Protestant Episcopal church, 45 per cent; the Methodist Episcopal church, 105 per cent; the Methodist Episcopal Church, South, 80 per cent; the Presbyterian church, 86 per cent; the Baptist church of the Northern Conference, 84 per cent; of the Southern Convention, 61 per cent; and that of the Colored Baptist church is 40 per cent.

Tables showing the number of edifices of all types—halls, parish houses, churches and parsonages—with the numbers reporting on each of the two questions—debt on churches and debt on parsonages—are also given in this latest edition of the Year Book of the Churches.

OVER TWENTY MILLIONS FOR FOREIGN MISSIONS

Among the foreign missionary facts compiled, is the income of the various societies of the United States which totals $20,775,321. Together with other detailed statistics given, are the foreign staff, the native staff, the number of students enrolled in the schools established by the missions, the hospitals, and the contributions for church work, tabulated for convenient reference under such general headings as make it possible to ascertain at a glance what each branch of the several denominations is doing in the mission fields. For instance, the Presbyterian Board of Foreign Missions, with a total income of $2,901,006, in their work in Latin America, Mexico and South America, has a foreign staff of 125 workers, a native force of 223, their work reaches approximately a community of 12,404; the number of pupils enrolled in their schools is 3,247; they have established in this field two hospitals; and 23,336 individual contributions were made to church work. This same board, in their work in European Turkey, Asia, Africa, and Oceania, have a foreign staff of 1,235, a native force of 6,613, a community of 260,566. In their schools are enrolled 74,028 scholars; and there are 97 hospitals and dispensaries in their mission centers. The number of contributors in these fields to their church work is 105,185.

An interesting section shows in detail the work of the Christion Associations—the Y. M. C. A. and the Y. W. C. A., including both the overseas service and the statistics of the home associations.

The data on educational institutions conducted by the churches show that in private elementary church schools there are a million and a half children, 90 per cent of them in the Roman Catholic parochial schools. In 164 schools of theology there are enrolled approximately 9,000 students.

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News of the Churches

Death of Miss Kate Johnson, Missionary to Japan

Word has just come of the death of Miss Kate Johnson, missionary to Japan. She died suddenly at Madison, Ind., on January 29, and was buried at Madison. Miss Johnson sailed for Japan July 12, 1886, and spent thirty fruitful years in that field. She conducted Bible classes, Sunday schools, did evangelistic work, and conducted classes in cooking, home economics, etc. Miss Johnson removed from Akito to Tokyo in 1890, and from that time her main work was in Honjo, Tokyo, where she did a large work for girls and women. She cared for about sixty girls, personally and by contributions from personal friends. Some became school teachers; some kindergarten teachers. She taught them sewing, cooking and music, and all of them learned to be Sunday school teachers. The church at San Diego, Cal., has been her Livinglink church for the past ten years. A great host of friends, both in America and in Japan, will mourn her loss.

The Maddens, Pioneer Missionaries, Returning to Japan

Mr. and Mrs. M. B. Madden, formerly in service in Japan under the Foreign Society, but who have been in Seattle, Wash., for some time, are planning to return to Japan by March 13. They will teach English in the Osaka City Higher Commercial School to about six hundred boys. In their home these boys will find Christian teaching and a clean social life. They will be members of the Osaka church. Mrs. Madden writes: "We would much appreciate the following equipment for our work: A gramaphone and records, a stereopticon and slides, an organ fund and a bit of household linen. Most of all, however, we crave the love and prayers of God's people for our sons, Corporal Harvey, in France; Elmo and Garfield, in the University of Oregon; and for ourselves, as we go back to Japan." The Maddens have been in missionary service for twenty-three years.

Ministers and Laymen at Coming Congress

The publicity secretary of the Lexington Congress, to be held April 22-23, writes that "Every minister should attend the Congress, and should bring two or three laymen with him. The executive committee of the Congress is anxious that this sesson, which shall be known as 'The Victory Session,' shall be a memorable one in the history of the organization."

More About the Pittsfield, Ill., Federated Church

The Pittsfield, Ill., Federated Church, organized as a war measure, is having its larger success in these days since the war has been ended, reports Pastor W. H. Hopkins. Those who at first were doubtful as to the federated idea are now enthusiastic as to its support. On a recent Sunday morning the missionary budget of the two churches was presented and heartily supported. The manner in which it was received makes certain that each of the churches will go over the top. The Sunday night Bible class started in with little favor on the part of the church officers, but has succeeded so well that every one wants it continued. The class started in with blackboard outlines on the first chapter of Genesis and is now finishing the book of Exodus. The evening audience is all the time larger than in the morning. For the Wednesday evening prayer and conference services, the prayer meeting committee each week secures special music and one or two four-minute speakers on the good news as related to the topic of the lesson of the evening. The monthly church night, combining a fellowship supper and a social with a devotional hour and the monthly church business meeting, gives an opportunity for the rounding up of all the church life and work once a month. The missionary chart is being used in the Sunday school, but adapted to the work of both the church boards. For the first monthly church night, the men were hosts; they served supper to 225 to 250 people. After the supper, in a few happy addresses the church plans for the month were presented. In a very telling speech Mr. A. Clay Williams, one of the most respected men in Pittsfield, told of his opposition to the church federation, originally, and of his present enthusiastic support of it. Mr. Hopkins writes that the whole community seems to be united in the thought that the only thing open is church federation.

Editor of "Century" Interprets Overseas Experiences

Charles Clayton Morrison, editor of The Christian Century, addressed a union meeting of Chicago Protestant ministers on Monday Morning, January 27, on "Some Religious Aspects of the War." Last Sunday evening he spoke to a union meeting of several churches in Evanston, Chicago's suburb, on "America's New Place in the Sun," and is to speak on Thursday of this week in Bloomington, Ill., at the Rotary Club at noon on "The Irish Question," and at First Christian Church in the evening on his recent trip overseas as guest of the British government. Mr. Morrison will address a union meeting of Milwaukee churches on Sunday evening, February 9, and will speak in a number of Laymen's Missionary conferences in various cities during February and March.

Death of Ex-Senator George T. Oliver

Senator George T. Oliver, a well-known Disciple, and successor to Philander C. Knox in the United States Senate, passed from this life on January 23 at Pittsburg, Pa. Senator Oliver was a member of East End church, in Pittsburg, where John R. Ewers ministers, and was a trustee of Bethany College, of which he was an alumnus. By profession he was a newspaper man, but political duties had taken much of his time for a number of years.

Transylvania Needs New Library Building

Transylvania College is talking a new library building. The Transylvania library, as is well known, has some rare treasures in old and valuable books. A well-known scholar of the University of Pennsylvania, when told of the books in the Transylvania collection, said, "It is like opening a gold mine at my feet." Dr. Albert H. Buck, long a professor in Columbia University and renowned in medical circles, came to Lexington and resided there for months in order to work among the Transylvania volumes, in preparing for the writing of a second volume of a comprehensive medical history of the world. James Lane Allen, the novelist, who is an alumnus of the school, has deplored the folly of allowing the library to remain in its present inadequate quarters. Alumni of Transylvania are being urged to come forward with generous gifts for the purpose of giving their alma mater a worthy library home.

Daughter of W. K. Pendleton Passes from Earth

Alexandria Campbellina Pendleton was the daughter of W. K. Pendleton and a granddaughter of Alexander Campbell. For more than forty years she was an influential member of the faculty of Bethany College. She had been a sufferer for several years, and her death is now reported. By her friends and family she was given the familiar name "Cammie" Pendleton.

* * *

—J. L. Finnell, Transylvania college secretary, who was invited by Linwood Boulevard church, Kansas City, Mo., to become associate pastor to Burris A. Jenkins, has declined the offer, feeling that the opportunity for service and personal growth is larger in his present position. Mr. Finnell has recently been instrumental in securing for Transylvania a scholarship fund of $2,000, which will be called the Harry C. Chinn Scholarship, in honor of Harry Chinn, a former Transylvanian, who died in war service last autumn. The fund has been provided by his parents, who reside near Lexington.

—Prof. W. C. Bower, of Transylvania College of the Bible, has recently been in attendance at the annual meeting of the Council of Religious Education of the Evangelical Churches of America, which was held at Toronto.

—On January 26, First church school, Mayfield, Ky., had 982 persons present. Following the morning sermon by the pastor, J. J. Castleberry, there were eleven accessions to the church membership. The week before there were four. The Mayfield church has recently granted its leader a surprise increase in salary, dating it from October 1, 1918.

—F. M. Branic is the new pastor at Shelbyville, Mo.

—The church at Sherman, Tex., is planning a new $30,000 building.

—J. Boyd Jones, of Central church, Terre Haute, Ind., recently visited the church at Bloomington, Ind., with a view to considering the work there.

—Mrs. A. L. Cole, wife of the former Illinois and Missouri pastor, has received word from Mr. Cole that he had been sent from France to Germany, and is now located at Coblenz. Mr. Cole expects to return home in July, as his time of enlistment expires then. He is with the army of occupation.

—Hotel reservations should be made early by those who expect to attend the Lexington Congress, April 22-24, on account of another meeting, which will crowd the hotels of the city. The Phoenix Hotel, with its 400 rooms, many of them at very reasonable rates, is to be the official headquarters. Reservations may be made direct with the Hotel, or by writing to W. E. M. Hackelman, Indianapolis, Ind.

—On the second Sunday of J. O. Crawford's ministry at South Salina church, Syracuse, N. Y., eight persons were received into the membership.

BUFFALO RICHMOND AVENUE CHURCH OF CHRIST
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—Edwin Marx, recently of Transylvania College, is now located at the University of Nanking, China. He is now in charge of the English classes of Professor Clemons, who is on an absence of several months in Siberia.

—W. T. Barbre is the new leader at Rensellaer, Ind., and Paul Preston will soon undertake the work at First church, Fort Smith, Ark. Rochester Irwin, evangelist for several years, accepts a call to Granite City, Ill.

—For the first time in the history of Bethany College, that school is reported free from debt. President Cramblet recently announced two gifts of $50,000 each for endowments. The productive endowment of Bethany is now about $600,000, which will soon be increased to nearly a million by a special campaign and by expected gifts from the Men and Millions fund.

—The church at Ionia, Mich., to which C. C. Buckner ministers, during 1918 surpassed all other organizations of the city in donations for the local welfare league which care for the poor of Ionia. This church has to its credit over a thousand dollars for missions, and other offerings were exceptionally generous. There was a net gain of 34 in the church membership during the year.

—High Street church, Akron, O., will have a fathers' and sons' banquet February 12. This school is again in the lead this year in its offering for American missions, having contributed $600 for 1918. William Spanton is the superintendent of the school.

—A women's council has been organized at Hyde Park church, Kansas City, with the watchword: "All the women of the church united in all the work of the church." These women alone will contribute $1,000 to special work this year. During 1918 this congregation raised $5,000 on old obligations and $1,600 for missions and benevolences. There was on hand January 1, $550 in cash and $3,000 in notes for improvements. The salary of the pastor, L. S. Cupp, has been generously increased for the new year.

—John S. Mill, recently of Missouri, is the new pastor at Iola, Kan.

—W. B. Matthews, leader at Squirrel Hill church, Pittsburg, Pa., reports that at the annual meeting in January it was found that every organization but one had a balance in the treasury; that the missionary giving was on the increase, there being an average gift per member of $2.14 in 1918 as against 84 cents in 1917; and that the gifts to missions will be still further increased this year, due to a successful every member canvass taken last autumn. The watchword of this church is "I press on."

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Finis S. Idleman, Minister

—Chaplain N. O. Rogers wrote from Wormhout, France, that he was expecting to sail for home the last of January. Mr. Rogers has served the Osawatomie, Kan., church as pastor.

—James Todd succeeds M. M. Davis as leader at Ross Avenue church, Dallas, Tex. Mr. Davis has served the congregation for about nine years, but ill health, together with pressing work in connection with his writing and editorial work, forced him to resign.

MEMORIAL CHICAGO UNITED SERVICE
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First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, W. H. Main } Ministers

—The school at Central church, Dallas, Tex., to which Graham Frank ministers, will make itself over next month, under the excellent instruction and guidance of Miss Eva Lemert, Sunday school expert.

—A Mission normal school was held in San Francisco during the month of December in which 110 teachers were trained for schools in fifty of the churches of the city. W. P. Bentley, pastor of First church, was dean of the faculty for the normal school. He is just opening a school of missions in his own church.

—W. A. Howard, of Memphis, Mo., has accepted the work at Havana, Ill., reports District Evangelist O. C. Bolman. Havana church has passed the $2,000 mark in its member canvass, and is still going. Mr. Bolman recently led in a four-night rally at Mason City, Ill.

—Professor E. E. Snoddy, of Transylvania, is delivering a series of lectures this year before the men's Bible class at Central church, Lexington, Ky. on the general theme, "Reconstruction." He will give especial emphasis to the things that affect religion. His first lecture was on "Religious Camouflage" or "Jesus' Demand for Reality in Religion." Professor Snoddy asks the men each week to choose the topic for the next session of the class.

—T. L. Lowe has begun his eleventh year as leader at West Fourth Avenue church, Columbus, O. During Mr. Lowe's pastorate 1,635 persons have united with the congregation, which now numbers 1,351. A $70,000 building is in prospect for this work. A recent Sunday evening was observed at West Fourth Avenue as "Men's Night," with the large men's Bible class in charge. The pastor preached a sermon on "Five Rules that Will Make Everybody Happy." A series of "Half-hours with the Pioneers of the Restoration" is making the Wednesday evening meetings interesting at this church.

—On Sunday evening, February 23, a school of missions will be inaugurated in First church, Seattle, Wash., for a

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study of questions relating to the new era. The school will meet at 6:15 p. m. and continue for six successive Sunday evenings. Four or five different groups will be organized.

—C. H. Earenfight has resigned from the work at Beardstown, Ill.

—Following an investigation of conditions in the St. Louis Children's Hospital, by a capable and authoritative committee, an adverse report has been made to the Central Council of Social Agencies of St. Louis, and a motion to oust the home from membership in the council was adopted by a vote of 43 to 12. The effect of this action will be to deprive the Mothers' and Babies' Home of the moral and financial support of the council, which is composed of about 65 charitable institutions. Mrs. T. R. Ayars, who is president of this institution, plead that she had been unable to secure the amount of help needed by the home, because of war conditions, and asked that her probation be extended a year, but this was refused. This home is operated by the Christian Woman's National Benevolent Association, of which Mrs. Ayars is the head.

—It is reported that S. S. Lappin, former editor of the Christian Standard, has accepted a call to the work at Bedford, Ind.

—E. E. Violette, who ministered at Independence Boulevard church, Kansas City, Mo.. during the year's absence of George H. Combs, has been supplying the pulpit at Jackson Avenue, Kansas City. Mr. Combs is again at his task at Independence Boulevard.

—J. J. Tisdall, of Wilson Avenue church, Columbus, O., is president of the Franklin County Christian Endeavor Union.

—A soldiers' community club has been organized, with a special room provided, at Roanoke church, Kansas City, Mo., for the benefit of soldier boys returning from service.

—Cyril Houston, recently of Alba, Pa., has been chosen as pastor by the church at Gloversville, N. Y., where the state convention was held last year.

—The church at East Orange, N. J., has called H. H. Harmon, of First church, Lincoln, Neb. No report has come of his decision.

—First church, Rochester, N. Y., is planning to purchase a large building in the residence section of the city.

—Wellsville, N. Y., church, has called to its service Traverse Harrison, of Bellfontaine, O., and he has accepted.

—The Christian Men Builders is the name of the great class taught by Merle Sidener at Third church, Indianapolis. The class has a regular attendance of 125 and has had more than 200 men in government service.

—Mrs. Elizabeth Ross, mother of Emery Ross, African missionary, has recovered from a serious attack of influenza, having spent two months at Keokuk, Ia.

—J. Herbert Jones has resigned from the work at Kentland, Ind. D. R. Moss, recently of Hagerstown, Md., now leads at West Creighton church, Fort Wayne, Ind. Russell Gwyn has been chosen to lead the church at Fountaintown, A. W. Gehres at Windfall, W. R. Cady at Milroy, Ind., and H. C. Shaw at Bethany church, Evansville, Ind.

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THE CHRISTIAN CENTURY

Vol. XXXVI February 13, 1919 Number 7

The League of Peace

By Joseph Fort Newton

Is Religion to be Socialized?

A Review of "The New Orthodoxy"

CHICAGO

HYMNS OF THE UNITED CHURCH

WHAT SOME OF THE LEADERS WHO ARE USING THE BOOK SAY OF IT:

Irving S. Chenoweth, First Christian Church, Philadelphia, Pa.: "I want to express my gratitude to the editors of 'Hymns of the United Church.' In this achievement they have put all our ministers and churches in their debt. The future will reveal its worth and it will be widely used. It sings the message of the awakened 'after-the-war' church. The music is good. We should be no more satisfied to sing clap-trap in our churches and Sunday schools than that our children should learn limericks in our public schools. We have used the book for a year and every Sunday I feel grateful to the editors."

H. D. C. Maclachlan, Minister Seventh Street Christian Church, Richmond, Va.: "It is a gem. I have seen nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond praise. The Aids to Worship and Responsive Readings I am finding very useful."

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CHICAGO

The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Would Die for His Faith

MR. LLOYD GEORGE'S religious affiliations have for years been the theme of foolish dispute between the Baptist and Disciple press in America. That he attends a Baptist church in London and holds fellowship with Baptists to the extent of allowing himself to be referred to repeatedly as a Baptist, without contradiction, seems to argue that he is in every practical sense a member of that denomination. Whether he holds technical membership in the Baptist church which he attends is a point on which no information is at hand.

But that Mr. Lloyd George was brought up among the very conservative sect of Disciples in Wales is a fact equally beyond dispute. His uncle, who was his foster-father, was an elder in the little "Church of Christ" at Criccieth, and for many years, if not until the present time, Mr. Lloyd George kept his technical membership in the little home church, chiefly, it was said, out of deference to his uncle, for whom he cherished the deepest affection. Certain it is that the Premier has never indicated to the Disciples in London, in any slightest degree, that he held any of the convictions which distinguished his uncle's religious belief. Nor has he shown any practical interest in the Disciples outside the obscure Welsh parish to which he often returns.

It is very probable that Mr. Lloyd George outgrew, if he did not react against, the narrow doctrines and outlook of the sect in which he formed his earliest conceptions of religion. This probably gives us a background for understanding a clever remark which he made recently in a conversation in which the talk turned toward church union. "The church to which I belong," he said, "is torn with a fierce dispute—one part say that it is baptism *into* the name of the Father, and the other that it is baptism *in* the name of the Father. I belong to one of these parties. I feel most strongly about it. I would die for it, but I forget which it is."

As men grow earnest with life's big, urgent actualities, such controversies as that over baptism assume increasingly a microscopic importance.

Abraham Lincoln

WHEN great prophets appeared among the Chosen People it was no exaggeration for their writers to say that they were sent from God. There was no other way then or now to account for them on ordinary grounds. They differed in glory from all other stars. The dim light of their obscurity outshone the radiance of their kings and peers. Their scars were more honorable than the crowns of nobles; their robes, tattered as they often were, have enchained the eyes of generations more than the imperial purple of the powerful of earth. Such men as the prophets asked for nothing which the world covets; they aspired neither to thrones nor powers; they knew that if they belonged to the prophetic line, theirs was to be ignominy and death. But they always died in faith and hope.

The world today is well convinced that to such a line our great Lincoln belonged. Providence found him in the forest as Providence found a king of Israel in the sheep-cote. The one unfailing sign of his prophetic office is the annual recognition of his growing fame. The years but add lustre to his name. Few men would have selected him for the presidency, no grooming was thought of by the professional politicians who, of course, scoffed at the idea of the rail-splitter aspiring to such an office. That office he adorned to the end of his days by the sacrificial spirit he brought into it. This prophet-statesman wore his simplicity as naturally as his early homespun. Above all was his sense of right and justice

which gave power to his mighty words which ring in our ears, as we commemorate his worth, more loudly than the guns at Gettysburg. The world lives and grows because of the prophets, the Lincolns, who, in giving themselves for others, rise from the obscure into immortality.

Do You Know Your Town?

MOST people are proud of their home town. It is right that they should speak of it with loyalty and affection. It is this commendable habit, however, which sometimes blinds them to the evils that need correction. The dry town will boast of the sobriety of its citizens but never take the trouble to investigate the sales that are made at drug stores. It will be asserted that most of their young people are all right—and they are—but no pains are taken to get the facts about juvenile delinquency. Especially are churchmen prone to blind their eyes to the sin of a community.

The task of exploring a city should be undertaken with no prurient curiosity and with no morbid pleasure in evil. Investigation will often reveal goodness and service of which most people had been ignorant. But it is sure to reveal some other things not pleasant to contemplate. The motive of the investigation should not be the securing of sensational material for sermons, but the securing of evidence upon which an official board might base a program for some type of service activity.

In nearly every town there are people who perish for the lack of friendship. They live in poverty and want because they are ignorant of the devices by which more intelligent people get on. The church visitor has the opportunity of visiting less fortunate homes and once there is friendly understanding it is possible to give advice and counsel of the utmost significance.

Especially are the young in need of such friendship. Visions of the future lure on our young people. These visions lead nowhere unless those of more mature experience furnish guidance and help. The friendly town knows its young people, and the church people in such a town help the young as they follow the call of ambition.

A Social Creed

A COMMITTEE on Social Service at last year's convention of the International Sunday School Association adopted the following statement:

For the social solidarity of the race;

For the recognition of the priesthood and kinship of every child of God;

For Christian character, or vital piety, as the proper credential of the life that is hid with Christ in God;

For self-renouncing love as fundamental in the Christian social order;

For the Christianization of all the relations of men;

For the banishment of autocracy from every department of life;

For the progressive realization of democracy not only it state, but also in the home, in industry, in education, in social life, in the church and in all the institutions that touch the interests of our brother men;

For such a redefinition of discipleship in the terms of deeds, and not creeds, for the exaltation of the child, for the peace of the world as its normal state, and for the final unity of Christ's followers for which He prayed.

A Silent, Invisible Fellowship

FOR those of us who use "The Daily Altar," there is something inspiring in the thought that when we pause a few moments each day, either alone or with our family, to seek the presence of God we are simultaneously sharing with thousands of others the same aspirations, the same meditations, the same outlook, the same prayer. This is one of the aspects of daily devotion which the new book has enabled us to realize as never before. Over all the land are multitudes of homes where the habit of daily meditation and prayer is being established. In them all the same theme is followed, the same Scripture, the same bit of verse and the same prayer. There may be additional Scripture, as there will surely also be additional poetry, in particular cases, and in many homes the little prayer for the day will be followed by an ex tempore prayer. But such variations from the letter of the book will but emphasize the essential identity of theme and prayer in which all commune together. Here we find ourselves in a vast, silent invisible fellowship of aspiring souls who, at the same time and through the same medium, are touching the hand of the Father. These are the choice souls of the world. To have fellowship with them in the Spirit is an inspiring privilege.

And this truth is not to be taken merely in general terms or in terms of great numbers. It will be inspiring for us to think of particular persons—friends or Christian leaders—who meet with us daily at the Father's feet. This is the sentiment that prompted a Christian woman of Ohio to write us recently that she wished "The Daily Altar" for use in her private devotion because she had just read Dr. J. H. Garrison's praise of it and his testimony that he was using it in his own household. "Dr. Garrison," she said, "has been my spiritual guide and teacher for many years, and it will help my own daily devotion to know that I am following the same course of meditation and prayer that he is following. It will seem as if we are sitting in the same congregation." This is indeed an impressive and normal way of looking at it.

The Authors have received from a number of our most distinguished missionary secretaries the report that they are using "The Daily Altar" in their homes. Here are college presidents and great pastors who in private letters not only commend the daily altar movement, but express their gratefulness for the solution of the problem of home and private devotion which the little book has brought to them. Foreign missionaries show especial eagerness in sending for the book. Around the whole earth a grateful and thoughtful company are already thus universalizing their most private

acts of worship by fellowship with this invisible company.

The power of this appeal in the local church cannot be exaggerated. This is a note our pastor correspondents strike continually. The spiritual "morale" of a congregation is wonderfully knitted up by the thought that daily a united meditation and a united prayer are offered in the widely scattered households. Sermons will grow out of such fellowship in devotion, and when the invisible company becomes a visible congregation on the Lord's Day it will be with transfigured faces that they give heed to the sermon and the worship.

There is strength and wisdom in simultaneous and concerted meditation and prayer. The daily altar movement may be used to double the spiritual vitality of any congregation. Through it parents may keep in spiritual touch with absent sons and daughters, friends separated may meet at the Throne of grace each day, and pastors may come into more intimate spiritual fellowship with their people than even the public service makes possible. It is no marvel, therefore, that the suggestion of a church-wide daily altar movement has been taken up with alacrity and ardor by so many of our readers.

The Issue Is Not Baptism, But Re-Baptism

EVERY churchman who is aware of and sympathetic toward the forces now moving toward the practice of Christian unity will take a responsive interest in the action resolved upon by the church of Disciples in Corydon, Ind., noted elsewhere in this issue. Under the urgency of its desire to really be an undenominational church in its community, according to the original ideals of Thomas Campbell, the Corydon congregation has decided to stand with the steadily increasing number of churches in our fellowship who refuse longer to allow the form of baptism to divide them from their Christian neighbors. Corydon Disciples cannot longer stand on a sectarian platform that debars from their fellowship any Christian who, though baptized otherwise than by immersion, brings a credential of membership from any church of Christ. In taking this stand the Corydon church sees clearly that it is widening the basis of its fellowship from that of a denominational sect to that of the true and universal Church of Christ. Acknowledging the Christian character and status of the Presbyterian wife of a Disciple husband, the church sees the sin of compelling the home to be divided religiously unless the Christian wife is willing to be re-baptized. It proposes to receive her into its fellowship as one who is already just as truly a Christian as her husband and to leave any question as to her re-baptism to be decided by her own intelligence and conscience.

In thus making its door as wide as the door into the Church of Christ the Corydon congregation is making a positive contribution to the cause of Christian unity. The same cannot be said, however, of the further action of the church in resolving to change its custom in the administration of baptism from the practice of immersion only, to the practice of multiple forms according to the option of the candidate. Whatever reason may be felt for making this change, it is, as we see it, not a reason that flows from the principles of Christian unity. Whether a church shall abandon the exclusive practice of immersion and adopt several forms, is not a question in Christian unity. It may be a question of biblical interpretation, or a question of practical expediency, or a question of aesthetic preference, but it can hardly be justified in the name of Christian unity. In this matter of baptism we do not make the church denominational by practicing only one form. We make it denominational by demanding that a Christian who has been baptized into the Church of Christ by some form other than immersion shall be *re-baptized* as a condition of acceptance into our fellowship. At this point "our" church is plainly narrower than Christ's Church, which is essential sectarianism.

But it is a fallacy to go on and say: Because we recognize the Christian character and status of a person at whose baptism some other form than immersion was employed, therefore we ought ourselves to employ other forms as well as immersion. And into that fallacy we feel that the Corydon congregation has fallen. It is The Christian Century's conviction that the cause of Christian unity, so far as it is affected by the mode of baptism at all, will be advanced by the employment of a unitary mode of baptism, more than by the use of multiple modes. There are a number of reasons why this seems to us to be so, but they are not relevant to our present purpose. What we now wish to make clear is the distinction between the baptism question and the re-baptism question in our discussion of Church unity. Whether a congregation offers a convert one form or several forms of initiation into the Church of Christ has nothing directly to do with Church unity. But when a congregation demands of one who is already a member of the Church of Christ that he be re-baptized as a condition of entrance into its fellowship it is violating in the most elemental matter the unity of the body of Christ.

The views of the Disciples of Christ with reference to the dogma of immersion have been greatly modified in the present generation. But however much the dogma has been modified, nothing has happened in our thinking to compel us to change our practice of administering the initiatory rite by a single mode.

O Heart

By Maurice Rowntree

O HEART, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

Therefore, while rejoicing with the Corydon church in its newly gained freedom from the sectarianism of re-baptism, we cannot help regretting that it has gone aside from what seems to us the main highway of ecclesiastical reform in the matter of baptism. We dare to hope that upon further consideration of the matter the church will modify this portion of its otherwise admirable and heartening resolution.

The Lost Affections

A Parable of Safed the Sage

NOW there came unto me a Middle Aged Woman; and she said, Hast thou a Philosopher's Stone wherein thou dost look, and tell Unhappy People what to do?

And I told her that I had.

And she seated herself before me, and I looked at the Rings on her left hand and I looked also into the Philosopher's Stone, and I said, Thou art Married.

And she answered and said, I am.

And I looked again, and I said, Thou art unhappy.

And she said, O Safed, thou art indeed a man of Great Discernment.

And I said, Thy husband, who once was most fond, now Tendeth to his Business, and seemeth to thee to be Inconsiderate.

And she gently Sobbed her Assent.

And she said, O Safed, I simply must tell some one! And I have come to thee, for thou art Wise and Sympathetic. My husband once loved me Devotedly; it was Just Too Sweet for Anything, the Way he Loved me. But now I am Losing his Affections.

And she said, O Safed, dost thou not know some Philter, which I may cunningly concoct and give to him, that he may Partake Thereof and Love me Like he Used to?

And I answered, I know a Potent Love Potion, and I can impart it to thee.

And she said, O Safed, Deceive me not, neither keep me Waiting!

And I said, This is the Potion. Go thou to the Market, and there get thee a Beefsteak An Inch Thick, and be sure that it is Tender. Rub it gently with an Onion, and put it in the Broiler, and be sure that the Broiler is Hot. Place it over an Hot Fire and Cook it upon the one side; then turn thou it and Cook it upon the Other Side. And be sure thou cook it quickly that thou cook the Juice into it and not out.

And she said, I will tell the Maid to do it so.

And I said, Nay, but do it with thine own hands.

And she said, Is that all?

And I said, Sprinkle it lightly with salt, and yet more lightly with Pepper, and place on the top thereof a Good Big Lump of Butter. Then take thou a Great Potato, and Bake it with the Cover on; and when it is baked, open it upon the Top Side, and put therein a Lump of Butter, and some Salt, and sprinkle the edges with Red Paprika. And have on thy Good Dress, which thou mayest cover with a Big Gingham Apron; and when thou seest thy husband coming, slip off thine Apron, and come to the table in thy Best Bib and Tucker, and Smile at him while he eateth thy Magic Potion.

And she said, Will that assuredly give me back my husband's affections?

And I said, It is warranted never to fail.

And she said, But what about the High Cost of Living?

And I said, The High Cost of Living is justified by the High Cost of Loving. Beefsteak and Baked Potatoes, though they come high, are cheaper than Divorce and Alimony. Yea, and they yield their Peaceable Fruits.

And she went and concocted the Magic Potion even as I told her. And she administered it to her husband Many Times.

And they lived together Happily Ever After.

A Prophecy Being Fulfilled

A DAY will come when you, France; you, Russia; you; Italy; you, England; you, Germany, all you nations of the Continent, shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, blended into France.

A day will come when war will seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France.

A day will come when a cannon shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be.

A day will come when we shall see those immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art; their genius clearing the colonizing deserts, and ameliorating creation under the eye of the Creator.

And to you I appeal, French, English, Germans, Russians, Slavs, Europeans, Americans, what have we to do to hasten the coming of that great day? Love one another. To love one another, in this immense work of pacification, is the best way of aiding God. For God wills that this sublime will should be accomplished.

—Victor Hugo, in an address before the Paris Peace Congress of 1849.

The League of Peace

By Joseph Fort Newton

ALMIGHTY God, Father of humanity, we pray Thee to have pity upon all souls and all nations in this day of confusion. Lead Thou Thy people, Lord, torn between fear and hope, not doubting, but doubtful of the things which are coming on the earth. In Thee is light and love and truth; be Thou the strength of our hearts in this time of need. Wreck and ruin and chaos are round about us; breathe upon us a better spirit that unites, uplifts, and redeems. Touch the hearts and wills of men everywhere, and move the distracted peoples of earth in the paths of fraternity and peace.

Thou Eternal Goodwill, who hast laid upon us a share of the order and rule of the world, we pray for pure hearts, clear minds, and clean hands. Endue us with vision, and courage, and resource in Thee, that the tragedy of the world may become the opportunity of the Spirit of Christ. Teach us to think more truly, more justly, more kindly of all peoples, as members of one family. Inspire and restrain us and all men, that justice and mercy may grow, and pity and joy return to the common ways of life.

Make real the brotherhood of man, O God; reveal Thyself in a new fellowship of friendly peoples living together in concord. Lord, we pray for wisdom to discern the causes of conflict and the means to an abiding peace; for leaders to point the way and fidelity to follow, till humanity is one fraternity. Inspire us with faith to do Thy will, putting the common good above our own interest, and Thy law above all else. Show us that only as we yield ourselves to the service of Thy good-will, can justice come to this stricken earth.

O Eternal Love, crucified afresh by the sin of the world, after this new Calvary, grant us, we humbly pray, an Easter day and the victory of the Spirit of Jesus. Evoke in us a nobler mood, a wider sympathy, and a more heroic love, that we may obey the Mind of Christ. Make us enemies of all that makes for enmity between man and man. class and class, nation and nation. Command our little lives for Thy higher service, that in Thy large eternal purpose they may unfold and reveal some likeness to Him whom we follow. In His name, Amen.

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Sermon

IT is now well-nigh twenty-seven hundred years since the prophets of old foresaw, from the heights of Hebrew vision, the end of war. Seers set no dates, but they discern the moral order and the ways of the Eternal. Almost as long ago Plato foretold a time when woman would share equal power with man, and the rule of Force would give way to the reign of Reason. Faint and remote such visions must have seemed in those far-away centuries, but it meant much that men dreamed such dreams. Wars many, wars horrible have come and gone since Isaiah preached and Plato wrote, the last war more terrible than the rest; but the vision still glows and abides.

Let us ask at once the question: Are such visions idle dreams, or Divine inspirations? They must be one or the other, and it makes all the difference which they are as to how we labor for the good of mankind, and what hope we have of its future. If these visions are only fancies born of the ferment of the mind, revived today by our present pain and tragedy to soothe a world weary to death, and weary of death—torn, shattered, and gray with grief—then we have opened before us a vista of endless and increasing strife, each war more frightful than the last, with interludes of bicker and bargain and balancing of powers. No man can face such a future without dismay. The mighty prophets, at least, did not believe that they were following a forlorn hope, duped by delusive phantoms and vague impossibilities. Nor did that glorious company of apostolic federalists and peace-makers who succeeded to their vision, from Dante to Grotius, from William Penn to Victor Hugo, to name only a few of those who shine like stars in the crown of the race.

TRIUMPH OF REASON AND RIGHTEOUSNESS

No; those who walked with God of old saw afar the triumph alike of reason and of righteousness, as Tennyson, in our own day, foresaw "airy navies grappling in the central blue," and beyond that horror "the Parliament of Man, the federation of the world." They refused to admit that the past is a measure, or even a prophecy, of the future, holding that man exists to surpass himself; and that God, who has created us with such capabilities, and put into our hearts such dreams, is Himself actively at work in the world to accomplish His plan of building a brotherly world-order. Where others saw only the human factors in the situation, they discerned deeper influences at work and it was on the inexhaustible wisdom and love of God that they based their final hope. Such must be our faith and trust to-day, if we would see the fulfilment of a vision that seems on the eve of realization, and actually organize the good will of the world, setting humanity free for the growth and ripening of those finer powers upon the use of which true advancement depends.

Time has justified the faith and vision of the prophets. If heretofore their dream has been deemed illusory and impracticable, in the light of world-facts today it is seen to be not only reasonable, but redeeming, if not the only plain and clear path of escape from ultimate human disaster. Nay, more, it is a highway of God between two extremes of anarchy, on the one side a mere alliance of a few great States enforcing policies upon which they shall have decided in secret; and, on the other, the red terror of Russia and its all-absorbing chaos. Still less can we go on as we are. The existence of a series of separate and absolutely sovereign States, each competing with others of like kind by tariffs, and other tricks of a similar sort, for markets and provinces, is fatal to a real and enduring peace. Envies will run rife, jealousies will grow, fed by those whom Erasmus describes as "the few whose impious weal depends on the public woe," ending at last in war, or, what is almost as bad, forcing us to live under the threat and dread of it. Such a future, dark with suspicion and foreboding, with the constructive energies of humanity diverted to the piling up of huge armaments, is dismal enough to justify the words of Lord Grey: "Either we must learn or perish."

NO PAST FAILURES

They err who say that the idea of a League of Na-

tions has more than once been tried in history and found wanting. No such thing was known in the ancient world, for the reason that in those ages there were no nations in the modern sense. Certainly the Pax Romana was not the peace that we seek today. Neither the Congress of Vienna in 1815, born of the Napoleonic war, nor the Holy Alliance was a League of Nations as that phrase is now used, albeit both were so called. They failed as, of course, being only conclaves of ambassadors sitting in secret, with a vague court of arbitration in the background—League of Princes, in which men in glittering robes or long coats and high hats met and arranged the map without regard to the rights, wrongs, or wishes of the people. They were doomed to failure, in that they tried to stereotype the status quo, forgetting that a nation is a spiritual thing, a growing thing, and must not have its expansive vitality fettered, much less petrified. Besides, no one denies that those Leagues were formed to defeat, if not to destroy, democracy—and they failed!

Even if it were true—as it is not—that a League of Nations had failed in former ages, such a fact would be no reason against it today. There is no precedent for the present situation, no parallel to the times in which we are living. Our leaders must walk where no path is, finding their guidance in the will of God as revealed in facts, events, and opportunities; in the new spirit, the larger sympathy, and the growth of a Will to Fellowship as over against the old Will to Rivalry. Only in suffering is lasting unity found, and out of this black horror of war there has grown, steadily and surely, in every civilized land, a desire, if not a demand, for a Whole-World pact—a Pact of the Peoples—which shall make an end for ever of the powers of militarism and despotism, and so an end of the burdens of arms, and give to the sorely tried earth enduring peace and the fruits thereof. It is the greatest opportunity in all history, and surely it will not be allowed to come and go vainly. Despite the war—perhaps because of it—there is more good will than ill will in the world, and we need only the vision to see it, the skill to organize it, and the patient courage to apply it.

"WITHOUT GOOD WILL WE ARE LOST"

Of course, it is one thing to see what ought to be done, and quite another to devise means for its achievement; but where there is the will there is a way. Without good will we are lost, whether we have a League of the Nations or not. The appeal to self-interest, to fear, to hate, has shown itself to be futile and impracticable. If God speaks to men today, as of old, through facts, events, and the unfoldings of history, He is plainly telling us that the world can no longer be ruled by terror, but only by friendship and intelligent good will. The alternative is inevitable. Either we must put an end to the old anarchy, be it organized or otherwise, or it will put an end to us, dragging all the hard-won inheritances of the ages into the bog. Unless we can awaken a sense of mutual interest and obligation, and the will to live and let live, there is no prospect before us, things being as they are, and man being what he is, but endless hate and strife, history drifting from war to war as in the past—a future from which the stoutest heart may well shrink back appalled. That is to say, if there be no reserves of Divine help on which we have not yet drawn, no springs of power in human nature as yet untapped, the case is hopeless.

But consider. They speak to no pitiless force who seek to serve the Eternal Good Will, and we must not underestimate our resources. In the world, in increasing numbers, are men and women—in trenches, in hospitals, in a million homes where sorrow broods—who see the futility of hate and the insanity of greed. The motherhood of the world is on our side. There are other allies, too, of which as yet we have taken too little account, because they belong in part to the unseen world, latent and unused. There is that better man in men—the "in-man," as the mystics named him—who sleeps in every human heart, waiting to be aroused and summoned to the service of the real world for which he was made. This undiscovered man is a lover reverent of woman, a father tender and wise, a friend responsive and faithful, a citizen of the Kingdom of God that is to be. Undiscovered? Nay, he is here already. For, of all the marvels of this marvelous time, none has been more wonderful than the revelation of the unguessed moral reserves of humanity, its incredible heroism of self-sacrifice. What can we do once the skill, the comradeship, the self-giving service displayed in the war are brought to the building of a new world, as surely they will be when "the better angels of our nature" assert their right to rule?

WHAT IS THE PROPOSED LEAGUE?

What is the League of Nations to the building of which the best thought and noblest spirit of the world is now summoned, equally by a bitter need and a better mood? It is a choice between a world-state—not now possible, even if desirable, in view of the growth of nationality—and a federation, at first tentative, and at last triumphant, in which the spirit and practice of co-operation shall take the place not only of hostility, but also of indifference and aloofness. It means that by a common purpose and a united action we shall assert that good will of the world, lay hold of history, and shape it after a better pattern, not allowing it to stagger from one war to another as heretofore, but, as someone has said, channel its course anew toward a divine and orderly progress—in short, to add to Divine providence a sagacious and benign human providence. The President stated his ideal at the tomb of Washington—a lovely spot, with its flowers, its bird-song, and its holy memories—when he said: "These great objects can be put into a single sentence: What we seek is the reign of law based upon the consent of the governed and sustained by the organized opinion of mankind." Such

Suddenly One Day

(Found in the pocket of an English soldier killed in action)

SUDDENLY one day
The last ill shall fall away,
The last little beastliness that is in our blood
Shall drop from us as the sheath drops from the bud,
And the great spirit of man shall struggle through
And spread huge branches underneath the blue.
In any mirror, be it bright or dim,
Man will see God, staring back at him.

an ideal asks for time, patience, and good will, but if we meet not to dictate, not to demand, but to give friendship and to take counsel, it is not impossible—it is inevitable.

Once we admit the necessity and possibility of such a procedure, history will cease—not all at once, but slowly and surely—to be a jungle of jealousies, and become a fellowship for the fulfilment of those ideals that make us men. If, instead of a spirit suspicious, cynical, and sinister, we yield ourselves to the genius of good will and the common welfare, there is no problem we cannot solve, no difficulty we cannot overcome.

The peace conference will not simply meet, like others before it, sign a treaty, and each nation go its way to intrigue against others; but will make a high covenant, in which it will invite all people to unite—at last even our enemies, with whom we must somehow learn to live in days to be. Nations will not be destroyed, but fulfilled, each bringing to the common fellowship its unique and precious gift, as each can do in a world where the rights of the weakest are as sacred as the rights of the strongest. No nation will interfere with the internal affairs of another, save in dire disaster—as in Russia, where help is needed to prevent chaos—and force will be the last resort to be used by the common will for the common weal.

FAITH IN GOD THE BASIS OF HOPE

The alternative, as has been said, is obvious. If war be an essential part of civilization—if there be something inherent in nationality that makes its necessary—our enemies were right, and not only right, but as relentless in logic as they were ruthless in execution. If that be so, then must we admire and not censure their barbaric efficiency. But if there be a God who dwells in man, and if humanity exists for ends other than trade, tariff, and strife, our enemies were wrong. According to our faith in this ultimate reality of God or no God, of spirituality or materialism, so it will be unto us, whether war is to be eternal or reason shall rule in the affairs of nations. For it is faith, after all, on which all turns, faith in God, faith in humanity, faith in moral forces, in the power of ideas, in the might of spirit to rule the flesh, of light to dispel darkness, of sympathy to overcome suspicion, of the future to set us free from the blood-rusted fetters of the past. Where such a faith is real and active all things are possible, and where it does not exist, or is feeble, disruptive forces are born of the lack of it, working their unhappy ends.

Often it is said that Christianity, if it is true, ought long ago to have formed the mind and taught the heart of humanity in the service of good will. But Christianity is not automatic, it is not self-applying. What Christ does for man is done in and through man, and seldom, if at all, in any other way, making use of human minds, human hands to do his work. His advent was into a world organized by the genius of Julius Cæsar, and made safe by the skill of Augustus, a vast power over all, building great stone roads reaching to the ends of the earth. Along those roads the evangelists went bearing the good news under the protection of the power of Rome, to which they made appeal. Without it, humanly speaking—and we can speak in no other way—the religion of Jesus might have remained only an insignificant sect in an obscure province. Just so today we must organize the world anew, making it safe for all the finer influences to run and be glorified, the while we seek to build into its organic law the truth and spirit of Christianity—showing our faith by our works in giving to each race, each nation, its right, its duty, and its hope.

Much is said of the compensation due to Belgium, to Serbia, and to all the desolated lands for what they have endured. What shall it be? Of course, we must see that their burned cities, their ruined homes, their desecrated shrines are rebuilt. But money will not bind up broken hearts, turn grey hairs brown, or recall the dead from the tomb. No mere treaty can rid those peoples of the awful sense of insecurity which is the legacy of infidelity where faith was due. Truly has it been said that only one thing can really reward alike their sorrows and their heroism, and that is to know that their agony, which has stirred the world as no suffering has done since the tragedy of Israel lent to the Prophet of the Exile his vision of the suffering of God, has evoked such a sense of the futility and wickedness of war, and such a high vow to make an end of it forever, that no other people shall ever again pass through such a horror!

Already we have a League of Nations, drawn together by a common peril, and welded by blood and fire and tears! and it lies in our hands to transform it into an enduring League of Security and extend its boon to all lands. Truly the Word is nigh unto us, in our mouth, and in our heart, that we may do it. The appointed hour is here. Our narrow nationalisms have broken down, the path leads out of isolation into the larger, more fraternal life. In letters of fire it is written before us that God hath made of one blood, one spirit, and one purpose, all peoples, and that there is no peace, no security, unless we learn to do justly, to love mercy, and to walk humbly before Him. May the Eternal Good Will give us the faith, the courage, and the sanctified sagacity to fulfill, in fact and in our own day, the vision seen afar by His faithful and heroic seers.

From War to Peace

TENNYSON, in his vision of seventy years ago, foretold the actual conditions of the recent great war. His prediction of the fairer day is evidently about to be realized. Here is his prophetic picture:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nation's airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the parliament of man, the Federation of the World.

Theodore Roosevelt, Man

By W. A. Shullenberger

WE have heard a good deal recently about "man power." When the civilized intelligence of the world was attempting to figure out how long the war would last, it wrote down long strings of numbers. And when, some little time afterward, it was evident that the end was near, we began to foretell how terrific would be the knockout by the estimate of "man power." But there is sometimes a deceptive half-meaning fastened to new words in popular parlance. This thing we call "man power" cannot be entirely expressed in numbers. The Old Testament suggests a possibility wherein one is more than a thousand, and where two are bigger than ten thousand.

What American really needs is not necessarily more men, but more *man*. "Man power" is not a term that refers to a process of weighing men out by the ton, or selling them in bulk; rather does it refer to the discovery and massing of the character qualities of a nation's citizenry. The last four years have painted some picture pages on this very theme. When the Germans started the war, they pitted the German men against the Belgian man; that thin line of English that stood so long from Ypres to the sea opposed man to men; it was the "more man" that stopped the Cambrai gap against multitudes of men, and Chateau Thierry and the Argonne Forests furnish additional information on what constitutes the true man power of a nation.

It is a good time to think about all this when a subtle reverence is stealing over our minds in honor of Theodore Roosevelt. America was not prepared to hear his au revoir, but nevertheless his going has bequeathed us some wholesome meditations. We see that great souls are not the fruit of autocracy, which by iron rule and repeated junkerisms points the eyes and thoughts of a whole nation to a few hereditary functionaries. Rather is the great-souled man or woman the fruit and the salvation of democracy. Theodore Roosevelt dipped his "big stick" in the fadeless ink of social reform and wrote a volume on the subject of Applied Ethics that the world will never quit reading. On the plains of the west it was said of him, "he is the squarest that ever rode the range"; when he broke into politics he tore up a lot of Tammany's dugouts and shellproof defenses at the first attack; when he was police commissioner of New York, graft, crime and deviltry were scared white, and with reason; ere he had finished his term as governor of New York state, the unheard-of question for that legislative crowd, "Is this thing right?" came to be a commonly used interrogation. He made arrogant American mammonism behave itself until it got a trifle more respectable, and in 1902 he so sincerely invited the Kaiser to keep his fleet out of American water and let Venezuela alone that the German fleet never arrived.

He has done a bit of work that every generation of men needs to have done for it—that of furnishing the power of impulsion and propulsion that make folks do what they are already convinced is right. To know what is right, and to proceed to do that thing are two separate matters as yet in much of our conduct. Theodore Roosevelt contributed undyingly to the imperative of right in business, in politics, in education, in social reform, in religion.

And one word still. He was ever a fighter. Of him Browning might say, "But I was ever a fighter, so one fight more—the best and the last." A fighter of hypocrisy and unrighteousness, but a lover of men. We judged his obstreperousness and disliked his bluntness sometimes, but how strange it is that when mortals are gone, we forget their undesirable characteristics and rise to pay tribute to the good "that lives after them."

Central Church, Des Moines, Ia.

A Present God

By Shailer Mathews

THE Gospels record for us a part of the conversation of Jesus with a woman whose curiosity he had piqued. She said: "Our fathers worshiped in this mountain." But Jesus said to her: "Woman, believe me, neither in your mountain nor my mountain shall we worship the Father, but in spirit and truth." The history of all religions is a struggle between a monopolized God and a democratized God. In one case a certain group of people have the monopoly of God; and in the other God is approachable to all independent of birth or wealth.

Religion is enfeebled when it becomes the property of a class; and is deprived of some of its most precious privileges. You see it in Egypt when the priests pre-empted large portions of the land. No priest ever took a gift to God who did not exact a liberal commission. The priesthood have always been a parasitic class. You see it in medieval Europe. People found it easier to leave their property to the church when they died than to live justly a whole life-time. The priests had a particular pull with God that enabled them to fix things up, if they were paid for it. One of the first things the priesthood did in Palestine was to destroy the local sanctuaries, and establish a single center that was under their control. David attempted to arrogate to himself not only the functions of religion, but also of government. Under Solomon there arose a monopoly of religion in Jerusalem. At the time of Christ priestly control had reached its height under the sons of Annas. Whenever a group of persons get the monopoly of religion they establish a sanctuary; and all other places are unholy. God is not universally present. He is in some places; and not in others. The woman said: "On this mountain," but Jesus said: "In spirit."

There are two approaches to God: through philosophy and religion. There are people who think you can not have true religion unless it is based on correct philosophy. But the philosophical conception of God starts with an abstract idea of his being beyond which a man can not go. There are religionists who feel that they have not entered nirvana until they have entered into a state of pure being; but who can conceive of pure being? Or they start with the absolute by cutting off all relatives. Or take infinity, which we get by cutting off all finiteness.

What the person should do is not to start with philosophy, but with religion. There is a way of arriving at it the way the Bible does. There is a steady-going religious process. Religion is a way of living and carries with it vital self-expression. You do not need a book on botany to make you enjoy the shade of a tree; or a work on dietetics to get the benefit of a square meal.

If we had been born Hindus, we would not have the conception of God that we have. Because we have inherited this great religion we go on and develop our religion by our experience of God's presence. The initial experience is not philosophical. The Bible is a record of human experience. The glory of the scriptures is that you have clean water running through dirt pipes. With the exception of Jesus there is not a good man among them. The Israelites were a pretty bad lot, as a rule, but they had a genius for religion. The prophet paid for religion with his life; but he interpreted religion to the world.

The Church and the Times

By Gerald Culberson

IT was determined recently by a test that the questions men are asking today are something like these:

They want to know if God is our Father, and is above and within such a world as this, and is not indifferent to its sufferings.

They want to know if, through union with Jesus Christ, they can live in vital relationship to God.

They want to know (Oh, how much they now want to know!) whether there is a future life.

They want to know whether there will be and whether there can be no kingdom of God on earth with justice and good will woven into the fabric of human society, with international life going on without war; with government, local, state and national, an efficient servant of the common welfare; with industry organized on democratic lines, and community life characterized by genuine brotherhood.

These are solemn questions, and what we are now wondering is whether the essential Christian message is a satisfying affirmative to these fundamentals. We believe it is. We are confident that it is the Gospel, the veritable "Good News" that is, or should be, proclaimed from the pulpit Sunday after Sunday and in all religious services as many as men may desire to hold. But before this can be done as purely and singularly as it should, some changes must be made. We dare suggest this:

Denominational rivalries must absolutely cease. This may or may not mean the elimination of different religious bodies, or of differences in the interpretation of the Christian faith. We think it does. How else can there be such thorough-going co-operation as the establishment of God's kingdom in all men's hearts requires? In this way only will the speediest progress be attained to that good day when no community will be over-churched, when in all small social centers there will be one Protestant church, with a competent and adequately paid minister, a sufficient equipment and a clear and unheckled field for serving all the people and the community life.

Longview, Tex.

The Right of Private Interpretation

By Alexander Campbell

IT is altogether ridiculous and absurd to exhort a person to search the Scriptures for himself, unless he be allowed to form and entertain his own conclusions without censure or expulsion because of his opinions and reasonings. To allow and entreat persons to examine for themselves and to expel or censure them for thinking for themselves reminds me of a certain military chieftain who wished to appear very reasonable and equitable in issuing his orders. On one occasion he had some important service to accomplish, somewhat hazardous and adventurous. He called up his troops, and thus addressed them:

"Soldiers, your country has important duties for you to perform. It has placed you under my command. This authority I wish to exercise with all republican virtue. I wish you therefore, fellow-soldiers, to have the most perfect freedom in every act of your obedience to my orders. Now as this is an arduous service which I require of you, I wish you to act like volunteers; and I, therefore, give you an opportunity of deciding for yourselves whether you will hazard all that the crisis requires. It is my wish to allow you the most perfect liberty of choice. You have it now, companions in arms. Say what you will do; only remember that he who refuses to accompany me and do his duty shall be brought up and shot without benefit of court martial or clergy."

The Dreamer

By Hugh F. Blunt

I HAIL you, "Dreamers"! I pick you out of the crowd,
Out of the surging multitude, that fancies its noise is Life;
Dreamers? must a man be asleep because he cries not aloud;
Is the worth of a man discovered by the force that he gives to strife?

I know you, Dreamers; your cloaks are frayed by the wind;
Empty your scrips; for when did a Dreamer barter for gold his soul?
I know by the way ye stumble on, as if ye were gropers blind;
For why should a dreamer mind the earth, when his eyes have stars for the goal?

I know you, Dreamers; I know by the tongue ye speak;
The tongue which none but Dreamers and Seraphs may ever aspire to learn;
I know by the gleam of the ghost-light in eyes that are strong yet meek;
By the light on your cheeks and lips where the cleansing Seer-coals burn.

I bless you, Dreamers! O, wonder not if men jeer;
Was ever a prophet given aught but the scourgers' rod?
If dreamers ye be, ah, Dreamers, would that we, too, might peer
Into that sleep where the earth-free soul is face to face with its God.

THE ROSARY MAGAZINE.

Making Britain Safe for Democracy

Labor's Grievance

THE English labor party used a poster in its late campaign for Parliament in which a clean-limbed young mechanic stood before the door of the peace conference, saying, "You could not make war without us; you cannot make peace without us." This appealing cartoon is a symbol of the mind of British labor. It is strongly organized, having 45 per cent of all male workers enlisted in the trade unions, including practically all skilled and intelligent workingmen. A body of human rights had been laboriously and almost heroically built up to protect the men in the shops and mines and on the railroads, in the fifty years since the last man was sentenced to prison for leading a group to conspire together to raise their wages. Previous to 1870 the unions were forbidden by law to be little more than mutual benefit or helping hand societies, paying sick and death benefits. The most casual reader knows of the frightful conditions under which British labor worked in the days of John Wesley and on down to the heroic reform work of Lord Shaftesbury. And the most casual traveler today who will turn aside from the historic places, the art galleries and old cathedrals, and the romantic trailing of Scott and Dickens, will be appalled at the living conditions of masses of working folk in the tight little island.

When the war broke out, labor hesitated until assured by its own knowledge that it was not secret diplomacy and imperial ambition that involved the country, but a defense of democracy after every effort had been made to prevent war. It then threw itself into the fray with all the energy of an industrial class. It furnished a greater percentage of recruits than any other class, surrendered its hardly won shop and union rights and gave its millions unstintedly for the cause. There were some troubles caused by the refusal of employers to increase wages in a manner compatible with their increased profits or even the cost of living, but Lloyd George usually found their grievance a just one and settled it accordingly. Yet in the whole period of the war the average level of wages was never raised to equal the increased cost of living, and capital was allowed 20 per cent increase over normal profits. They not only gave of their rank and file until the government was compelled to conscript men out of the army for the workshops, but they practically became conscript in the shops for the sake of speeding up production. There was no conscription among the business classes—they were free to go and come; but the workingman could not quit or go and come. He saw plenty of profiteering, and the tightening of the excess profits tax seemed slow to him. He found greedy employers abusing the governmental regulations designed to stabilize industrial work and to organize it for efficiency, and taking advantage of it, e. g., by putting women in men's places at half the piece price wage. He maintained peace because it was more important to win the war than to insist on personal rights, but he laid up his grievances.

* * *

The New Industrial Democracy

The workingman felt that many employers were taking advantage of the surrender of his union rights to enforce the old autocratic shop tyrannies. He felt that there were many shop grievances having no relation to "win the war" necessities. He found appeal to his regular leaders ineffective because they were tied up in an overhead co-operation with the government. His grievance was ever-present, while the ideals of the movement as held up by the great national leaders were more remote. He came back from the trenches where he fought German political autocracy and asked why he should endure what was to him a galling daily autocracy in his own shop. He began to perceive what Mazzini, the great spiritual prophet of modern democracy, proclaimed, when he said that political democracy would be insecure and incomplete until industrial democracy was achieved.

In many of the great works shop stewards had been appointed by the workers. It was the business of these men to carry protests to the managers and employers, to argue the case for the men and to straighten out all sorts of difficulties. They were often discharged for their pains and were at first very unpopular with the management. The men replied to the act of discharge by voting to pay them in full until re-employed. Some of the more enlightened of the employers began to consider them a good medium for co-operation with their men. They directly represented the workers in those matters that come nearest home and their functions broadened until they became a semi-official class. They worked with the men daily and were close to them, while the union officials devoted their whole time to their representative capacity and were tied up with the government. The government seemed often to consider only those troubles that were threatening and to yield only to force, instead of considering every case on the basis of justice. The labor union officials, because of their "win the war" contract with the government, assumed a judicial function oftentimes, while the shop steward was always an advocate. So the stewards were organized and around them gathered the idea of direct representation and a new brand of industrial democracy.

Of course, this proved a happy circumstance for those with socialistic tendencies. The shop steward movement promised a larger share in shop management. Without that, there can be no real industrial democracy; for democracy means representation, no arbitrary boss and conference in the place of orders. These stewards were, as one would expect, the biggest young men of the shop. That they had ability is proved by the capacity they showed and the national reputation some of them have obtained. The mechanics are organized into several unions, but the strongest is the Amalgamated Society of Engineers, with a quarter of a million members. These are a highly skilled, intelligent class and are insistent in their demands for and interpretations of industrial democracy. The railroad employes are working along the same lines. Their strike some years ago for a minimum wage of seven dollars per week was won and left them strongly organized. It is in these two classes that the shop steward is strong and they are bringing on the strikes in Britain now—strikes called without the regular union sanction. There is too much to be said for their cause and for the part they played in the war to denounce them as mere Bolsheviki, and seek to damn them with a bad name. True, they are taking advantage of a critical situation; that is what men always do

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when they fight. And labor has never won much without a fight or the threat of it. It does not always fight fairly, and it often sacrifices the public in its battles, but until the employers can prove that they themselves have done neither, just men have no right to denounce the men who fight for human rights. Rather, they should seek to understand the cause and pilot the ship of state by the charts of justice and righteousness.

* * *

The Aims of Labor

One of the most dynamic statements of a great movement in current literature is Arthur Henderson's "Aims of Labor." (128 pages. 50 cents. Published by B. W. Heubsch, New York.) It has been called an "epoch marking if not an epoch making document." It is a statement of the cause of industrial democracy, written in clear, ringing terms, without hysteria or denunciation, in terse, illuminating phrase and with prophetic tone. Mr. Henderson is the Gompers of Britain, so far as position goes, but he is a full generation ahead of Mr. Gompers in foresight and as an intelligent interpreter of the labor movement. He is a statesman and a man of the people. A workingman and Wesleyan lay preacher, he was elected to Parliament by his fellow toilers and arose to a position in the cabinet as well as to the chief office in the British labor party. He bases his cause upon fundamental industrial justice and pleads that "thy will be done on earth as it is in heaven." His motto is, "On earth peace, good will to men," and his application of these great Christian slogans to the actual labor situation must be very disquieting to those who sing the phrases blithely, but live in an atmosphere of comfort and culture far removed from the lowly habitations of the multitudes who toil.

Here is a brief summary of the program advocated, and it has been adopted by both British labor and by the representatives of the various labor and socialist parties of all the Allied countries in Europe: A guaranteed minimum standard of living through the minimum wage, health, accident, old-age, and unemployment insurance; a more equitable division of profits between capital and labor; the inclusion of hand and brain labor as one in all consideration of "labor"; an increasing democratic share to labor in shop management; the public ownership of public utilities and natural monopolies and an end of exploitation of natural resources; the removal of profits from liquor making and selling, with a grant of local option; a genuine public educational system; the paying of the war debt by taxation on incomes and inheritances; a democratic diplomatic service; the abolition of red tape in government administration and an extension of civil service; an end of class interest and prejudice in Parliamentary legislation; no economic boycott or war after the war, except as a measure to prevent war; no political democracy on the basis of class interest.

President Wilson's program for peace is explicitly adopted and warmly advocated. The government is warned against adopting a too conservative temper in dealing with labor's demands. He reminds it that the workingmen of England have fought for democracy, that they are used to violence just now, and that they will demand an end of all autocracy—that in the factory and mine as well as that in Berlin. To labor, he says it must do more than protest—it must present a concrete, workable program. His war cry is "moral force instead of physical force." If employers will not yield to suasion and the demands of justice, they must take the consequences. If labor adopts violence before using suasion, it will be a Samson pulling the temple pillars down on its own head. Reaction secured a certain grip during the war, and if the "classes" try to use their advantage like Bourbons, the "masses" will use their opportunity like revolutionaries. The choice rests with those who have the power in industry and state. The world that fought for democracy will insist, even unto blood, that industrial democracy be made full partner to political democracy.

ALVA W. TAYLOR.

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Dr. Edgar D. Jones, Bloomington, Ill.

Copies of "The Daily Altar" may be had at $2 per copy (plus postage). Six copies to one address, $10.

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Is Religion to Be Socialized?

A Review of "The New Orthodoxy"

PROFESSOR AMES is not only a stimulating and provocative writer on religion, but, unlike so many present-day theologians, he never gives his reader the impression that he is indulging in that brand of apologetics that consists merely in an effort to patch things up, to persuade by hook or crook the old and orthodox on the one hand and the young and heterodox on the other hand to stay in the same fellowship and utter the same shibboleths.

In this book Professor Ames pleads for such a social interpretation of the Christian gospel as will rout heterodoxy and enmity to the church, not by direct attack, but simply by making them sound anachronistic. It takes two to make a quarrel, and if orthodoxy says to the various enemies of the church: "We agree with you that the brotherhood of man is all important; we wish to share Jesus with you as a social savior, as a revolutionist, as an ideal leader for those who believe in brotherhood; we wish to work with you in transferring the kingdom of heaven from the other world where the social conditions of the first century pushed it—and from which twentieth-century cosmogony has pushed it—to the living world of men; we wish to share with you the Bible which man has been writing from the days of Israel to those of Goethe, Swinburne, Kipling and Felix Adler. . . ." If the new orthodoxy says that to the enemies of the church, it is obvious that their enmity will be effectually vanquished.

That (though Kipling might be considered a rather noxious fly in the ointment) is just what Professor Ames would have it say. Trained in history and psychology, he has no intellectual double intentions; he is as straightforward in this homiletic book as he would be in a laboratory. And in discussing religion's goal he is able to say: "At last, then, religion has come to reckon with the fact that its highest quest is not for a supernatural order, but just for natural goodness in largest and fullest measure." And, as he says in another place, the new drama of the life of man is not the seeking of "a city which hath foundations," but its building.

To criticize such a conception of religion would seem ungracious, and, in truth, half of our criticism is not of Professor Ames, but of his brethren in the church at large. Will they accept his program? If not, then it is not a new orthodoxy, but another heterodoxy, as far as practical purposes are concerned.

But the other half of the criticism does concern the attitude itself. Is goodness in fuller measure what we need for social reconstruction? Too often do we meet people who possess good will, but who hesitate on what ticket to vote it. But the fuller social life depends on social changes, and these are only brought about by concrete proposals, discussed and voted on. The minute the kingdom of goodness is brought to earth it passes under economic law. For instance, if the single-taxers are right in their idea of the "sine qua non" of progress, then the most irreligious single-taxer who works for the cause is worth more than even a saint who is only a saint on general principles. If socialism or syndicalism rather than single tax is what we want, the same applies. And we imagine that even Mr. Bryan during the last few years felt a warmer glow when he met an actual prohibitionist than he did when he met a man who was merely "good." I think it is only Professor Warner Fite who has pointed out—at least I have not seen the point stressed elsewhere—that half or more of the problems we think are moral are really technological. Nor is our "building" so very creative. Man is not "the passive recipient of divine favor or wrath," says Professor Ames. But, after all, he is the passive recipient of what is at the basis of the whole affair—that is, the earth and the solar energy that runs it. Our social and economic adjustments are not creative, but transformative. Only the artist and the philosopher create.

And that is not all. According to Mr. Ames' psychology, man is a social creature who finds his satisfactions socially, and there is nothing in Mr. Ames' book to indicate that he does not think his new orthodoxy enough for the complete man. But how about the psychology of the following remark: My friend, Mr. Raymond Johnson, has been painting mountains in Utah and Colorado. He wondered why so few other painters did the same thing. "Occasionally, you see some mountains as the background for an Indian figure," he said. "Human interest, you see," I replied. "Well, I want God interest," answered the artist. But this new psychology is weak on that side. If Jesus went up into the mountain, it must have been, according to the new psychology, to get what William James called a moral holiday. But there is something that corresponds to what has rather flatulently, perhaps, been called "cosmic consciousness." The artists have always been individualists, and while you can call Blake mad if you care to, or believe him literally if you prefer that extreme, it is rather hard to interpret his poetry in the light of the eighteenth century social milieu. And the Christian who relies on the ageless tradition of personal immortality is quite apt to resent this bland offer of an exchange of his other-worldliness for the most polished piece of this-worldliness.

In a recent volume Bernard Bosanquet, the English philosopher, has remarked that to walk in the country with a friendly dog is to feel, in the dog's dumbness and expressiveness, in his unknown or natural side on the one hand and in his friendliness on the other hand, as if you had a middle term between you and the absolute. I do not believe in an absolute, intellectually conceivable, but I do believe most strongly in what might be called the intention and the indicativeness of that phrase. And I think that the emotion which it embodies is a part of our heritage and right that belongs outside the social and human altogether. From the cosmic standpoint humanity is simply a tribe, and so any merely social religion is simply a larger worship of a tribal god.

But perhaps it is hardly fair to criticize this book for something which by the very obviousness of its omission is stamped as beyond the author's purpose and interest. Nor is it fair to criticize the book from the standpoint of orthodoxy when its title is quite evidently a piece of exceedingly clever tactics in the war for religious liberalism. Rather let us read the book not only for its clear social vision and social honesty but also as an indication of the path that liberal religion in

Light for the New Age

Professor Shailer Mathews says in his striking volume, *"The Spiritual Interpretation of History":*

"In an epoch of reconstruction like ours, the world stands at the cross-roads of history. A few brief years will fix the course of centuries. Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall help determine whether they shall be subject to spiritual control. No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilizations looking to Christian people for guidance, and yet sees the forces of evil, of war, of materialism, growing more aggressive. The church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to an open shame. The opportunity is marvelous and appalling. It is a challenge to our generation to spiritualize world-history in the making."

Such is the message of

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America seems to be taking. But having from those standpoints wished the book well, let me from my own romantic and probably anachronistic standpoint maliciously hope that every reader of this book read also, let us say, Warner Fite on "Individualism," and (while we hope let us hope extravagantly) William Blake, who, ignoring social psychology, remarked:

"Great things are done when men and mountains meet;
This is not done by jostling in the street."

—LLEWELLYN JONES, in the *Chicago Post.*

The Swearing Preacher

HE HAD just come back from France, and had gone into the pulpit to tell us about fierce battles and heroic deeds. He told us at the beginning that we must not be surprised if he used strange language for a preacher; that some things could not be properly described without what we have been used to calling profanity. He assured us that noble and righteous souls, under war conditions, used curse-words.

He showed us. It was poor swearing. He said he was a Presbyterian, and swore as a Presbyterian minister might be expected to swear if he swore at all. I know what swearing is when I hear it. I have heard sailors swear, and mule drivers, and cattle men from Texas, and I have listened to veterans of the Cuban campaign describe the "embalmed beef" and other things supplied to them when Alger was Secretary of War.

A preacher may quit preaching and take to swearing, but the chances are that he will make as great a failure at it as preachers usually do when they abandon their calling and go into some other business.

I doubt the necessity of profanity in describing what took place in Europe. I once heard an Armenian gentleman describe the destruction of his people by the Turks. He told the story without profanity and without fury. He placed before us, in quite simple language, scenes of unsurpassable horror. Alva W. Taylor sat beside me and a greater pacifist than Alva W. Taylor does not exist. At the close of the address Professor Taylor remarked, with fervor: "I am in favor of one war, anyway; I would be glad of a chance to fight those Turks."

No doubt good men have blasphemed at times. Washington wasted a precious moment or two in that way at Monmouth, in startling contrast to his usual habit. Grant swore not at all, whether commanding a wagon-train stuck in the mud of Mexico, an unruly regiment, or a broken army fighting a losing battle amid the flaming woods of Shiloh. The great generals of the late war seem to have won victories without blasphemy. There are no anecdotes of Foch, Petain, Haig or Pershing in which profanity plays a part in the story. Evidently swearing is not a military necessity. I do not remember what victories were written down to the credit of the army that "swore terribly in Flanders," but I doubt if they equaled the exploits of the host that fought under Fairfax and Cromwell, in which no man swore without paying a fine. Swearing and praying do not go together, especially if the praying is public. Swearing covers the soul with callosities. Those who return swearing strange oaths may be better men than they were when they went, but they are not better because they swear. A profane disposition is an insidious spiritual poison. Swearing is the outward expression of inward sleeping sickness. No desire to serve men can fully compensate for the habit of calling upon God to condemn (or damn) a fellow-being, an inanimate object, an animal or an abstraction. "Damn" is a good, useful word. A learned brother, whose name I would not give for any price, was asked to take a position as teacher in a "Bible College." His response was, "No, I will be damned if I do." A shocked and

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.
Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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puzzled president requested an explanation, with this result: "What I meant was that I will be damned by the Christian Standard, frequently, if I do." The word has been so misused that a man has to add an explanation when he uses it with strict propriety.

Damnation may no longer be a theological necessity, but that is no reason why we should make it a homiletical convenience.

W. J. Burner,
Missouri Military Academy, Mexico, Mo.

Books

France Facing Germany. By Georges Clemenceau, Premier of France. As is known by most students of the Great War, the present Premier of France is a great editor. He is also the bull-dog of French anti-Prussianism. To him may be given much credit for rousing France to her perils from the Kaiser and also for inspiring the French people with the confidence and determination necessary to hold them to their task till the Prussian was driven back. Clemenceau is an orator, both in his speeches and articles. The utterances included in this volume go back to 1908, but the most of them are of the times of the war. (Dutton. $2.)

Things That Cannot Be Shaken. By Charlotte H. Adams. A wholesome book for the everage man or woman, dealing with such questions as "The God Upon Whom Our Hope Is Set," "The World in Which We Live," and "The Last Great Adventure." The style is direct and simple and the treatment of the several themes, while not new, is reassuring. (The Woman's Press.)

Patriotism and the Christian Life. By Wilfred A. Rowell. A small volume dealing with some of the problems of the Christian life in relation to war and nationalism. Some of the chapter headings are: "The Church in the World Crisis," "The Peril of the Slacker," "The Word and the Sword." It is amply worth reading. (The Woman's Press.)

Poems and Plays of John Masefield. One of the startling events of recent English literary history has been the coming into appreciation and fame of John Masefield, who is now the recognized leader among English poets. Twenty years ago he was a clerk in a New York hotel; while there he fell in with Chaucer and the other great English poets and he had found his ambition. Since then he has been toiling and he is now known as the modern Chaucer. These two recently published volumes are an indication of the tremendous amount of work he has been doing. One volume contains his collected poems, including "The Everlasting Mercy," "The Widow in the Bye Street," "The Daffodil Fields," "Dauber," "Biography," and the remarkable songs of the sea, also the war poem, "August, 1914," which attracted the attention of the whole world almost overnight when it was first published. The other volume contains the plays, including, among others, "The Tragedy of Nan," "The Tragedy of Pompey the Great," "Philip the King" and "Good Friday." Mr. Masefield was a playwright, he says, for ten years. (Macmillan. 2 vols. Each, $2.75.)

Abraham Lincoln the Christian. By William J. Johnson. Those persons who do not believe that the great Emancipator was entitled to the name "Christian" should read this book, in which are given incidents and quotations from President Lincoln's addresses and letters, which afford a very vivid picture of his inner life. (Abingdon Press. $1.)

Lincoln's Gettysburg Address. By Orton H. Carmichael. The story of the writing of the great American masterpiece both vividly and accurately told. The author reproduces the events of the time and place of the writing, as if by motion pictures. (Abingdon Press. $1.)

Our Martyr President. Lincoln Memorial Volume. Contains the more important addresses delivered at the time of Lincoln's assassination. Beecher, Storrs, Simpson, Bancroft and others here speak again their stirring messages. (Abingdon Press. $1.)

Abraham Lincoln the First American. By D. D. Thompson. Contains a number of chapters, treating various phases of Lincoln's personality and character, with many anecdotes of the Emancipator and some of his unique utterances. There is a chapter on Lincoln's religious belief. (Abingdon Press 50 cents).

Dante. By Henry Dwight Sedgwick. The flaming spiritual message of the Florentine poet and prophet is greatly needed at this time. The story of his checkered career is told and as well the story of each of his great poems—the "Inferno," "Purgatorio" and "Paradiso." How the death of Beatrice, his spiritually beloved, had its fruit in these wonderful works of art is pointed out. (Yale University Press $1.50.)

The Art of Rodin. With an introduction by Louis Weinberg. In the introductory article are summed up the facts of the career of the marvelous French sculptor, but the most important feature is the interpretation given his work. There are included sixty-seven reproductions of photographs of the chief products of Rodin's virile art. The book is one of the leather-bound volumes of the Modern Library. (Boni & Liveright. 70 cents.)

Wild Youth and Another. By Sir Gilbert Parker. A strong and daring story, with the Canadian west as a background and the struggle of a tender wife against a husband's cruelty and her rescue as the central interest of the tale. The author of "The Right of Way" has not lost his charming style (Lippincott. $1.50.)

Estimates of

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Dr. Henry F. Cope

Reviews "The Daily Altar" in *"Religious Education"*. Here is what he says:

A book of this character, tasteful in appearance, convenient in form and with material well selected and arranged is, we hope, a sign of keener and more general interest in worship in the family. At all events no one can now set up the excuse that suitable materials are wanting.

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CORRESPONDENCE

The Daily Altar Movement

I am sure every minister will favor the idea of observing March 9 as "Daily Altar" Sunday, which may be the beginning of a great spiritual awakening among the Disciples. The volume itself is all that could be desired, and comes at the moment it is most needed. I wish it were in every home among our people.

Cleveland, Ohio. E. B. BARNES.

I am heartily in favor of a "daily altar movement." For several years during my present pastorate quite a number of our members conducted daily family worship in the home and read selections from the Scriptures which I arranged and distributed at the beginning of each month. There is no investment the church can make that will produce such spiritual blessings to the individual and church as the daily altar movement.

Jacksonville, Ill. M. L. PONTIUS.

You are rendering the church a mighty service in inaugurating the daily altar movement. Our homes are so much in need of the cultivation of a deeper devotional spirit. Such a movement will certainly lead us all into a closer walk with God.

Tiffin, Ohio. CHAS. A. PEARCE.

Your suggestion of a daily altar movement touches a vital need. We need more emphasis on soul culture. Like Martha of old we are cumbered with much serving and are neglecting the better part. Any movement that will lead us to sit at the feet of the Master for even a few minutes each day will make us better Christians, clearer in vision, stronger in purpose and sweeter in spirit. R. H. NEWTON.

Atlanta, Ill.

The "daily altar movement" meets with my most hearty approval. It seems to me we have been talking much more *about* God than we have *to* Him. I do not see how our church can meet the almost overwhelming burdens of this new day in which we find ourselves without a vital consciousness of God's leadership. We do not differ much in the realm of our real religious experiences. I do not see what could possibly do more to draw us together than to persuade our congregations to establish the altar of prayer in their homes. Please send copy of Daily Altar.

Bellflower, Ill. E. E. HIGDON.

I have long been convinced that the real need of all our churches is a deepening of our spiritual life. All other problems wait for the solution of this. I am, therefore, very much in sympathy with the daily altar movement which has for its purpose the deepening of the spiritual life of the people. Anything I can do to further this movement I will be glad to do.

Eureka, Ill. L. O. LEHMAN.

Immediately upon reading your editorial in the "Century" of Jan. 20, 1919, I prepared and preached a sermon on the "Daily Altar." The pity of it is so many of our old-timers do not believe in the expediency of prayer. I am heart broken at times to hear preachers exhort the people to answer their own prayers. They seem to think that Christ did not mean what he said, "Ask and ye shall receive." Answer my own prayers—then I might as well pray to a god of stone. No, when I pray I have been taught by the Son of God to talk to my heavenly Father and he gives me what I need which I could not obtain in any other way. Then, too, we have too many who insist that religion is just a business matter. Legalistic. No life, no tenderness, no holy influence flowing into our lives by contact with the Spirit of God. The daily altar movement is the only way out of our present trouble.

Dallas City, Ill. W. H. HAMPTON.

Allow me to express my appreciation of the editorial "A Daily Altar Movement" in the "Century" of January 30. This is the most significant suggestion made by one of our religious journals in many years. This is the true defense of the faith. If our people can respond with enthusiasm to such a movement as this we need not despair of their spiritual health. I will take up such a movement in my own church. E. E. MOORMAN.

Indianapolis, Ind.

I have just received "The Daily Altar." It is certainly helpful. We use it daily in our morning devotions.

Kansas City. G. W. MUCKLEY.

I am heartily in accord with you in the "daily altar movement." A more devotional and spiritual atmosphere in Christian homes is earnestly to be desired. Some such book as that of which Bro. Willett and yourself are authors is likely necessary to start the effort. Children learning to walk need the stronger, steadying hand of some one capable of helping. In regard to the devotion becoming perfunctory, the danger will depend upon the sincerity and earnestness of the individual. Even existing devotions are not all nor always sincere. Just as more frequent and sincere social relations are advocated to Americanize foreigners, so must more frequent communion with Christ and the Father be held to Christianize our souls. I have for some time been trying to hit upon some way of improving the spiritual condition of the con-

Our Prayer Library

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Place of Prayer in the Christian Religion. J. M. Campbell. $1.00, postage 10c
Prayer; What It Is, and What It Does. McComb. 50c, postage 6c
Quiet Talks on Prayer. S. D. Gordon. 75c, postage 10c

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gregation, but have not reached a definite conclusion. Your suggestion may accomplish the desired results. At least, it is worthy of a fair trial, and I am with you in your effort. The spirit of deeper devotion should also generate a greater desire for personal knowledge of the book. I shall shortly send for a copy of your book and see what I can do to inaugurate the movement. With best wishes and prayer for its success everywhere, I am,

Flanagan, Ill. CHARLES A. STEVENS.

More Friends of "The Century"

I could not get along without the "Century." We are also using the Daily Altar in our family devotions every morning, and the whole family feels that it is just what we need for the beginning of the day in the proper spirit.

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I read "The Christian Century with the greatest interest, possibly, of all the publications coming to me. It is not merely a religious journal, but one full of inspiration and information along all lines in which most good citizens are interested.

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We enjoy the "Century" more than ever out here on the foreign field.

Nankin, China. EDWIN MARX.

The Sunday School

Moses' Prayer and Ours*

MOSES was a great man, but it is doubtful if he was great enough to make God change his mind! The phrase, "And Jehovah repented of the evil which he said he would do unto his people," may easily become misleading. God is not an angry Kaiser, an irresponsible despot, a mad gorilla, but the great Personality of the universe. No man nor superman is likely to make God change his mind—much less, repent. This is an ancient form of writing which must not be taken literally in this precise day. Moses loved his people and prayed passionately for them, which is altogether noble and right. There is need today for the shepherd heart, for the protecting spirit. Every pastor should feel this; every teacher should experience it; every Sunday-school worker should know it. This is the big outstanding fact in this lesson: the brooding love over those for whom we are responsible, our families, our classes, our congregations, our cities, our nations, our world. To see Moses in this attitude is to see him at his highest and best and we may diligently inquire whether this element is highly and honestly developed in us. Here is the great leader, in deep love for his people, pleading with God for their good. This is right eternally. But one should learn to be very careful in the definite things for which he asks. Everything should be subjected to the wise will of God. Too many prayers seem like directions, issued by puny men to God, by which he is to run the world. We must always pray that His will be done. In fact, I am coming to feel that there is just one prayer which we can truly make, "Thy kingdom come, Thy will be done." If, in addition to this, we dare to ask for definite things we must always add, "If it be Thy will."

Who would have dared to pray that the war might end a year ago? Perhaps it was not best for the war to end then. Perhaps the power of evil was not sufficiently curbed then. If that prayer had been answered, if God had ordered the world to answer your prayer, no matter how full of faith it might be, it might have turned out to be the worst possible thing for society at large. Already we can see large developments coming out of this world clash and, while our hearts ever cry out for peace, ought we not be very careful in every such definite prayer to add, "Thy will be done"?

He prays best who most honestly seeks to get and keep his will in league with God's. The supreme effort of all religious life is to attain harmony with God. In a word, all religion, of a Christian stamp, may be defined in terms of harmony. To learn and follow Christ's will; to learn His way of love and service: to follow in His steps of sacrifice—that is the very essence of all true religion. As for religion that expresses itself only in words, we have little use for it. There is much insincere and much lazy prayer. The fine thing about Moses' prayer was that he was giving his very life to get his people away from darkness and into light. Such a man may pray, but even such a man must not fail to pray in accordance with God's will. There is such a thing as the Sovereign Will and we must learn to conform to it. Therefore, to find that will and to lovingly obey that will is our chief function.

It would be well if the most of our prayers might be devoted to thanksgiving and to petitions that we might come into a fuller spiritual sympathy with God, but there are hours when we must cry out for definite things. It seems we must pray that the horrors of war may cease and that the ravages of the epidemic may be stayed. We may make such prayers, but we must not fail to commit our causes to God's wise will, and we must not fail to do all we can to help answer those petitions. Such prayers for definite things, it seems to me, are like a child's petitions to his father. My boys ask me for a dozen things each day. I may grant one request. They will live to see that it was well that the other eleven were never granted. We have seen, in the German autocracy, the danger of conceit; let us be sure that in all our praying there is a fine sense of humility and reverence and a deep desire to know and to live in harmony with God's wise and just will.

JOHN R. EWERS.

*Lesson for February 23, Scripture, Ex. 32:7-14.

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Author of "The Meaning of Prayer," "The Manhood of the Master," etc.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Methodists Make But Slight Growth

THAT the war has brought no great revival to this country is indicated by the church statistics that are coming in. It was reported recently that the Protestant Episcopal church suffered a loss last year. The Methodists have just issued their year-book for 1919 and on the face of the returns a growth of 30,000 is claimed. An analysis of the figures shows, however, that 29,000 of this gain was in India, which leaves the net gain of Methodism in the United States only 1,000. The membership is approximately 4,000,000. The Disciples of Christ have an even worse record. They had a loss last year of 34,853 in church membership and 42,303 in Sunday school enrolment. They report 52 more churches and 45 less preachers. The figures are being interpreted as a result of the war, but the constant query of thoughtful churchmen is, Has not the war brought to an end certain belated and discredited methods in church work?

Bishop Would Put People to Work

Bishop Lawrence, of the diocese of Massachusetts, Protestant Episcopal Church, has issued an impressive sixteen-page pamphlet in connection with his "Twenty Weeks Campaign." The pamphlet is divided into five parts: Part I, Organizations Offering Opportunities for Service; Part II, Service-Suggestions for Men, Women, and Children; Part III, Education; Part IV, Lecture Bureau; Part V, Book List. The definite suggestions for service in the local parish for men, women and children are so complete and real that many a rector will permanently prize these details. Nearly one hundred lectures are offered to parish organizations on the following subjects: Child Welfare, the Girl Problem, Feeble-minded, Prison, Venereal Diseases, Reconstruction of the Soldier and Sailor, Labor, The Housing Problem, Child Conservation, Americanization of New Citizens, Problems of Peace.

Famous New York Church Abolishes Pew Rent

Following a statement on the part of the rector, Dr. William T. Manning, Trinity Episcopal church of New York, has voted to abolish pew rents in the most aristocratic church in America. Some of the pews are owned outright by old families, but an effort will be made to get these families to relinquish their holdings. It is said that pews have been rented in this church for 221 years.

Buffalo Churches Grow by Sane Evangelism

The Presbyterians of Buffalo have been gathering some church statistics which are of more than passing importance. Of ten first rate cities which have been studied, including Chicago and New York, Buffalo churches show the largest percentage of gain of any, being about twice the average for these cities. In Buffalo the past year the Presbyterian churches have gained 19 per cent and their closest competitors for first honors are the Disciples, whose rate of gain is 17. These are followed by the United Presbyterians, Baptists, Methodists, Congregationalists, United Brethren and Evangelicals. The city of Buffalo has abandoned mass evangelism and has adopted a plan of systematic work. This is the way the department states its program: (a) A definite date for the enrollment of church members held out as a goal and incentive to each church. (Especially Easter.) (b) The recommendation of a roll of prospective members as a working list for each church. (c) Suggestion of plans for the definite enlistment of church members for the reaching of prospective members. Each church, of course, uses its own scheme of detail and the department does not care to interfere in any way with local plans which are positive and effective.

Episcopalians Observe Social Service Sunday

The Social Service Commission of the Protestant Episcopal church sent out a call to the clergy of that church to observe February 9 as Social Service Sunday. They have issued a report of their work and one form of local co-operation asked of the churches is to help in the enforcement of the censorship of moving pictures in every community. The Commission serves its constituency by circulating much information of use to the clergy with reference to the improvement of society.

Help Churches Get Bulletin Boards

The Church Extension Board of San Francisco believes in church advertising. These leaders are anxious to have installed on every church in their jurisdiction a church bulletin board and have proposed to all mission churches to pay half the expense of such a board. This is but one item in a program for bringing the church to the attention of the public.

Conference on World Evangelism

The Moody Institute called a conference on World Evangelism, which was held at the Institute February 3-7. The general topic was "World Evangelism and Vital Christianity After the War." A number of well-known persons appeared on the program including S. M. Zwemer, E. M. Poteat, D. S. Kennedy, Paul Rader and P. D. Zartman. Public attacks were made on some of the professors of the University of Chicago.

Will Do Something for Underpaid Pastors

The Presbyterians deserve credit for being the first denomination to undertake, on a comprehensive scale, to meet the needs of underpaid pastors. Though the subject is one of such urgency as to have called forth an editorial utterance in the Literary Digest, which very seldom makes an editorial statement, the deluge of special appeals buried this interest and the pastors have been poor promoters of their personal interests. The New Era Movement Headquarters of the Presbyterian church is providing from its special fund of fifty million dollars a million to supplement the salaries of underpaid Presbyterian ministers.

A Big Drive for Missions

Every year, in January, the various home and foreign missionary societies of America join in a conference. This year the meetings were held in Hartford and New York. The impetus given to missionary consolidation by the Methodist Centenary Movement has resulted in plans for a united drive for missions. An interdenominational commission of a hundred men is being created. A united survey of the needs of all the home and foreign fields will be made and by the spring of 1920, or at the latest the spring of 1921, a house-to-house canvas will be put on and every person in a town will be solicited for mission work except Catholics and Jews. It is thought that the new method of financing the advance work of evangelical Christianity, following as it does, the methods employed in the United War Work drive, will provide funds for Christian work far more adequate than has ever been secured before.

ORVIS F. JORDAN.

News of the Churches

Indiana Church Adopts Christian Union Resolutions

M. A. Cossaboom has been minister of the church at Corydon, Ind., for eight years. The church celebrated the beginning of his ninth year by passing the following significant resolutions: "Inasmuch as Christian union, the union of the Christian churches of the world, has been the aim and motive of the Disciples of Christ as a separate and distinct religious body from the first day of its existence until now: And inasmuch as we as a congregation have worked and prayed for organic union, and that now after the tumult and stress of the war a more active movement is being put in motion to that end through the co-operation of many of the Protestant churches of America and Europe, and the challenge is sent out, as voiced by F. W. Burnham, President of the American Christian Missionary Society, in his message to the churches on the first page of the Year Book for 1919, in order that we may set ourselves before the public as ready to participate in and practice organic union. Be it resolved by the congregation known as the Corydon Christian Church, assembled in public worship on this the Second day of February, 1919, at Corydon, Indiana. 1. That we are ready as a congregation to participate in any movement or take steps toward Christian union either nationally or locally. 2. That we from this day forward put this principle into practice as a congregation, by abandoning the denominational practice of making immersion a test of fellowship. That hereafter the form of baptism be left to the choice and conscience of the candidate for membership, both as regards unbaptized persons seeking membership, or persons from other churches seeking fellowship with us. This latter we make not as an invitation to members of other communions to take fellowship with us, but merely to put the principle of Christian union into practice. And that just so far as it is practical and possible under present circumstances, we will practice Christian union by eliminating everything of a sectarian nature, especially in matters of doctrine and theology. 3. Further, we declare that our only purpose in all this is to further the cause of Christian fellowship and co-operation and Christian union, by removing the barriers of denominational practices. As a congregation we proclaim our appreciation of, and acknowledge that we have profited by, the fellowship and co-operation that we have enjoyed with the other congregations of Corydon in the past, and in this we hold out our hands in a closer bond, which shall we pray increase with each passing year until the perfect day of full Christian union shall come."

The Ideal Method of Raising Church Money

The following story of church finance is so unusual that it is worth printing. It is a part of a letter from J. E. Wolfe, minister at First church, Independence, Mo., which is soon to have a thoroughly modern church school building and a satisfactory place for worship: "On Sunday morning, January 26, with the usual Sunday morning audience present and without any extra pressure save that of inner purpose and vision of the future programs of all true churches of Christ, the members of our congregation pledged for our building fund $22,590. The follow-up work is not yet done, but we are now assured of an early erection of our new church home. These pledges are payable in ten equal monthly payments, being due in full December 31, 1919. With the insurance from the old building they give us a fund of about $42,000 on basis of which to let the contract. The manner of making the pledges was equally pleasing and encouraging. Some of the leaders met at my house on Wednesday; others on Thursday evening of the week before. Together they took the plans adopted, talked them over, talked over their needs and the service they hope to be here and all-wheres and how this building would meet these ends. Then they talked its cost. On Sunday morning as the promoters, good comrades and brothers they selected two clerks and there together they went about the matter of providing the needed fund. They have more self-respect and a lot more self-confidence for any future tasks that may come up." The Independence church gave last year for missions and benevolences nearly $2,000, as against less than $1,000 the previous year. The average per resident member for last year was $2.69, and the year before 94 cents.

* * *

—Three months ago First Christian church of Hopewell, Va., was a flourishing institution, the public offerings paying all expenses. Today there is no such organization, for the city is practically deserted, and "Hopewell has become hopeless," writes the recent pastor, Marshall Wingfield. The munition plant at Hopewell, which employed 18,000 operatives, has ceased to be as a result of the closing of war activities. The congregation was in process of building a $10,000 church home, and had promise of a good loan from the Church Extension Board, it being believed that after the war the plant would continue on a solid peace basis. Mr. Wingfield is now supplying the pulpit of Hanover Avenue church, Richmond, Va., but will enter permanent service as soon as a good field opens.

NEW YORK — CENTRAL CHURCH, 142 West 81st Street, Finis S. Idleman, Minister

—It is reported that J. Boyd Jones, of Central church, Terre Haute, has accepted a call extended him by the Bloomington, Ind., church, to which W. H. Smith formerly ministered.

—Norman Brighton, of South Dakota, and recently in war service, enters upon the work of the pastorate at Albion, Ill., this month. C. W. Longman, former minister at Albion, is now leader of the Disciples-Congregational union church on the West Side, Chicago.

—Crayton S. Brooks, evangelist for many years, has accepted a call to Ardmore, Okla.

—A feature of the evening service at Scottsburg, Ind., church on February 2 was the reading from memory by the pastor, C. R. Piety, of Edgar DeWitt Jones' sermon, "Ornamented Orthodoxy." There were many words of praise for the sermon, writes Mr. Piety, from the large audience that listened to the reading. The Scottsburg minister will exchange pulpits with T. J. Wilson of Park church, New Albany, on February 16. A revival series will be led by Mr. Piety at Medora, Ind., on the 26th. J. C. Todd, of the Indiana School of Religion, will give two addresses at Scottsburg, March 2.

MEMORIAL CHICAGO — UNITED SERVICE: Memorial (Baptists and Disciples), First Baptist, Oakwood Blvd. West of Cottage Grove, Herbert L. Willett, W. H. Main, Ministers

—Central church, Cincinnati, O., has called to its pulpit C. J. Sebastian, of Camp Washington church, Cincinnati.

—C. O. Hawley, of Tripp Avenue church, Dunmore, Pa., recently preached a series of sermons on Reconstruction, with the following subjects: "Pagan Patriotism," "The Church and Reconciliation," "The Church and Reconstruction," and "Will the New Era Be Christian?" Mr. Hawley reports the year at Dunmore ending with money in both the local and benevolent treasuries. On C. W. B. M. Day the largest offering ever made was received and twenty-five new members were added to the organization. This church received ten new members last month. Evangelism is the special aim of the church this year.

—Under the lead of Homer W. Carpenter, First church, Richmond, Ky., increased its offerings to missions last year $1,000 over the previous year.

—A. B. Jones, pioneer Disciple leader residing at Liberty, Mo., celebrated his eighty-seventh birthday anniversary last month.

—Howard A. Blanning, who has recently returned from France, where he has been engaged for a year in Y. M. C. A. work, has accepted a call from the church at Coshocton, Ohio. Mr. Blanning is a Bethany man, having completed his work at Yale in 1917.

—B. H. Smith, who has been serving as chaplain of the 69th Infantry, located at Camp Funston, Kans., received his discharge the first of this month and has been called by Linwood Boulevard church, Kansas City, as assistant to Dr. Burris A. Jenkins, who has added to his church duties the editorial responsibility for the Kansas City Post. Mr. Smith was pastor of the church at Horton, Kans., before assuming his war duties.

—The Kellems brothers, evangelists, have been in a meeting at First church, Kansas City, Mo., which now has one of the most satisfactory buildings for downtown work possessed by any of the city churches.

—The Hiram, O., church has just closed a week of special evangelistic services, with John E. Pounds, the pastor, preaching; C. O. Reynard leading the singing, and Mrs. Mayme C. Peck as soloist. There were 22 accessions to the membership as a result of the effort.

BUFFALO — RICHMOND AVENUE CHURCH OF CHRIST, Cor. Richmond and Bryant Streets, ERNEST HUNTER WRAY, Minister

—Dr. Willett recently gave addresses at the Washington University, St. Louis, and was the guest at a luncheon given by the Ministers' Alliance of St. Louis. Dr. Willett discussed Christian union and church federation and made a defense also of the "Y" war service overseas.

—When H. W. Hunter came to Highland Park church, Des Moines, Iowa, last May, he found a $17,000 indebtedness on

the building. During a recent week $3,000 of this amount was cleared off, and the Church Extension Board has made a loan of $14,000, the balance. Mr. Hunter writes that the chief work of the church for the next months will be the solving of this financial problem. The property is valued at $41,000, and is well equipped for service. Future plans call for many interests in behalf of the entire community. The membership is small at Highland Park, but it is a devoted band; the ladies of the church raised $2,000 last year for the work.

—Clyde L. Fife begins a meeting with his brother, E. H. Fife, at DuQuoin, Ill., this week. During the summer season he will lead in tent meetings.

—H. F. Cooke, recently Florida state secretary, is to lead Central church, at Springfield, Mo.

—The fourth annual meeting of the Iowa Christian Ministerial Association and lecturership of the Drake Ministerial Association will be held at Des Moines, March 4-6. Among the speakers will be President Holmes, of Drake, who will give six lectures; Charles S. Medbury, of University Place church, Des Moines, and W. A. Shullenberger, of Central church, Des Moines.

—W. F. Hurst has begun pastoral service at Spencer, Iowa.

—D. O. Cunningham, of Bilaspur, India, has returned to America because of the failing health of his wife. Mr. Cunningham is being urged to become student secretary to give his time to the students in the Disciple schools.

—Burris A. Jenkins delivered the Educational day address at Drake this year.

—Chaplain LeRoy Munyon, who recently received his discharge from chaplaincy service, will give his time to evangelistic work for a time, with headquarters at Marcelline, Mo. Sam C. Kincheloe, who received his discharge from Camp Dodge, Iowa, is now taking work in the University of Chicago. He formerly ministered at Lake City, Iowa.

—The present property of Sterling Place church, Brooklyn, N. Y., to which M. M. Amunson ministers, has been sold, and a site is being selected for a new building. This congregation last year gave $2,280, out of $17,447 raised, for missions and benevolences. The pastor has just returned from service overseas.

—T. W. Bellingham has been in continuous service at First church, Benton Harbor, Mich., for ten years. During that period he has led in the erection of a good building. He has had an unusual opportunity to serve the entire community in various fields, being popular with all classes.

—The dinner of the Disciples' Missionary Union of Greater New York takes place this year on Tuesday, February 25, E. L. Powell, of Louisville, being the chief speaker.

—H. C. Armstrong, secretary of the Association for the Promotion of Christian Unity, with headquarters at Baltimore, addressed a union mass meeting of all the Protestant churches of Dunmore, Pa., on last Thursday evening. His subject was "The Need of Christian Unity in Reconstruction Days."

—Arthur Stout's pastoral services are appreciated by the church at Nevada, Mo. A substantial increase in his salary is reported, also plans for the early installation of a $4,500 organ for the church.

—At the recent Central New York Sunday School Institute, held at Syracuse, N. Y., there were present representatives of nearly all the schools of the central part of the state. The institute was under the supervision of E. W. Allen, state Sunday school superintendent. There were twenty-two graduates.

—M. W. Bottom, who graduated at the Lexington College of the Bible last year, is the new leader of the church at Harlan, Ky.

—President R. H. Crossfield, of Transylvania, recently spoke to a union meeting of the young people's societies of Danville, Ky. He also delivered an address at the annual meeting of the thirteenth district of International Rotary at Nashville, Tenn., on February 10.

—At Main Street church, Kokomo,, Ind., an inter-denominational teacher training school, to run twelve weeks, began its sessions the first week of February. David H. Shields, pastor at Kokomo, reports that there were more applicants for entrance than could be accommodated. The churches of Kokomo recently carried out a pledge-signing campaign for church and Sunday school attendance for the year 1919; this is bringing very noticeable results, Mr. Shields writes.

—The two Disciples churches at LaPorte, Ind., which have been apart for years, have been united under the leadership of Clyde L. Fife, who has been holding evangelistic meetings at LaPorte. The campaign was closed with perfect harmony between the churches. A. L. Stamper is to be the pastor of the united church. A. C. Hornbaker, the other minister, will go to another field. Mr. Fife writes that Mr. Hornbaker, "who is a Bethany man, is a man of fine spirit and of ability."

—The Corydon, Ind., church stood fifth among the state's churches in the amount of its offerings last year to missions and benevolences. Total offerings of $1,780 are reported. There are no deficits in the church's various treasuries.

—An increase in salary tells of the appreciation of the congregation at South Side, Hannibal, Mo., of the services of J. Will Walters, who is now in his third year there. Last year this church contributed $542.84 to missions. A meeting is planned for an early date, with G. L. Eaton, of Memphis, Mo., preaching.

—In point of collections, attendance at church and school, and of additions to the congregation, last month was the best in the five years' service of D. H. Shields at Main Street church, Kokomo, Indiana.

—J. A. Kay, song evangelist, preached for the church at Quincy, Ill., January 26.

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Lexington Congress Program

AFTER some months of patient labor the Board of Directors of the Congress of the Disciples of Christ announces, through its program committee, the Lexington program. Every speaker, including the reviewers, is definitely engaged, and all are now at work preparing their great messages for this occasion, which, in results, will be one of the most important gatherings ever held by the Disciples of Christ. Ministers, laymen and other workers, should begin now to plan to attend. Reservations for hotel accommodations should be made at once through Rev. I. J. Spencer, Central Christian Church, Lexington, Ky., or W. E. M. Hackleman, Indianapolis, Ind. The Phoenix Hotel, John H. Cramer, manager, with its 400 rooms, will be official headquarters.

PROGRAM

Tuesday Evening, April 22

Welcome, Rev. I. J. Spencer, Lexington, Ky.

Response, Prof. F. E. Lumley, Indianapolis, Ind.

Address, "The World War and Religious Liberty," Pres. E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky.

Wednesday Forenoon, April 23

"Hour of Prayer," Rev. F. E. Smith, Muncie, Ind.

Paper, "The Social Side of Christian Union," Rev. H. H. Peters, Bloomington, Illinois.

Review, Rev. P. H. Welshimer, Canton, Ohio.

Paper, "Mysticism," Rev. J. J. Castlebury, Mayfield, Ky.

Review, Rev. C. C. Morrison, Chicago, Ill.

Wednesday Afternoon, April 23

Paper, "What the Disciples Believe and Teach," Rev. W. N. Briney, Louisville, Ky.

Review, Rev. E. T. Edmunds, Lexington, Ky.

Paper, "Christianity versus Rationalism," Rev. R. E. Elmore, Cincinnati, Ohio.

Review, Rev. Ellis B. Barnes, Cleveland, Ohio.

Wednesday Evening, April 23

Paper, "The Source of Authority in Christianity," Gen. Z. T. Sweeney, Columbus, Ohio.

Review, Rev. E. L. Powell, Louisville, Ky.

Thursday Forenoon, April 24

"Hour of Prayer," Rev George A. Campbell, St. Louis, Mo.

Paper, "The Soldier's Religion as Revealed in Letters and Verse," Rev. Edgar DeWitt Jones, Bloomington, Ill.

Review, Rev. D. H. Shields, Kokomo, Ind.

Paper, "The Place of the Disciples in the World's Religious Program," Rev. H. H. Harmon, Lincoln, Neb.

Review, Rev. Roger T. Nooe, Frankfort, Ky.

Thursday Afternoon, April 24

Paper, "Has Our 'Plea' for Christian Unity Become an Argument or a Commitment?" Rev. R. H. Miller, Detroit, Mich.

Review, Rev. W. E. Ellis, Paris, Ky.

Paper, "Religious Education and American Democracy," Prof. Walter S. Athearn, Boston, Mass.

Review, Pres. H. O. Pritchard, Eureka, Ill.

Thursday Evening, April 24

Address, "The League of Nations," Rev. Burris A. Jenkins, Kansas City, Mo.

Adjournment.

—Mrs. Laura D. Garst writes from Martinsville, Va.: "The epidemic has wrought sad havoc in Virginia. Many faithful Disciples are sincerely concerned for the every member canvass, so seriously handicapped by conditions." In Virginia Christian College Mrs. Garst finds a happy home in which to rest during itinerating effort. A fine body of students, a promising volunteer band, old friends in Dr. and Mrs. Bruce L. Kershner and President and Mrs. Hundley are among the blessings which make the college a good place to be, says Mrs. Garst.

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

When the Boys Come Home

ALREADY most of our churches have received back a portion of their men from across the water. They are coming in one at a time, and unless we are alert, their return will not be noticed as it should be.

Captain Frank Thompson, senior Chaplain at Great Lakes, is performing a most commendable service in notifying the pastor when a young man is discharged from his station of the United States Navy. The chaplain writes a good letter about the situation, full of sound sense, and says among other things: "You will not find him greatly changed, evangelized, transfigured spiritually. Neither, we think, will you find him debased and deteriorated. He is just the same old fellow, but he is ready now, since everything in his life is in a more or less fluid state, to respond to tactful and wise guidance religiously. We know he will receive this from you."

In the Jackson Boulevard church, Chicago, Rev. Austin Hunter held a Sunday evening service in honor of the returned uniform men and preached a sermon appropriate to the occasion. The Evanston church, Chicago, has arranged to hold a dinner on the eve of Washington's birthday with the uniform men of that congregation as guests of honor. The churches with Boy Scout troops are planning to enlist the services of some of the returned soldiers as drillmasters. Of course, young America idealizes the soldiers and is ready to follow wherever the uniform will lead.

The church should be helping the returned soldiers find positions. A committee of the Federation Council in Chicago has that matter in charge for this city, and doubtless there is similar organization in other cities. In smaller communities, local churches will need to take this matter in hand.

By a spirit of appreciation and helpfulness the men coming back to us can be tied up to the church. Much of the future leadership of the country lies in their hands. We should labor to make our future community leaders friendly to organized religion.

The Friendly Spirit in the Church

DR. GEORGE ADAM SMITH has been quoted as saying, "The twentieth century church will be both a kirk and a canteen." Probably he would not have the church serve both functions simultaneously. There is a time for everything, as the writer of Ecclesiastes has reminded us. We would not want to transform the times of worship into club conversation. But in all of the work of the church there must come the spirit of friendliness and human feeling that has characterized the comradeship of soldiers in France. In the average city church the acquaintance of the members is often slight. The people are scattered over wide areas. They represent various callings and interests, and the new-comers are often from various sections of America. The task of socializing such groups has often proven so difficult that the congregation is only a loose crowd and not in the real New Testament sense a church.

Some city churches are now organizing church neighborhoods within the parish. In these neighborhoods it is the effort especially of the women of the church to cultivate a real acquaintance among the church members. There can be no doubt that church socials which serve the interests of sociability are of the greatest service. So dignified an institution as the City Club of Chicago had not long since a "low-brow night." The invitation stated a big human truth, "Every high-brow is a low-brow at heart." We are not always in a mood to read Emerson and Browning or to hear highly abstract sermons. Sometimes we just want to come together and talk in a simple, friendly human way. The original thought of the church was that it is a

family. The entire terminology of New Testament references indicates that. The dearest words of our faith were born at the fireside. No church will ever be able to hold a constituency together for long which does not serve the human need for fellowship as well as the intellectual and mystical needs of life.

The Search

IN A recent issue of "The World Tomorrow" John Haynes Holmes contributes a parable entitled "The Search." He tells of his search for Hate, how he went to the front-line trenches and found "Misery and Pain and Weariness, with Courage, Cheerfulness and Hope—a motley company. But nowhere Hate."

Then he went to the hospital. There he "sat with Agony, and Terror, and Death," but, after diligent search, he found that Hate had never crossed the threshold.

After this he went to the headquarters of the armies and watched the officers planning their campaigns by map-littered tables, each battle being regarded as a game, with cities as checkered squares and divisions of men as pawns. Here he found "Wisdom, Patience and Determination" along with at times "Envy and Pride and Ambition." But he did not find Hate.

He concludes the parable as follows:

"Disappointed I left the realms of war, and came to lands far distant overseas. I walked on quiet country roads, beside green pastures and still waters, that I might rest me from my quest, and see no more the things which I had seen. And on a day I came to a little nook beneath great trees which tempered the warm light of the westering sun, and sheltered happy birds. And there, seated about a little table white with linen, and polished silver, and fragrant with lilac blooms, I saw an old, old man, a childless matron, a curate—and one other, black as night and terrible as Hell. . . . I had found Hate."

The Leadership of the Boys

SO long as the boys of a parish are neglected just so long will there be a man problem in the church. No evangelism has been invented which will make up among the adult populations the sins of neglect which have been committed against the boys. In many churches recently the experiment has been tried of carrying on Boy Scout troops as church organizations. These have had a variety of results and the subject deserves careful study. One troop is reported as going off on a hike and falling into the practice of profanity. On investigation it was found that the regular scoutmaster was not with the troop, but instead an unwisely chosen substitute. Even worse things have happened when the Boy Scout troop without any leadership at all degenerated into a "gang" whose activities were but the expression of the most primitive instincts.

Boy Scout leaders have too often been chosen on the wrong basis. Some one from the National Guard is eagerly sought. But the military uniform is no guarantee that a man is a fit leader of the boys. He must be a man who himself lives the ideals of the Scout movement which are sufficiently high for most of us. Nor will it do to go to the opposite extreme and pick out a man who is forever scolding boys about peccadilloes. "Boys will be boys," and just as our own parents chose not to see everything we did, the wise scoutmaster must on proper occasion be both blind and deaf, though not unaware, and he must have a remedy which is more successful than mere scolding.

For the leadership of boys in a local church, whatever the form of organization, men of standing in the community are demanded. Boys are quick to detect the influence a man exercises among his fellows. A leading business man of high Christian purpose has a great chance, especially if he is still a boy in his heart. The boys will make a large draught upon the time and energy of such a man, but they will keep him young. For many men it would mean ten years more of life and a new sense of satisfaction in living to have under their care a score of lusty lads.

Conservative Iowa is Thinking

NEXT to Oregon probably the least progressive state in Discipledom is Iowa. The reasons are not difficult to explain, even in face of the fact that Iowa holds the most conspicuous educational institution of the Disciples fellowship. But the fact is pathetic, especially when one thinks of the progressive character of Iowa's thinking and practice in all things else. However, the leaven is working more actively among the churches of that state just now than in any other geographical lump that comes within our view.

One must be aware of this backwardness of Iowa's ministers and churches if he keeps any patience at all with the discussions that are being carried on from week to week in the "Christian News," the state paper of the Disciples of Iowa. Questions which to the great body of Disciples are fast receding into hardly cognizable dimensions, loom large in the thinking of Iowa pastors whose souls are struggling with legalistic interpretations of baptism. Marvelous indeed is the patience and insight displayed by Mr. Charles Blanchard, the editor of the News. Himself anything but a radical, leaning all the time toward a strong orthodox and conservative position, he nevertheless gives unexhausted attention to those of his readers who keep plying him with the kind of questions which only minds bound and fettered with legalism and struggling for freedom could think to ask. We have not seen anywhere a more Christian piece of editorship.

Here for example is a minister reader who asks a series of questions about baptism, as to whether immersion is not what he calls a "positive" command of our Lord, and therefore to be accepted in terms of obedience to strict law. To which Mr. Blanchard makes a lengthy response, dealing with the question in dead earnest, and concluding his reply with these words:

> It is my solemn conviction that the supreme blunder of our pioneers was when they fixed upon "baptism for the remission of sins" and unwittingly made that the "peculiarity" of our plea. It was Walter Scott who first hit upon this, a third of a century after the issuing of the "Declaration and Address" by Thomas Campbell. It was Walter Scott who first preached "the Gospel on four fingers." It was effective; it has been effective; it is effective. But it has strangled the soul out of our Restoration Movement, in the hands of certain "legalists" who by their

ental attitude make baptism a "positive" law and thus put it on ie same basis as "circumcision," and thereby make us "legalists," ven as the Jews who said, "Except ye are circumcised and keep ie law ye cannot be saved."

We like that! Who doesn't like to hear a man treat hose "fathers" of ours with respect enough to differ from hem? We shall never get the kernel of our Disciples' plea released from the shell of legalism until somebody has the courage to stand up and say that certain things hat have been taught as the essence of that plea by cer-ain Disciples, ancient or modern, are simply not so. Iowa Disciples of all shades of opinion are being given a fair ield in the columns of the "News," and the fine atmos-phere of the paper is ideal for carrying the discussion orward to some definite goal of good.

A Novel With a Purpose

THE middle west is coming into its own in literary expression. We have our own kind of life in this section of the world, which is no less worthy of nterpretation than other kinds. As we have often found ccasion to complain of a fiction literature which is xotic and prurient, unfit for homes with our ideals, so ve should speak gratefully when some powerful book voices our deepest convictions through the medium of he novel.

"In the Heart of a Fool," by William Allen White, s one of the best sellers at this present time, and de-ervedly so. It has a plot which is sufficiently inter-sting to hold the reader. As the story unfolds, the vents show up the well-known results of certain wrong philosophies and ethical systems.

The doctrine of free-love has entered in a pernicious way into the literature of the past century. In this book he infidel lawyer who left a loving wife and a beautiful child to take up with an adventuress burns his heart out at last with the foul lust which cursed and at last ruined him. He had boasted, in his infidelity, that "he would beat God at his own game." It looked for a long time as if he had. But at last the community saw the terrible nature of the retribution that fell upon him.

There is not only a villain but a hero. In Grant Adams, the labor agitator, we have the idealist who re-fuses a place in the United States senate to serve his people. He met every temptation, but was found true n the dedication of his life to the service of his working people. The story of these people is the story of the rise of modern industrialism and shows clearly the curse t has placed on the majority in industrial communities.

"Old Linen Pants," the political boss, is an inimi-table creation, combining as he does the corruption in political method with high idealism in his other human relationships. It may help us to understand our poli-ticians better.

It is a book to exalt family morality, to rebuke a greedy capitalism, and to teach the wholesome philos-ophy that life is more than possessions. There is much talk about religion in the book, and most of it is whole-some, showing the inadequacy of modern cults and the beauty of the modern evangelical faith.

Justifying the Dreamer

EDITORIAL IN THE CHICAGO EVENING POST.

LONG ago a man wrote of the day when the peoples should "beat their swords into plowshares and their spears into pruning hooks."

He was a dreamer. Many another has dreamed his dream and passed on with the vision unfulfilled. Every age has had its poets and its prophets who ventured to foresee a time when wars should cease, when wrongs should be righted and justice executed throughout the earth.

When we heap scorn upon the dreamer, are we not denying the divinity within us? Are we not weakly surrendering the very hope of human redemption? Are we not saying, in effect, that there is no such thing as progress; that all man has achieved in the realm of the intellect is to be forever the slave of savage impulses?

If this be true and we must deny the dream, then it were better that the race should perish. Humanity is a tragic joke and the God who created it a sardonic humorist.

The great dreamers have refused to be discouraged. They have grieved, but they have not become impatient because the dream is long delayed. The prescience that enabled them to see and to proclaim the day of human brotherhood enabled them to see that only by the way of suffering could it be attained.

Through such a process the world has lately come. The metal has been heated in the forge; it has been beaten on the anvil. Never were fires hotter; never fell the hammer with heavier stroke. And the dreamer has watched and dares to say that the writhing metal comes nearer to the shape of his dream than ever before.

Now, if you have faith at all, is the time to believe in the dream; now is the time to let the timid voice in your soul speak boldly. The hot metal, still plastic, passes from beneath the hammer to the shaping of hands more skilled and tools more delicate. Let us help with our faith that the world's dreamers may be fully justified.

The Preacher's Conscience and Sectarianism

AN interesting and instructive approach to the practice of Christian unity in the local congregation is that made on a recent Sunday by Dr. Burris A. Jenkins at Linwood Church, Kansas City. An account of it appears elsewhere in this issue. Without commending it as the best procedure in all cases, we desire to point out the Campbellian consistency and the practical logic of Dr. Jenkins' method. Coming into his pulpit he told his church that as a loyal member of the Disciples' movement he held firmly the conviction that human creeds stood in the way of Christian unity, and that we Disciples have been false to our own ideals in maintaining our church fellowship on a narrower basis than that of the Church of Christ itself. We have used a particular doctrine of baptism as a human creed, and have refused to accept into our fellowship all Christian people who have not been baptised by immersion.

Until such Christians accepted this creed they must stay outside our churches. Dr. Jenkins declared that it was a matter of conscience with him as a religious teacher and leader to practice complete and unhindered unity with all Christians. He could not, without violating his own conscience and his sense of loyalty to Disciples' principles, presume to stand at the door of the church and forbid entrance to any Christian soul. Moreover, he proposed to act upon that conscientious conviction, and would extend the hand of fellowship to any Christian person duly accredited by a Presbyterian church or a Methodist church, just as he would receive one from a church of Disciples. He proposed henceforth really to practice the Disciples' ideal of "a church without a human creed," a church whose only creed is Christ. If any member of Linwood Church, or any office-bearer, objected to his decision actually to practice what Thomas Campbell preached, and what we have all preached from the beginning, it was such a person's privilege to write out a creed and present it to the church for adoption. But until this was done, he should go straight forward practicing Christian unity by receiving Christians from all evangelical denominations into the undenominational freedom of a church whose gate, to quote Alexander Campbell, "is as high and wide as the gate of heaven."

We have not quoted Dr. Jenkins' words, but have paraphrased and interpreted him. We believe there is significance in his approach to this, the most embarrassing problem Disciples of Christ are today facing. The patience of his own conscience is exhausted by the wretched necessity imposed upon him of inquiring into the mode of baptism of every Christian person who brings a credential from Presbyterian and Congregational churches. This custom he sees clearly is an apostasy from the original ideal. It is creed-making. It is a denial of Christian unity. It is the practice of sectarianism, of schism. And Dr. Jenkins simply declares that he will have nothing to do with it. If his church wishes to have a human creed, it is up to it to make one. But until it does he is going to assume that Linwood Church is a true church of Disciples, Campbellian in its principles and ideals, and in earnest in its desire to be unsectarian and unfettered by a human creed.

This, one would say, is real leadership, prophetic and courageous. And the most interesting thing about it all is the fact that only the faintest opposition, if any at all, found expression against the proposal.

The practice of Christian unity must become a matter of personal conscience with the great number of ministers who now see clearly enough the sectarianism, not to say hypocrisy, of our prevailing procedure. It is not every pastor who can disengage his personal convictions from the habit of his congregation and project them forward as a norm for congregational practice. Yet many pastors less fully masters of their local situation than Dr. Jenkins would be surprised at the willingness of their congregations to bring their practice up to the true and historic ideals of the Disciples of Christ if they felt that their present sectarian procedure was a moral embarrassment to their minister. If a minister is willing without any wrench of conscience to go on preaching Christian unity with characteristic Disciple fervor, and at the same time go on practicing sectarianism, he need not expect his congregation to tak initiative in exposing the latent hypocrisy of such a situa tion. The minister must lead. But he will not lead—h will not dare to lead—until his conscience is aroused to th sin of sectarian practice in general and to its aggravate sinfulness when practiced by a church that preaches th duty of Christian union.

Dr. Jenkins has done what any Disciple minister ha the right to do. The logic of his course is this:

I am a minister of the Disciples of Christ.

This is a church of the Disciples of Christ.

The Disciples of Christ preach Christian unity an declare their purpose to practice it by maintaining a churc fellowship as catholic as the Church of Christ itself; tha is to say, a fellowship unrestricted by any human creed o dogma.

I shall, therefore, assume the good faith of this congre gation in espousing Disciples' ideals, and shall act upon thi assumption in receiving other Christians into our fellow ship.

Such an attitude is both logical and leader-like. I the congregation does not want to be a true and thorough going church of Disciples, the pastor's course gives it th privilege of defining its creed so that all men may se wherein it desires to be less than a church of Disciples. I the case of Linwood Church it is, of course, not likely tha there will be any such human creed adopted or even pro posed. And in hundreds of churches a similar respons would be given to a similar prophetic leadership.

A Work of Love

IN lending its editorial columns and other pages to the promotion of the Daily Altar Movement, with whic the little book, "The Daily Altar," is closely identified, it is incumbent upon The Christian Century to make clear its commercial disinterestedness. We are in receipt of a note from Dr. J. H. Garrison, whose wise counsel we are pleased to follow. He says:

> My dear brother Morrison: The suggestion for a movemen in behalf of a daily altar in every Christian home is fine. Any thing our papers can do to promote such a practice would do more to promote the spiritual life of our own and other broth erhoods than anything else, and would help to pave the way for that unity for which we are all longing. I would suggest that you do not confine it to our own people, nor to one book. Find out some books of a similar nature from other peoples, and mention these in connection with "The Daily Altar." That would not only serve to show the undenominational character of the move ment but might save you from the charge of some cynic that it was simply a move to advertise and sell your book! Push the movement as the supreme need of these perilous days through which we are passing.
>
> Claremont, Calif. J. H. GARRISON.

Dr. Garrison's enthusiasm for the Daily Altar Move ment adds to the inherent compulsion of his good counsel It is highly important that the relation of "The Daily Altar" to the Daily Altar Movement should be made clear and this we propose to do in this article. At the begin ning, however, it should be said that the suggestion of Dr. Garrison to include other books beside "The Daily Altar" in the Movement is not only acceptable to the publishers of "The Daily Altar," but is an explicit part of their pro-

gram. In last week's issue The Christian Century Press presented a list of books on the prayer life, a list made up by editorial conference, and designed to advertise the very best interpretations of the devotional life obtainable. This list appears again in the present issue of The Christian Century. We wish to point our readers' attention to these helpful volumes and to urge upon them the gathering of a "prayer library," be is ever so modest, as a means of spiritual enrichment. It is the purpose of The Christian Century Press and of The Christian Century itself, in its editorial capacity, to introduce our public to the richest things in the literature of devotion, and it is in this spirit that we interpret the flood of enthusiasm for the Daily Altar Movement that is pouring in upon is with every mail. We do not take it as merely praise of a particular book, but as an ardent and grateful recognition of the call of God in the present hour. Where the book will help, we hope it will be used. Where some other book or books will help more, we hope they will be used. In any case, the important thing is the establishing of the daily altar itself in every home, and the supplying to those who are responsible for its maintenance such helps and inspirations as will keep its fires from dying out.

Supplementing the above statement we are impelled to say that "The Daily Altar," in all its aspects, is a work of love, and not in any sense a commercial asset. It is on this account that we can utilize our editorial columns without the slightest sense of indelicacy to urge its widespread adoption. "The Daily Altar" is a work of love from its inception to its publication. For all their years of labor in producing it its authors do not receive a dollar of royalty or any other pecuniary reward. They gave the manuscript without compensation to the Christian Century Press. They, therefore, have much the same attitude toward the book as a minister feels toward a sermon he has preached in which he believes he has truly interpreted the will of God. Indeed, all through the five years in which the book was in preparation the authors of "The Daily Altar" were hoping that their labor might result not merely in the publication of just another book, but in the initiation of a real and positive prayer movement in the home life. It is because of this desire to turn the thoughts of people toward their own firesides as a true and appropriate place for religious meditation and prayer, that both Dr. Willett and Mr. Morrison took the book into their respective Chicago pulpits, interpreted its purpose and urged its use in their peoples' homes, with the result that in both parishes many scores of home altars were established. They could not have done this becomingly or comfortably if their plea was mixed in any degree with financial interest in its adoption. Likewise we could not, without indelicacy, devote space each week in the editorial columns of The Christian Century to the interpretation of the Daily Altar Movement if the editors were pecuniarily interested in the sale of a book which is more or less identified with the Movement.

But "The Daily Altar" is still more a work of love. It was the desire of authors and publishers to make a book of such physical beauty that it would be kept beside one's Bible, and by its æsthetic character would dignify the use to which it was consecrated. Commercially, such a book as "The Daily Altar" should sell for not less than three dollars. But it was felt that such a price would be prohibitive in many cases. On the other side, the publishers could not afford to manufacture it at two dollars. From this difficulty a number of friends who knew the contents of the manuscript came forward with gifts of money sufficient to underwrite the deficit in the publication of the first edition. We state this fact publicly because we wish to emphasize "The Daily Altar" as a work of love from beginning to end, and not in any sense a work for profit. While we know that our readers in general are not likely to impute any sordid motive to The Christian Century in its present advocacy, nevertheless we wish to inhibit in advance any poisonous word which the cynic to whom Dr. Garrison refers might be prompted to express. And more than that, we wish every pastor and teacher and layman who is in earnest about the Daily Altar Movement to be able to work enthusiastically for its promotion and for the adoption, wherever it is expedient, of the book itself, with a sense that both Movement and book are together a single, disinterested work of love.

Duty Half Done

A Parable of Safed the Sage

IT was winter, and at Time of Snow. And some men Cleaned their Walks, and some did not.

And the Sun shone out, and some of the Snow Melted, and some did not. And then straightway did it Freeze again.

Now I have a neighbor who is always first to clean his walk. And I suspect that it is not because he feareth God or doth regard man, but that he may have wherewith to boast, and to vaunt himself against his neighbor.

And I came to his walk, and behold, the water had melted and run down upon it, and frozen so that it was like Glass. And I did very nearly break my neck in that place.

And on the next day I did meet him, and he spake ill concerning his neighbors. And he said, They have no Publick Spirit, neither do they clean their walks; but my walk is clean.

And I said, Yea, it is clean, and it is the most Dangerous Walk in town. For they that left the snow, there may men walk safely; for that men's feet have trodden it roughly, and when it freezeth, then it is indeed a Wobbly Place, but men's feet slide not. But before a man setteth foot on thy walk, then should he buy more Accident Insurance, or a Gun.

And he said, What, dost thou reprove me for doing my duty, and for cleaning my walk?

And I said, For a good deed I reprove thee not. But know this, that the reward for the doing of one duty is the privilege of doing another; and he who cleaneth his walk so that it is slippery, should keep a Coal-hod of Sand wherewith to sprinkle the walk.

And he said, Dost thou make a virtue of the conduct of those who Lie in their Beds while I shovel my walk?

And I said, I praise them not, neither do I think them virtuous. But there is no Vice like the half of a Virtue, nor any sin like a Duty half done.

The Church and Future Problems

By Frank Mason North
President of the Federal Council of the Churches of Christ in America

THERE are those who condemn the Church because it was unprepared for war. Why should the American churches have been prepared for war? There are critics all over our land who have been speaking rather dogmatically, and I think rather thoughtlessly about the unpreparedness of the Church. Back of this of course is our foolishness in having all sorts af unnecessary divisions. We accept the fact that long ago the churches should have seen eye to eye, as they have not seen—should have seen the common task and should have addressed themselves to it. But be it granted or not that there is logic in the division of the churches, that the denominational life belongs to America, there is no reason why the Church should have been prepared for war. I count it the glory of the Church in America that we were not prepared for war. Who wanted war? Who was addressing his sermons to war? Who was teaching his church to fight? Should we have done that?

CHURCH'S GREATEST OPPORTUNITY HERE

But this I say: that if we should be unprepared for that which comes after this war, then we have committed a spiritual crime. For the Church of Jesus Christ to confront in these days the problems and perplexities and opportunities that this war has brought and be unprepared, by heart-searching, by the most earnest planning, by the study of all the implications of the Word of God and the applications of the gospel to common life, and the interpretation of the new day under the conditions that have come—for us to be unprepared for that would mean an unbearable condemnation. It is for the Church one of the gravest opportunities it ever had. It is one of our first obligations that we should take account of our conditions, that we should find how we are affected in our spiritual ideals, to find out where the gospel comes in, to find out where we shall find the point of application of the principles we have believed but have not always thought practicable.

The tests will not be along the lines of our horizontal experience. The tests are vertical. They are going down through the stratifications. They go down to the bed rock. We shall have men interpreting what is the meaning of spiritual activities. We shall have men asking us what we have to say of the reorganization of the world. The church is not an institution which must simply be prepared to take care of the men who come back across the seas after the victory has been won. The great army of men who are coming back to us should be a great reinforcement for the spiritual and sacrificial life of the Church. What we need is not the study of programs with reference to a protective system to take care of those men to see that they get no further away from God, but practical enterprise for building our tramways, our tracks, our roads, our systems of transportation, for assembling our material and mobilizing our forces, so that when these men of ours come back, those who have faced death, who have shown the last expression of sacrifice, and have been robbed of opportunities and privileges of life, and still are loyal to humanity and loyal to the truth, they will find us ready to say to them, "Welcome! We love you, we need you! Come, let us win this country for Jesus Christ."

READJUSTING THE CHURCH LIFE

Now if that be true, we must study the readjustment of our church life in three ways. First, as to our church organizations. That is most important. We absolutely must find out what it is that keeps us apart, what it is that divides us; whether this division of the churches, which we all deprecate, which we all accept with sorrow, is in the realm of the essential or in the realm of the whimsical. Are our divisions on the ground of our likes, or on the ground of our beliefs? Do we stay apart because of our convictions, or do we stay apart because of our prejudices? Are we interpreting our present day in the light of the present day, or are we interpreting it in the light of the tradition of a past day? Where do we locate the cause for divisions which we recognize to be absolutely unnecessary when we confront a great enterprise or stand in the shadow of a great sorrow or move to the impulse of a great cause? If we cannot find a corporate unity that will satisfy us, we ought at least to strengthen the fraternal bonds of federation. We must go forward as one great body of Christ in America to do the thing that God has given us to do for this land of our love and for the world.

We shall have to study how we can apply the great principles of the gospel to the great benevolent movements of the war times. Shall we be able to interpret that great movement represented by the Red Cross from the standpoint of Jesus Christ? Shall we be able to show where the springs are from which that great altruism is running? Shall we be able to bring to men the message of the gospel as a message of the love of God, the messag of the sacrifice of Jesus Christ? Shall the Red Cross be simply an emblem, or shall it burn itself into the very heart of our American life as the representation of the sacrifice of Jesus Christ our Lord? What are we going to do with the great labor organizations? Shall we leave the labor movement, the socialist movement, to be interpreted in the terms of Karl Marx, or shall we show men in that mighty movement that the great Christ of God brought into the world in its ideal and in its reality, Brotherhood; that in him alone can be found that standard of life and that power to serve and that impulse of the spirit which can give to what they call their socialistic ambitions and their program for humanity its reality in the realization of its ideals in human life? Are we to let the laboring men go forward in organizations seeking to help one another without interpretation of that for which they are standing? Shall they be the pleaders for their own individual rights and the Church be silent?

The program of Jesus Christ must be carried out with reference to him, to his person. Are we here to try to put over a great system of beneficence and brotherhood which he who gave us freedom brought into the world, or are we here to do our work in the very presence of our Lord? Do we believe in the living Christ? Do we believe in the *living* Christ? Do we believe in the creeds? Yes. Do we believe in the beating heart that is back of the creeds

WORKING IN THE LORD'S PRESENCE

We are thinking of the men who won that wonderful victory in Palestine. They trod in the pathways that were trodden by the sacred feet of our Lord, but they did not find him. He is not at Nazareth. He is not at Bethlehem. He is not in that grave. They did not see him in Gethsemane. They did not find him at the Jordan. Where is Christ? Is he a person of history? Is he a section of a system? Does he fit in somewhere with your theological beliefs? Is he a part of your "plan of salvation," as we call it? Or is Christ—I say it with all reverence and deepness of feeling for my own soul as I say it for yourselves—is he *here,* and do we do our thinking and our working and our sacrifice and our service in the presence of him whose program we are seeking to frame? I believe there is coming, that there now is, and that after the war there will be, one question above every other question—it will be, "Who do men say that I am?" And unless the Church of Jesus Christ can answer, "Thou art the Christ, the Son of the Living God, the Christ of today, here today, living today," it will have lost its program as it will have denied its Lord.

The Soldier and the Ministry

Does Leadership in the Church Offer a Real Challenge to the Young Men of Our Army?

By an Army Chaplain

I JUST finished reading an editorial in a leading church weekly concerning the need for leadership in the church. Before me is a letter from the Committee on Recruiting and Training of the General War-Time Commission of the churches in America. I quote by way of introduction some paragraphs from that letter:

> We believe that there must be hundreds of men in our camps at home who have made the solemn dedication of their lives to the great cause, and now that the supreme sacrifice has not been required of them, they will want to know how that dedication can be carried out in the rest of their lives. We believe that if these men could see how closely allied in principle and spirit are this cause of Democracy and the cause of the Kingdom, they would gladly dedicate their lives to the service of Christ.
>
> You know how desperate is the need in the Christian Church for a large number of recruits for the Christian ministry at home and abroad. We never faced such a demand before. The Christian ministry at home is sadly depleted. The situation was serious before the war. It is much worse now. Many men who have gone into the war work will never return to the pastorate. If the Christian Church is to be a denominating factor in the new day in America we must have a greatly increased number of strong, well-trained ministers. . . . And yet, our theological schools, whence our recruits would naturally come, have only a few students enrolled. It is perfectly evident that if the Christian Church is to meet the situation created by this war and rise to the challenge of the new day it must secure a large number of highly qualified leaders at once. We are sure that if the young men saw this need they would respond as quickly as they responded to the call of the nation.

First, let me say frankly that I have not made the appeal to very many young men in the army to enter the ministry, and for the reasons which I shall state. I may have been failing to do my duty toward the church, but, nevertheless, I have followed the convictions of my own soul.

good churches to enter the army and minister to the needs of our men. Along with these other men I am expecting

I am only one of many ministers who gave up fairly to be out of the service in a short time and have been looking for a location. I have had letters from some of our leaders, and I have seen letters written to other chaplains. The burden of these letters is that most of the fields which offer a real challenge to a young man with training are filled, and that there are few churches open which offer a real opportunity or which can pay a living salary. I know chaplains in other communions who are facing the same situation. They have left good fields. The young men in the small limited fields who were just as anxious for the larger opportunities as we are, have come into these places and are making good. The only thing left for the returning chaplains is the small limited opportunity. Now my situation is this. Can I with a clear conscience urge any young man who has felt the thrill of the great world-movements of which he has become a part to enter the Christian ministry, when there is a lurking fear in my own heart and soul that I will be driven out of the ministry myself because there are no churches open that can support me and my family and offer a real opportunity to make a contribution to the progress of the Kingdom of God?

CONDITIONS AMONG THE CHURCHES

The second reason why I have not urged young men to enter the ministry is because I believe that this cry of the need of more men for the ministry is all a fiction. I do not believe the church needs any more preachers. In my own communion there is not a congregation which can support a "strong, well-trained, highly qualified leader," and which offers any real opportunity for community or world service, that does not have from fifty to a hundred applicants every time the pulpit is open. The churches that are always open and looking for a preacher do not want strong, well-trained and highly qualified lead-

ers. They would not know what to do with such a preacher if they had him, and he would not find any sympathy or co-operation on the part of the church for his conception of religion or his methods of work. These churches want a man whom they can starve into submission to their own narrow, bigoted conceptions of religion and their own limited methods of service. I think it would be a blessing to the church to get rid of a lot of preachers. For me, and I know that I speak the sentiments of many of the young men in the ministry, I would rather be a live layman in a church with a vision, helping the preacher in his great task, than be a dead or dying preacher in a small church which has no vision. I know my earning power as a layman, and I am ready at any time to take my place in the pew rather than in the pulpit. We do not need any more preachers, and the sooner we find it out the better. What we need is to organize our Christian forces in such a way as to use the men we have and put them in places where they can be effective for God, and where they can put some heart and enthusiasm into their work.

CHURCH DOES NOT CHALLENGE YOUNG MEN

The third reason why I have not urged young men to enter the ministry is because I do not believe, as the church is now organized and conducted, that leadership in the church offers any real challenge to the young men of our day. "We are sure," says the writer of the letter we have mentioned, "that if your men saw this need they would respond as quickly as they responded to the call of the nation." The young men in our army and out of the army see the tremendous needs of the world. But they see something more, and something which the leaders of the church have been all too slow to see—that the church in its present form is not equal to the task of winning this world to Jesus Christ. The young men of our day are ready for the fight, but they want something to fight with. Let us set in contrast some of the things which the government offered the leaders in its army of conquest, and some of the things which the church offers its leaders, and see if the analogy in the above statement holds good.

When our government asked for leaders to lead its army to victory in the great cause of democracy and humanity it offered them certain definite things. First of all, it offered them a course of training. The first men who entered the Training Schools received one hundred dollars a month and their expenses. Those who went later received thirty dollars a month and expenses. They had the best instruction available. They had the money and equipment with which to get this training. They were trained at the expense of the government.

When this training was finished they were given a salary, adequate to meet at least all of their necessary expenses. They were given a company or regiment of men who were in training for just one purpose—to make themselves efficient to win the victory. They were given the best equipment possible, and everything that money could buy was at their disposal that they might make these men into a fighting force.

When they finished the period of training and faced the enemy they had a fighting force back of them. They did not have a crowd of cowards, men who were thinking only of their own personal interests. They had men whose hearts were devoted to the great cause of liberty for all humanity, and whose hands and heads were trained to back up the convictions of their souls.

Marching into the line of battle these leaders knew that their organization was a part of a great united army, an army working with one will and one purpose toward one definite end. The leader of one company did not have to fear that at any time his neighboring company might turn its guns upon his men. He did not have to worry about whether his company went in first or last. They were all one in a great organization working for victory, and there was no jealousy or strife between the different organizations.

When these leaders heard the command to go forward, they went knowing that every last one of their men would be with them. They had the confidence of men who knew that victory was possible; and they won. And they also knew that if they fell in that fight, disabled for life, the same government which called them into service would take care of them the rest of their lives.

What does the church of Jesus Christ offer as a challenge to the young men of America? It calls men to the task of enthroning Christ in the hearts of men and nations, a challenge, I grant, not only equal to, but greater than, any challenge that has ever been given to men. But in calling young men to this task what hope of victory does it hold out? Let us see.

WHAT THE CHURCH OFFERS

It urges a young man to be well-trained. He goes to a college, which is often insufficiently endowed, which does not have the most modern buildings and equipment, and which must have second rate instructors because it cannot pay the better men and women. These teachers are earnest, consecrated Christians, but they have not had the means to take the higher training necessary to make them leaders in their professions. Very few of the men who respond to this call have any means for getting an education. They work long hours, carry extra studies that they may get out the sooner and thus cut down expenses, and in not a few cases because of overstrain and actual undernourishment come out of college with their health ruined. They borrow money from the College Loan funds, thinking how easy it will be to pay it back when they get into a good church with a living salary.

When this young man graduates he has his first rude awakening. He finds that there is not such a great need for preachers as he had been led to believe, and that if he is to get a church that can pay him a living salary and enable him to pay back his college loans, he must go into the open market and enter into competition with men who have been in the game for years and who have learned how to land the good churches. He seeks the advice of the older preacher who is rated as a successful minister, and he hears that the best thing for any young man just out of college is to take a small church in a small town and stay there *at least five years*. It will be the greatest experience of his life. This preacher always suggests how much cheaper it is to live in a small town, and never forgets to tell how much money he saved on a salary of

six hundred dollars a year when he was a young man starting out fifteen years ago.

This young preacher, knowing that the salary is inadequate, and seeing his hopes of a good library go glimmering, goes into such a church and community. The church has let him get his training at his own expense, and in any way he could. Now let us see what kind of a unit it offers him to train for the great world-conflict with the forces of evil. The first thing he discovers in the average small church is that his people, instead of having their hearts on fire for the conquest of the world for Christ, are tremendously concerned over the fact that the Methodists or the Presbyterians have had more additions to their churches in the last year than they have had. When he preaches a missionary sermon he is informed that the money is needed to run the local church, and that he had better not urge the people to send their money away when it is needed so much at home. He is soon made to see that his chief business as pastor of that church is to keep its machinery oiled and running, and get, by hook or crook, enough money to pay all the bills.

TESTED AT THE CRISIS

After a few years in which he has made an honest effort to enlarge the vision of the church and to train them into a fighting force for righteousness—often having the poorest equipment in the way of a church building, and having a salary which kept him in poverty and his library depleted—the day of battle arrives. The forces of unrighteousness have been holding forth for years in that community. The preachers have been cowed into submission because of their dependent families and their starvation salaries. But this young man, not having lost the fire of battle which had been smouldering in his soul as he had seen the awful ravages of sin in the lives of the young people of the community, throws down the challenge to the forces of evil and calls upon the united churches of the community to stand back of him in the fight. The forces are drawn up in battle array. This young leader steps out to give the command to go forward, and what does he find? A well-trained group of Christian men and women standing solidly back of him with their hearts on fire for victory? No, he finds only a few faithful, while the rest of the weak-kneed cowards, because of personal and selfish interests, are afraid to say a word or cast a vote against the evils which are destroying the life of the community and undoing the work which the church they profess to love is trying so hard to do. And worse than this. Just about the time the advance is to be made, lo, the preacher finds out that one of the other churches has left the field, and has suddenly turned its guns upon his church rather than upon the enemy. Their church has not had sufficient representation on the committee or has not received sufficient publicity, or —well, there are scores of reasons why churches will not work together. And this leader must fight the battle alone, knowing that he must be defeated.

You say the case is overdrawn? I challenge any man to face the facts as they exist in many communities today and in the experience of dozens of young men who have come out of our colleges in the last ten years, and come to any other conclusion. I know the charges are that we are failures. Be it so, and yet I challenge any one of our leading men to the task of taking one of these many churches and doing any more with them than is being done. With an inadequate equipment and salary such as many of our men have had to work with, the surprising thing is that so many are still at their tasks.

How long would it have taken the young men who were the leaders in our army to defeat Germany if they had had to work with such a force and equipment as is offered to the leaders in the church? They would have given up in utter despair. I honor the men who led our armies to victory. I have worked with them and I have been inspired by their high idealism and spirit of self-sacrifice. But these men fought with the firm conviction that their army and their country was back of them, and that victory was sure. But I have no words in which to express my admiration for the men who have been leaders in the church for the last ten years. These men have been forced to fight, in what they have slowly come to see is a losing fight. They have not had the backing of their people. They have not had even a decent living wage, let alone an adequate salary for a professional man. They have been forced to work in buildings and with equipment that were totally inadequate. And they have seen all church organizations show by every manner of evidence that they were more interested in keeping the machinery of their own denomination going than they were in winning the world to Christ. And in the face of it all, these men, many of them have stayed in the ministry. I feel that I would have had the courage to lead a company of men into the fight with Germany, for I know that my men would have been with me. But God helping me, I must confess that I have almost lost my nerve, and am almost ready to step out of a place of leadership in the church and get in the ranks and see what can be done from that angle.

[*The point of view and argument of the above article is radical and unusual. It is written by an army chaplain who, prior to his enlistment, occupied the pulpit of an influential Disciples church. His words will no doubt provoke comment pro and con which we will be pleased to publish.*—EDITORS.]

Theodore Roosevelt, Warrior

By Thomas Curtis Clark

IN early years your valiant fight began,
When in the wilds you sought the boon of health;
Your spirit then revealed a brimming wealth
Of faith and force, which told the coming man.
In later days, more confident and strong,
You chose to serve where public storms were rife:
You strove with zeal to free the nation's life
From lust of office, greed and vested wrong.
When flames of war enveloped half the world,
When truth was throttled by a crazy king,
You seized the lash and whipped us, loitering,
And roused our might, till hell was backward hurled.
You proved a victor till your last life breath;
You could not stay the subtle warrior, Death.

Christ's Estimate of Human Values

By Bishop F. J. McConnell

WE must not only discover the principles of Jesus Christ underlying great church activities, but also their application in personal religious experience. Jesus gave his principles in terms that can be translated in human life. These principles can be stated in one—human values are superior to every other value.

The one thing Jesus could not forgive was a wrong attitude toward men. He most severely condemned those religious leaders who underestimated the supreme value of human life, and the value of human relief. Church officials of those days were so busy with matters of minor importance that they overlooked the greater work of relieving human distress. Jesus was more concerned with men getting into right relations with men than their getting into right relations with God. Such duties have absolutely the right of way. If one gets into right relations with men, it will almost surely lead to right relations with God.

The church has often placed doctrines above human relief in point of value. But no one has applied the doctrine of total depravity, once so closely held, to his own children; this, with many other doctrines once ardently defended, breaks down in application to every day life. They are never declared at any funeral. Creeds do not hold final vital truth. If a man has the Spirit of Christ he belongs to him whether he belongs to the church or not.

The condemnation that must rest upon the church of the times of our Lord is that it believed in a system that made it possible to pass the wounded and leave him uncared for. Would the good Samaritan have stood still had the robbers returned, and allowed them to maltreat him without resistance?

The German idea of the state places it over and apart from men and women, regarding the empire as a superbeing and the people merely as so much stuff to advance the interests of the empire. The true American idea is that every man must be given a chance to reach the fullness of life. To give men a chance is worth dying for.

And Jesus placed human values above property values. Property has been considered sacred, and it is, but the Christian spirit will take out of us the lower conception of property rights and teach us that human interests are of superior value to any material thing. What was the heresy of Dives? He was not in right relation with Lazarus. His sin wrought in him the view that he was a superior person to the beggar at his gate, and the sin was a terrific one.

The judgment scene as pictured by Christ centers around a test. The judges did not welcome great statesmen or ecclesiastics to receive their reward, however worthy they might be. The test was so simple that the people who had not fulfilled it thought they had, and those who thought they had not fulfilled it found they had.

The sacredness of humanity must be pushed forward. If this seems unsound, remember that Christianity is based on the doctrine of the incarnation. The nobler the conception of human relationships, the nobler will be our conception of divine relationships. Understand men and you will understand God. Get into better relations with men and you will get into better relations with God.

The Melting Pot

THE idea that America is the great melting pot of the nations needs supplementing in the light of the facts of other lands. New York is indeed a great maelstrom of the races, but they are almost exclusively the Western races. Honolulu presents an even more wonderful laboratory of racial intermixture with its population of 26,041 Hawaiians, 3,734 Asiatic Hawaiians, 8,772 Caucasian Hawaiians, 21,674 Chinese, 79,674 Japanese, 22,303 Portuguese, 1,900 Spanish, 4,890 Porto Ricans, 695 Blacks and Mulattos, 14,867 other Caucasians, and 7,269 miscellaneous. The Malay peninsula is another crossroads of the races. Here 11,065 Europeans, 10,807 Eurasians, 1,412,196 Malays, 915,883 Chinese, 267,170 Indians and 32,849 from other races are poured into one of the greatest whirlpools of racial cross-breeding that can be found on the earth.

A common language, unified communications and the strengthened national life are drawing together a dozen different strains in the Philippines. The Japanese and Koreans are engaged in an enormous racial interblending adopted as a deliberate governmental policy. In Bangkok one-fourth of the population is Chinese, and that population does not mark the limit of Chinese blood in the city. In addition there is a large population of Indians and Malays, there are Burmese and Shans, Eurasians, Cambodians, Laotians, Annamites, Javanese, Japanese, and a dozen Western nationalities. The isolation of the races has passed away.

Blind

By John Kendrick Bangs

"SHOW me your God!" the doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tost;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

Lloyd George and British Democracy

LLOYD GEORGE is Europe's leading democrat. But politics makes strange bedfellows, and the most democratic of all Britain's great statesmen is found at the head of a government backed by a parliamentary majority overwhelmingly conservative and presiding over a cabinet to which he has appointed all the leading Tories of the kingdom and from which he has excluded most of the leading Liberals. Before the war he was not only the prophetic voice of Liberalism, but also the St. George to which labor looked for its deliverance. He arose to influence in days of peace by his Isaiah-like championing of reform and was cordially abhorred by those with whom he now collaborates in governing the empire. In the war he showed such remarkable administrative ability that he was made premier and did more than any other single living man as an organizer of vast forces to win the war. Now that peace has been won he turns to reconstruction, claiming loyalty to all his old reformatory schemes, but turning against the very forces that stood behind him when he championed them and joining the very forces that bitterly opposed them. Truly, politics makes strange bedfellows.

* * *

Democracy in the New Parliament

An analysis of the new parliament is very interesting. We have no such alignments in American politics. If the Bull-Moosers had retained a distinctive alignment, as all genuine progressives hoped they would, the Socialists could elect several congressmen and labor would organize a party that could elect forty or fifty representatives; we would then find some such condition in Congress as we find in the various European legislative bodies. It would not be just like any of them, perhaps, for no two of them are alike, but it would give us divisions, coalitions, blocs, lefts and rights and fighting combinations that vary with changing issues. There is no poeple so under thralldom to party tradition as the free American people. Bryan led a reform that shook the Democratic party from stem to stern and became the Warwick that made Wilson president, but the Buchanan Democrats of the South "stay put" and vote with Wilson on all strictly party issues, then vote with Andy Jackson on all questions that are not strictly a matter of party loyalty. Roosevelt led a schism in the Republican host that promised a real progressive party, shaken loose from all partisan tradition and charting out a new course for government; then, failing immediate success, led it back into the fold and one-time Progressives now vote true to form with the Penroses and Weeks and Knoxes as yoke-fellows. True, neither of the old parties are the same. The reform movements turned their course. But we have no genuinely progressive or radical minority organized to furnish a real antagonist to partisan government or a balance of power to promote radical democratic reform of any kind.

In France there are several minority parties and their changing combinations on new issues that arise account for the changing of cabinets and premiers. In the new German republic there will be at least four groups and all combinations will be unstable for a time at least. In England the new labor party holds the future of genuine reform in its hands by holding a promise of a balance of power minority in future parliaments. Where there are several minority parties the cabinet's tenure is liable to be unstable, but where there is one and it has a consistent program there is better promise of stable government and steady yielding to reformatory programs.

Lloyd George has a majority over any combined opposition. His coalition is made up of all parties. He carried his win-the-war coalition over into an after-the-war election. It was good politics, but very poor statesmanship. Men of all political beliefs could unite to win the war, for there was no differences on that issue, but reconstruction plans will quickly align them into different groups and the coalition will have to agree to some minimum of reconstruction plans and programs. So the great reformer has small assurance of holding his coalition together after immediate war issues are settled. As soon as internal politics begins to replace war administration, the premier will either have to yield his prewar Liberalism to Tory conservatism or break with the conservatives and go to the people again. He cannot hope to retain power even for a couple of years on any other ground than either openly joining the conservatives and becoming the great "turncoat" for the sake of power or else by conservatives yielding to a minimum of real liberal undertakings. In other words, either he must go over to them on some sort of a compromise that will be two parts Tory to one part Liberal, or he must desert the progressive for a minimum liberal program. That the Tories will offer the latter seems now assured. Conservatism yields slowly to necessity. Often the great reform issues are stubbornly fought by conservatives until they are threatened with a loss of power, then are enacted by them.

* * *

The Coalition Parliament

Lloyd George's sweeping victory puts the Tories in power. Out of his coalition backing of 471, the Conservatives have 380 votes. They can thus outvote any sort of a Liberal combination by some 53 votes. That is, supposing on some such question as protection or taxation, Liberals and Laborites, whether of the coalition or not, should unite on old-time Liberal principles. Lloyd George would have to either desert his prewar friends and principles or go down to defeat at the hands of the majority in his own coalition backing. On the matter of free trade, he has already committed himself to a compromise preferential type of protectionism in which favor would be shown first to the colonies, next to the Allies and then to neutrals. On the matter of taxation he is still apparently committed to the Liberal principle of taxing those who are able to pay through a graduated levy that leaves the livelihood free and increasingly taxes unearned and excess income. This is the most enlightened, humane and progressive type of taxation yet adopted by any nation, and it is inconceivable that the man who had so much to do with its adoption will ever surrender one iota of its application.

The coalition government is made up of Conservatives, Liberals and Laborites. Regular party Liberals entered the coalition in such a way as to put a much greater number of coalition Liberals into the House of Commons than of non-coalition Liberals. Even Mr. Asquith was defeated for a seat in the House and thus can have no place in the cabinet. There are only ten coalition Laborites and sixty-five non-coalition members. Yet the popular vote showed that Britain is still overwhelmingly Liberal. There were 3,850,251 votes cast for both coalition and non-coalition Conservatives, while Laborites received 2,374,385 votes and Liberal candidates received 2,744,566 votes, about equally divided between coalition and non-coalition candidates. Now Labor is Liberalism of the left. It will vote solidly with Liberals on both free trade and taxation, as well as on other issues that do not compromise its own more progressive program. Thus the parliamentary majority of 53 obtained by the Conservatives represents an electoral minority of more than a million and a quarter. This was effected partly by astute political conbinations engineered by the Premier himself and partly by the faulty electoral constituencies held in the Tory grip in such a manner as to give them the advantage. It is evident that Lloyd George will walk on thin ground as soon as immediate war issues are settled and that a nation overwhelmingly Liberal will not allow the Tories to rule many months after peace-time issues

begin to bring back the prewar alignments. The most interesting question involved, just because Lloyd George is one of the most interesting and remarkable personalities in the world today, is as to his own choice and fortune when the break comes.

* * *

Britain's New Industrial Democracy in Politics

England is an industrial country and the laboring masses are awakened by the war as they have never been awakened. We talk of the congestion of wealth into the hands of a few in this country, but it is worse in England. The small wealthy class possesses a larger percentage of the total wealth of the realm there than here, and the dispossessed furnish a much larger percentage of the total population. Two-thirds of Britain's families possess nothing and before the days of old-age pensions every fourth laborer died in the poorhouse. The English industrial cities, e. g., Manchester, Birmingham, Glasgow and East London, are the drabbest, most unattractive, unlivable habitations of civilized man. Wages before the war were appallingly low. It was almost unbelievable in America that skilled labor in England received wages of from only four to six shillings per day. The locomotive engineers, in the last great British railroad strike, struck for a minimum wage of seven dollars per week, an amount made daily by an American locomotive engineer. Skilled foremen in the building trades received less than a hodcarrier gets in this country and eight dollars per week was a high wage for men in any vocation. Rentals were slightly less than here, but the average workingman's habitation was much smaller, more crowded, without a yard, and in the larger places made up the worst slums in Christendom. Clothing was cheaper, but food cost as much as here. The net result was a lower standard of living, a short term of years in school, a long apprenticeship, a low wage, a crowded public house (saloon) and a good chance of the poorhouse for old age. It is no wonder that Huxley thought that the wild men in Borneo were better off than the working classes of East London and other crowded industrial centers and that, unless there was hope of amelioration, it were better for them that some comet would destroy the earth on which they existed.

Yet labor had no adequate representation in the councils of the nation. The Tory believed in such a class stratification as this condition showed and the Liberal was a political, not an industrial, liberal. He represented a reaction from aristocracy in politics and social life, but he was of the rising middle-class of manufacturers and business men. The House of Lords remained aristocratic and almost solidly Tory, and the House of Commons, even when Liberal, was representative of the employer, the industrial manager and the commercial interests of the nation. It has always been what we now so readily call "bourgeois." The millions of the "proletariat" were unrepresented as a class. In other words, Britain turned, through political liberalism, from aristocracy to the great middle class and that major half that belongs to the lower class were unrepresented.

When labor began to organize and to plead for recognition all the powers in possession, whether of birth, property or office, joined to hold it in leash. From the days of John Wesley and Lord Shaftesbury and John Ruskin and Arnold Toynbee it has had its prophets and pleaders. In the Brights and Burnses and Cobdens it has had its great representatives. Toryism has always been paternalistic and patronizing. Liberalism has always been sentimentally sympathetic because liberal principles make it unavoidable, but practically the Liberal party has tolled out the line to labor with an electoral bait and championed their needs hesitatingly, as it looked narrowly upon the balance sheet. Lloyd George championed their rights with a voice that rang more like that of the old prophets than any of modern times. His book entitled "Better Times" reads like chapters from Amos and Isaiah. He put over old age insurance and employment agencies under government control and health insurance, and was striding on toward the minimum wage and decent housing and industrial concilation and the expropriation of the landlords. Then came the war and the emergency of national safety. All loyal Britons united to win and save democracy. The doughty reformer became the dynamic personality to rally England and the energetic and resourceful mind to direct her energies. To do so he surrounded himself with the great administrators, trained diplomats and experienced statesmen of the kingdom, most of whom, as always, were made by the older order and were conservative, as power and administration makes men conservative. Now he faces reconstruction and the things he fought for in times of peace, surrounded by them. Conservatism is always willing to adopt a minimum of reform for the sake of keeping power. Lloyd George's lieutenants will compromise just as far as necessity compels, but Lloyd George did not compromise before the war. Will he do so now? Or has his administrative experience turned him into a conservative? Two years will tell. Here is one frank admirer who believes he will fall by the hands of his own Tory friends and become once more the political leader of genuine English Liberalism.

ALVA W. TAYLOR.

To retain our faith in our ideals when broken and trodden beneath men's feet in the dust, to know how to lay aside our inward sadness, to dismiss our enervating doubts and struggle on, to continue our march, sustained only by the thought of duty and an unyielding will, to make the most of life as it is given to us—that is the supreme test of all great souls. That is the real victory of faith that overcometh the world.

ELWOOD WORCESTER.

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"It is the mission of the church to give the whole gospel to the whole world."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"We cannot serve God and mammon, but we can serve God with mammon."

Light for the New Age

Professor Shailer Mathews says in his striking volume, *"The Spiritual Interpretation of History"*:

"In an epoch of reconstruction like ours, the world stands at the cross-roads of history. A few brief years will fix the course of centuries. Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall help determine whether they shall be subject to spiritual control. No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilizations looking to Christian people for guidance, and yet sees the forces of evil, of war, of materialism, growing more aggressive. The church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to an open shame. The opportunity is marvelous and appalling. It is a challenge to our generation to spiritualize world-history in the making."

Such is the message of

THE SPIRITUAL INTERPRETATION OF HISTORY

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The Larger Christian World

A Department of Interdenominational Acquaintance

Commission Provides for Freedom in the Church

ANTICIPATING that there will be some pretty earnest discussions of social and economic questions following the war, the Commission on the Church and Social Service which met at Atlantic City on December 11, 1918, passed the following resolution: "The churches should maintain a fellowship sufficiently broad to allow freedom of discussion and of action. In the churches especially, freedom of discussion must be insisted on. It is a part of Christianity to affirm in no uncertain terms the basic claims of democracy, as involving justice in the social and economic order." In explaining this resolution the commission says: "The idea back of this resolution is that the church should be catholic in its fellowship, that it should establish a program broad enough and tolerant enough to allow freedom of thought, of speech and of action to all of its ministers and all of its laity."

Methodists Will Recruit Personnel

While the Methodists are raising their fund of $85,000,000 by their Centenary Movement, they are also looking about for the people who will direct the expenditure of this enormous sum of money. They hope to secure from the colleges and the universities during the next five years 1,850 pastors, 312 foreign missionaries and 275 missionary pastors each year. They have already enrolled 120,000 people who have promised to remember the movement daily in prayer.

Baptists Raise War Emergency Fund

The Baptists of America are raising a war emergency fund of $343,000 which will be used in caring for returned soldiers and sailors. From the moment of disembarkation until they are safely placed in civil life, these will be cared for. One of the very commendable features of the Baptist program is a provision to help Baptist students go on with their college and university work, which has been interrupted by the war. They are also planning to do something for the thousands of negroes who have been drawn from the south by the industrial opportunities in the north. Equipment for chaplains and funds to meet their emergency needs during the period of occupation abroad and demobilization in the United States will be provided by the campaign, as will be the expense incurred in supplying clergymen for service in the camps and cantonments.

Y. M. C. A. Will Emphasize Religion

Mr. R. P. Wilder is the head of the Religious Work department of the International Committee of the Y. M. C. A. He set out on January 20 in company with Mr. F. S. Goodman, the Bible Study specialist of the department, for a tour of a month in the United States in the promotion of a deeper interest in the religious phases of the association's work. He will visit state meetings and city associations in the hope of organizing activities which will express present interest in the religious life.

City Federations are Growing

The city federation of churches is coming to be an established fact in most cities. In Rochester, N. Y., a new federation has been created and Rev. Samuel Tyler, rector of St. Luke's Protestant Episcopal church, was chairman of the committee. The business men of the city have underwritten a budget of $7,500 for two years and a committee was appointed to find a secretary. The St. Louis Federation has called to its service Secretary Arthur H. Armstrong of Toledo. One hundred business men are being asked to pledge a hundred dollars a year for a period of years to support his program. Nearly the entire number has been secured.

Protestant Hospital in Bordeaux

The Protestant Hospital of Bordeaux, France, has a half century of honorable history and has done a good work with its small income of ten thousand dollars a year, most of which has been contributed by the Protestants of the region. The nursing of France is in a most backward condition, being done mostly by Catholic sisters. It is desired to introduce American nursing methods in France and the Federation of churches has approved a project of raising in America a fund of three hundred thousand dollars to build a suitable building for hospital work and the training of nurses. An office has been established in New York from which the propaganda in behalf of this enterprise will go out.

New Bible Society Secretary for Mexico

The American Bible Society has appointed a new representative in Mexico. Rev. W. F. Jordan, who formerly represented the Society in the republic to the south of us, has been moved to Central America to take charge of the work there. Rev. Arthur H. Mellen is the new appointee for Mexico. He is a clergyman of the Protestant Episcopal church and for a number of years has been a missionary of his church in Latin lands, including Mexico and Cuba. He is a graduate of the seminary in Alexandria, Va., and was ordained to the ministry by Bishop Coxe. It is stated that his appointment has the heartiest approbation and indorsement of all the missionary agencies at work in and about the city of Mexico.

International Christian Endeavor Conference

On account of the war, the Christian Endeavor convention for North America was not held in 1917. It has been decided to hold the convention this year in Buffalo and to change its program into a conference. Group meetings will be held during forenoons and in the afternoon business sessions will be held. Platform meetings will occupy the evenings, with speakers of international reputation. One of the features of the conference will be an excursion to Niagara Falls on Saturday afternoon and evening of the convention.

Lutheran National Movement

The Lutheran church in America proposes to raise a half million dollars for the rehabiliation of the Lutheran church in Europe. In describing plans its leaders say: "Democratization of the Lutheran Church of Europe along the lines of President Wilson's program for political democracy is the main object of the campaign for funds about to be started by the National Lutheran Council. It is pointed out that on Continental Europe, the entire Protestant strength of 59 million is Lutheran except for about half a million. There are 80,000 Lutherans in France. With the return of Alsace and Lorraine that number is increased to 300,000. There are 37 million in Germany. In Finland there are 3 million. In the rest of Russia, 7,500,000; in the Balkans, 500,000; in Hungary, 1,300,000."

ORVIS F. JORDAN.

Books

THE SECRET CITY. By Hugh Walpole. Those who are interested in that greatest mystery of modern history, Russia—and who is not?—will find a key to an understanding of it in this book, which is rather a story picture of the inner hearts of the Russians, especially of the Bolshevists, than a description of the outer events of the war. The time is the early days of the Revolution. There is an abundance of color and human passion, and the book throughout is a work of art. Hugh Walpole has already revealed his insight into the human heart in his earlier works, "The Dark Forest," "The Green Mirror," etc. (Doran. $1.50.)

THE BOOK OF LINCOLN. By Mary Wright Davis. An anthology of the best poems which have been written of Lincoln, with reproductions of photographs of pictures and statues of the great liberator. The author has for many years been an ardent admirer of Lincoln and has now put into concrete form her regard for him. She has had access to many unusual sources and thus presents much matter that is entirely new to the general public. The book contains the most important of Lincoln's addresses and letters; also genealogical and chronological tables. The author has done her country a real service in preparing this attractive work. (Doran, $2.50.)

SHAKING HANDS WITH ENGLAND. By Charles Hanson Towne. It has become so common for Americans to make the trip overseas to "shake hands with England" that a new story of experiences seems quite unnecessary, but this of the editor of McClure's is well worth while because of its charming pictures of people and things and experiences in warring Britain and because of the excellent literary style of the writer. (Doran. $1.00.)

THE ROLL CALL. By Arnold Bennett. George Cannon, of Five Towns, comes to London as a boy, and as a man achieves unusual success as an architect. He mounts through succeeding stratas of literary, artistic, political and fashionable society. "The Roll Call" presents elaborate pictures of life in Chelsea, Bloomsbury and the West End, together with brilliant glimpses of Paris, where reside the parents of the strange girl whom George married. With fine prospects before him, he comes up against the war, which makes a new man of him. (Doran, $1.50.)

THE UNKNOWN WRESTLER. By H. A. Cody. Douglas Staunton, curate, musician and athlete, becomes discouraged at the apparent lack of appreciation of his services on the part of his church, which is one of wealth. Concealing his identity, he tries life as a farm hand, and has some interesting experiences. The characters of the story are well drawn. (Doran, $1.50.)

SHOPS AND HOUSES. By Frank Swinnerton. This author's recent "Nocturne" revealed his power to paint realistic pictures of average human lives. He is an artist in all he writes. The later story, "Shops and Houses," tells of happenings in an English suburban town near London and is in fact a caustic piece of criticism of the tawdriness of small town life. The village gossip is, of course, present. An exciting love tangle is a factor in working out the story. The London Bookman says of Swinnerton: "He knows so many secret and subtle things about the human soul one marvels at the extraordinary acuteness of it all." (Doran. $1.50.)

THE OLD HUNTSMAN AND OTHER POEMS. By Siegfried Sassoon. There is much bitter realism in this poet's work; he does not seem to see much glory in war; but he can also write beautiful verse untouched by the grimness of war, such for instance, as "Dream Forest," "South Wind," "Nimrod in September," etc. Now that the war is over, it is to be hoped that a wealth of poetic beauty will be forthcoming from this genius. (Dutton. $2.00.)

FIFTY YEARS AND OTHER POEMS By James Weldon Johnson. With an introduction by Brander Matthews. The soul of the black man is here given fit expression, but the unusual thing about this negro writer is that he writes equally well in the negro dialect and in the best classic English. Some of his lyrics have been set to music. (Cornhill. $1.25.)

MORNING LIGHTS AND EVENING SHADOWS. By Rossiter Johnson. Mr. Johnson is by profession a historian and editor, but he is a true poet also. While a number of good occasional poems are included in this volume, with some good light verse also, the favorites will be such as the musical "Rhyme of the Rain" and "A Boy's Poem." The poem beginning "O for a lodge in a garden of cucumbers" is a bit of rollicking verse which has become popular with readers of newspapers. This beautifully bound book is one of the "Modern American Poetry Series." (James T. White & Co. $1.25.)

This is another of the "Modern American Poetry Series."

THE FLYING PARLIAMENT. Most of the poems included here are war poems, but they are unusual war poems—such as "The Marching Faith," "The Meaning," "To Americans," as well as the title poem, a longer one, which is really a story in verse, which reveals the heart of America as she fought in the late conflict. There is a conviction behind everything this poet writes. (James T. White & Co. $1.25.)

THE APARTMENT NEXT DOOR. By William Johnston. An exciting tale of the war time, with German suspects, U. S. secret service men and a clever young girl as chief actors. The girl is enlisted as a volunteer operative, because of her witness of a suspicious murder near her home, and the Germans are caught in a net. (Little, Brown. $1.50.)

THE CURIOUS QUEST. By E. Phillips Oppenheim. This spinner of interesting yarns tells in his latest book how a young idler, told by his physician that he had no moral stamina, made a wager that he could start out with a five pound note and live for a year on what he could earn. He won the wager, and his story is good reading. (Little, Brown. $1.50.)

The Sunday School

Phobias*

WE have here a group of people in a panic; this is the result when phobia, or fear, seizes a crowd. A strong personality can many times overcome this situation, as when Garfield stepped out on the balcony, in New York, and said, "God reigns and the government at Washington still lives." The panic-stricken crowd melted away. Individuals are victims of many fears. The experiments conducted by Doctor Worchester, in Emmanual Episcopal church, Boston, have reduced to scientific certainty many of these fears, and, not only that, but many of these phobias have been definitely removed or overcome. Here is a man who fears a high building. Far back in his career there is a scientific cause for this fear. Here is a woman who has a strange fear of crossing a street. These phobias can be carefully analyzed and the causes and cures frequently found. The doctor relates a circumstance, in his own experience, which may throw some light on the situation. He went, early, to his study, one Sunday morning, and, putting on an eye shade, plunged into his sermon. When he removed the shade he saw that one of the brass knobs was missing and immediately felt it in his ear. Evidently it had been loose and had slipped off when he hurriedly removed the shade. Soon the pain became marked and during the entire service he was keenly conscious of it. Immediately after the worship was ended he sought out an eminent specialist, who confirmed his suspicions, and insisted that an operation be performed to remove this dangerous foreign substance. The pain now became almost unendurable. He en-

*Lesson for March 2. Scripture, Numbers 14:1-10.

tered his study to close his desk and, to his immense relief, found the knob on the floor, under his chair. The pain immediately vanished and never returned. The fear of the danger had been the cause. To be shown the baseless condition of the fear removed both it and the consequent pain. A scientific recognition of such facts as these helps to account for many so-called mind cures.

I live near a Christian Science family. They live above fears. They are always cheerful. While others live under the pall of the epidemic, they go on as always. They are exasperatingly healthy and a constant rebuke to trouble-hunting and fear-cursed Christians. No matter how educated we may pride ourselves upon being, I would be willing to wager that every one of us is haunted by one or more phobias. Perhaps it is the fear of dying poor! It may be the fear that our business will fail! It may be the fear that our best friends will desert us! Some hidden, malicious influence seems to be ready to grasp us and crush us. Trivial obstacles rise into tremendous mountains of difficulty and our frail spirits falter and shiver. I am describing the experience of the average man and woman in these lines. If there is nothing in our lives which corresponds to that mad fear that seized these ancient nomads, then all this lesson is but sounding brass. If, on the other hand, we may honestly and scientifically face the phobias that haunt the hearts of modern men, and may wisely show the way out, then this lesson may be of some value. One is surprised, after years of pastoral work, to note the many religious fears. Many, like Cowper, while thoroughly good, live in constant fear of ultimate condemnation. Many live with a constant feeling that God is against them. Countless hordes are fatalists. Nothing needs to be combatted, today, like this false fatalism which has seized soldiers and civilians alike in its peculiar grip. The fear of committing the unpardonable sin frightens many delicate souls. And only yesterday an intelligent woman came with a strange, haunting fear for her lovely child because she had never had this little one baptized. She remarked, "I guess it must be a survival of my Lutheranism." But the fear remains, vaguely, but hauntingly.

Christian Science has a lesson for modern life. God is love. Fears are scientifically bad. They dry up the sap of the body, they paralyze the mind. Let us be brave souls. Let us actually trust a good God. Let us annihilate fear in our fellows. Overcome evil with good. Overcome fear with faith.

JOHN R. EWERS.

POEMS *By Thomas Curtis Clark*

"Love Off to the War"

The latest book of this writer contains about sixty poems of the inner life, about twenty patriotic poems, and a good number of "friendly" verses. The volume makes a beautiful gift book and it is a mine of wealth for ministers and other public speakers. Almost every poem is significant and quotable. Bound in semi-flexible cloth with gold stamp and top.

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In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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THE DAILY ALTAR MOVEMENT

Through the kindness of a friend, I received a copy of "The Daily Altar." I chanced to be ill at home when it came and so took the opportunity of looking it over immediately. Mrs. Burnham and I adopted it for daily use. Before receiving this copy I had seen notices of the book. I had expected it to be scholarly. The binding, printing and arrangement is attractive. It invites the reader. But there is a charm about this book, as one reads it day after day, which is distinctly more than may be anticipated. It has the chastity of thought and the fineness of expression which fits the mood of the morning devotion. It is both reverent and mentally stimulating. Each day strikes the note of some basic first principle. For this little book I am grateful to the giver and also to the authors for the service they have rendered.

FREDERICK W. BURNHAM,
President American Christian Missionary Society.
Cincinnati, Ohio.

Your editorial on the Daily Altar Movement is fine. I am not only in hearty accord with it, but I believe that people are hungering for just such ideals as emphasized in your editorial. I hope very much it will be pushed, for things to get anywhere these days have to be pushed. PETER AINSLIE.
Baltimore, Md.

Few of our homes have a daily family altar. Your efforts to reestablish and extend that beautiful Christian institution will meet with the approval of serious men and women everywhere. It must be done if we are to become a spiritual people.
St. Joseph, Mo. C. M. CHILTON.

Your suggestion with regard to a Daily Altar Movement has appealed to me more strongly than any advance movement suggested by our religious papers in recent years. I believe the time is ripe for it, and that our people will respond. We are enjoying the little volume, "The Daily Altar," very much in our home.

STEPHEN J. COREY,
Cincinnati, Ohio. Sec'y Foreign Society.

This is a work and a hurry age. "Eaton B. Going" seems to be the "Boss" of most of us. We should learn to tarry, to think, to meditate, to pray. I am favorably impressed with the Daily Altar Movement. It is not a question of how we do it. The question is: Will we do it? I like the note that is being struck in our journalism that calls us to prayer. We need more devotional literature. I admire your courage in publishing "The Daily Altar." Is it possible to publish such a book and not lose money? But some one must start a spiritual uprising among our folks and the rest of us must keep the movement going. There is not enough reverence in our homes nor in our churches. Last week I was away from home. One evening I spent in a large city. A revival was on in one of our churches. I went over, arrived early, took a back seat, sat and waited. The folks came in, jumped about, talked, laughed, got up and ran about. The noise was loud. At eight the choir came in, all laughing and talking. One jumped up and ran over to get a book, another went out and then soon returned. The minister walked in and then went out, and so on. Soon the song evangelist came in. "Now, all ready, TOGETHER," "Now, the men sing the chorus." "Now I want the folks in this section to sing." "Sing it!" And so on. I sat, I watched. The people enjoyed themselves. They laughed, they visited, they were social one with the other. (Not one spoke to me or even saw me.) Now this was a down town church and the folks probably needed to get together and be sociable. Perhaps the church is working out a good religion for this church, but there was no note of the spiritual except in a prayer that was offered by a visiting minister, who was called from the audience to the pulpit to offer the prayer. He then returned to his seat. So the method of the prayer, the hit and miss part of it took away the real thought of the prayer. Not enough spirituality in the service. Informality. Can we afford to treat sacred things with looseness? I know that I have this problem in my church. Most Disciple churches are more or less informal, loose. I think this has taken away the sacredness of the church service. I am trying to make my service more sacred, more spiritual. This is a long letter, but I want you to know that you strike a responsive chord in my heart when talking and writing about spiritualizing our lives. The Daily Altar Movement will help. J. ARTHUR DILLINGER.
Salina, Kan.

I think favorably of such a movement among our people. A daily altar in Christian homes is an obvious, if not a crying, need. Yours and Dr. Willett's work is well suited through wide distribution, to restore, or inaugurate home devotions and family prayer. I should be pleased to join in such concerted effort.
Longview, Tex. GERALD CULBERSON.

The suggestion of a Daily Altar Movement strikes a very responsive chord in my heart. Many times have I emphasized the worthwhileness and helpfulness of worship in the home. I have not seen the book "The Daily Altar," but if it can be used in any large way toward establishing the custom of worship in the homes of the people a great service, in my opinion, will have been rendered. I do not think of anything that could work greater benefit than daily worship in each one of our homes. I shall expect to be in line for the presenting of the movement should such be launched.
Bowling Green, O. W. C. PREWITT.

"The Daily Altar" is a Godsend to the religious life of the home, the church, the community. You have hit the bull's-eye. Without a doubt you have called attention to the greatest need of the church. Christian people yearn for daily family devotion, but either through lack of resourcefulness or the use of a "planned service," they fail. "The Daily Altar" is a "road guide." The brethren want it. They need it. They will preach it on March 9.
Forest Lake, Minn. HUGH COOPER.

The suggestion for a Daily Altar Movement is most timely. True piety and devotional spirit is always a supreme need. This need is especially marked in our feverishly active times. We have tried to take every "forward" step, and have "broadened and extended" our work, which was every bit of it commendable, and now to make all secure we must have extension in the third dimension, or growth upward. It will be wonderful and beautiful to see our entire brotherhood walk so close to the Lord, as a result of their daily communion at the altar of prayer, that they fill all of our church life with love and good works. The movement will put a mighty emphasis on love. JOHN T. BRIDWELL.
Henderson, Mich.

I think the Daily Altar Movement would be a good thing. The daily prayer and Scripture reading has gone from our midst and it is only an occasional home in which one finds it observed. Every child in the home should be taught to look to God through prayer, but the nearest to this is the giving of thanks for daily food by the head of the family. "The Daily Altar" is full of suggestions of daily needs and it lifts one's heart to God in reverent devotion. Surely such a book would keep the daily worship from becoming purely formal, which, in part at least, has caused the death of family worship. W. H. PARSONS.
Zearing, Ia.

I am sure that ministers everywhere have felt the need of doing something for the deepening of the spiritual life of their church membership. Toward this end I think your movement of "The Daily Altar" is a timely one. All of our pastors ought to throw themselves with abandon into such a task, fully realizing that it would prove of inestimable value, not only to them as individuals, but also to the churches and the cause of Christ. We

might well use as our slogan, "As goes the spiritual life of the home so goes the spiritual life of the church." Yours for success in the task. A. S. BAILLIE.

Massillon, O.

A new day is here. This new day calls for a new message. The burdened and sorrowing souls of men and women, made so by the great world war and epidemic, demand the message of God. He is the fountain to which the soul must go to find its greatest comfort. Our message fails if it does not reach the soul. Daily prayer and devotion is the one great way of keeping our souls in tune with the Infinite. Any aid or movement which will lead to a united daily communion with God should be welcomed by Discipledom. "The Daily Altar" is an invaluable aid, and the suggestion of a united movement beginning March 9 is timely and worthy of support. Please send me one copy; also price in quantities if there is any reduction. O. A. TRINKLE.

Rising Sun, Ind.

I know of no movement more needed among us today. The Disciples have been strong on movements and I am firmly convinced that this is the most needed movement now.

Memphis, Tenn. J. MURRAY TAYLOR.

I have waited impatiently for "The Daily Altar." The book is a gem from every standpoint. The adoption of this little book would do much to spiritualize our home worship. D. A. LEAK.

DeQueen, Ark.

I believe with all my heart in the Daily Altar Movement.

Mexico, Mo. HENRY PEARCE ATKINS.

I certainly favor the movement. It will reach the home life. It will emphasize the personal devotional life. It will enlighten the mind in Bible truth. O. L. SMITH.

Wellington, Kan.

IT WILL PAY YOU

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"The Daily Altar"

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THE price per single copy is $2.00. Six copies for $10.00. Write us for special price on lots of 25, on lots of 50 and on lots of 100 copies.

The Christian Century Press
700 East 40th Street
CHICAGO

May I commend you for your earnest effort to rebuild the family altar in the homes of our people? Nothing so helps to keep the spirit sweet and the life clean as daily communion with God.

Owensboro, Ky. HORACE KINGSBURY.

I know of nothing so sadly neglected and at the same time so very much needed in the so-called "Restoration Movement" as personal and family devotion. How very, very few of our church members can we rely upon to pray in the public service. The reason is not hard to find. They do not learn to pray in the closet nor in the family. Therefore, if your little book, "The Daily Altar," will restore (if, in view of the history of the past, the word "restore" is permissible) this most essential practice, it ought to find a place in every Christian's library.

Madisonville, Ohio. L. W. FINLEY.

As yet I have not examined "The Daily Altar." I am not competent, therefore, to pass upon its merits. I have no doubt that it is a most helpful, wholesome, inspiring volume. If not, then those whom I know and whose judgment I would not question for a moment, would not speak of the book in such high terms. I know from an experience of twenty-five years in the ministry that "The Daily Altar" is a timely production. Our people need it. We must give more time to prayer and meditation. The appalling need of the church at this hour demands it and spiritual results depend upon it. God hasten the day when we shall "advance upon our knees." The time for launching the movement, in my humble judgment, should be on Easter day. The commemoration of our Lord's resurrection will naturally suggest the resurrected life, and that blessed life will be ours through united prayer. However, launch the day. F. E. MALLORY.

Joplin, Mo.

My whole soul responds to the idea suggested in your editorial of January 30. I shall act on the proposal. I hope that there is a growing number who feel with me. A. H. COOKE.

Des Moines, Iowa.

Mere study of the Bible—a study in which the intellectual interest usually predominates—is not enough to satisfy the soul and the soul's needs. We cannot do without general worship, yet general worship alone is insufficient. The highest development of the Christian demands worship in the home, worship in one's private chamber; close, personal, individual communion with God. Worship and communion once a week will not do; something is needed which will impress one continuously with the presence of God. I fear that we Disciples have failed to give due attention to the devotional and the spiritual; I welcome every movement made for the development among us of that side of religious life. I believe "The Daily Altar" movement is needed among us. I believe it ought to be encouraged and assisted. I believe its general adoption would bear fruit, wonderful fruit, among us. There is no place like the home for having communion with God, no circle like the family. There is no time for approach to God like some regular daily period. We need to come to the altar daily for our individual sakes. We need to do so because of the stewardship entrusted to us collectively as Disciples. We need to do so because of what we owe the world. May the movement lead many of us closer to God.

Transylvania College, Lexington, Ky. GEO. WM. BROWN.

"A Daily Altar Movement" is a response to a real need in the life of the people. There is a growing desire to know God. A movement that directs attention to a deepening of the spiritual life and provides adequate means for its realization meets our hearty approval. JOSEPH KEEVIL.

Noblesville, Ind.

We have read with great interest what you have had to say about "A Daily Altar Movement." It surely will result in great good and direct our attention to our spiritual needs. You are guiding us in the right direction, and as we all feel that God is

in our movement as a people, so He is in the "Daily Altar Movement." Please send me a copy and I will take it up with the church in March. HOLLY M. HALE.

Chattanooga, Tenn.

I am leaving tonight for Atlanta to attend the first Regional Conference of the Committee on Interchurch Federations. And let me say that I do not know of anything that would so much help the Disciples of Christ to perform their adequate part of the tremendous tasks that are to be considered in these conferences as the general use in their homes of that most delightful and helpful little book, "The Daily Altar." We have fallen in love with it at our house, and we use it daily as we sit about the breakfast table. Even Richard, Jr., only five years of age, insists upon being taught a sentence from its pages every morning. I like much the suggestions in your editorial of January 30. I enclose check. Please send me another copy for a dear friend of mine.

Valdosta, Ga. RICHARD W. WALLACE.

I have not seen the book called "The Daily Altar" (though I am enclosing my check for the amount and hope to receive it soon), but I am sure a movement to establish the daily altar is timely, and if taken hold of generally among our people will result in a genuine revival of religion. Wishing you great success in the movement, I am, C. F. STEVENS.

Bethany, Neb.

I am delighted with the movement for the establishment of the daily altar among our people and believe that nothing could be more timely. The intensification of the spiritual life is, to my mind, our need just now. JOS. A. SERENA.

Fulton, Mo.

I believe the book, "The Daily Altar," will be the means of stimulating a living, active faith in the hearts of millions of negative Christians. W. D. CLARK.

Cissna Park, Ill.

The Daily Altar Movement is fine in conception, strong in appeal and wise in substance. We have been praying, preaching and teaching about God. Our vital need is fellowship with God. "The Daily Altar" graciously opens the door for this.

Hutchinson, Kan. HARVEY B. SMITH.

The "Daily Altar," rare in its literary execution and fragrant in spirit, furnishes the aid that every church and family has so long needed. The authors have made a distinctive and abiding contribution to the spiritual literature of our day. At the last convention of our Illinois district, in reply to a questionnaire putting the question, "What is the greatest need of our district?" out of one hundred replies seventy-eight put it in one of two ways, "Greater consecration" or "The deepening of the spiritual life." These answers from preachers and leading laymen seemed very impressive. GEORGE R. SOUTHGATE.

Metropolis, Ill.

I have already interested my people in the "Daily Altar" and some have given me orders to fill for them. I am convinced that such a movement as this is necessary to the life of the church.

Mexico, Mo. B. G. REAVIS.

In this great church of mine, away out on the plains of Texas, full of cattle kings and men with broad visions, I anticipate no trouble at all in launching the Daily Altar Movement in my church family. If the Disciples of Christ can't argue their way to Christian union, let's try to pray our way through. JOHN M. ASBELL.

Hereford, Tex.

The messages of this book are so short, so sweet and simple that no one possessing it could find an excuse for neglecting the daily devotion. MRS. B. F. HARGIS.

Kansas City, Mo.

The suggestion of a day on which there shall be general emphasis upon the use of some book of devotion in all our homes is most timely. A. H. SEYMOUR.

Aberdeen, S. D.

Certainly a day set apart to make this effort would not be out of place. I shall be glad to give publicity to such a move.

Knoxville, Tenn. RITCHIE WARE.

Anything that can be done to establish the family altar at the fireside or table will be desirable. It is very grievous to me to see that the altar is so completely broken down in our modern homes. J. KYTE.

Washington, D. C.

A Daily Altar Movement among the Disciples of Christ will help wonderfully in toning up the whole brotherhood spiritually. Such a tonic is sorely needed. WALLACE R. BACON.

Indianapolis, Ind.

The Daily Altar Movement ought to strike a responsive chord in the hearts of all Disciples of Christ everywhere. The song that needs to be sung now is "Lord, place my feet on higher ground." Not less of the plea of the Christ, but that plea shot through with more spirituality. W. H. WILLISON.

Prairie Depot, O.

Our Prayer Library

The Daily Altar. Willett and Morrison. $2.00, postage 5c to 15c

Meaning of Prayer. Fosdick. 60c, postage 5c

Alone with God. J. H. Garrison. $1.00, postage 10c

Assurance of Immortality. Fosdick. $1.00, postage 10c

The Second Mile. Fosdick. 40c, postage 5c

The Temple. A book of prayers by W. E. Orchard. $1.00

Prayers, Ancient and Modern. Tileston. $1.00, postage 10c

Prayers for the Social Awakening. Rauschenbusch. 75c, postage 10c

Book of Prayers. McComb. $1.00, postage 10c

Book of Public Prayer. Beecher. 75c, postage 10c

For Each Day a Prayer. Elizabeth H. Davis. $1.25, postage 10c

Why Men Pray. Charles L. Slattery. 75c, postage 10c

With Christ in the School of Prayer. Andrew Murray. 50c, postage 6c

The Still Hour. Austin Phelps. $1.00, postage 10c

Prayer, Its Nature and Scope. Trumbull. 60c, postage 10c

God's Minute. Sixty prayers by 365 Eminent Preachers. 35c, postpaid

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Prayer; What It Is, and What It Does. McComb. 50c, postage 6c

Quiet Talks on Prayer. S. D. Gordon. 75c, postage 10c

The Christian Century Press

700 East 40th Street, Chicago

News of the Churches

Militant Church Campaign at Pittsburgh, Pa.

The greatest and most hopeful undertaking ever promoted by the churches of the Knoxville section of Pittsburgh, reports George W. Wise, of the Knoxville church, is the Militant Church Campaign, in which eighteen churches are enlisted for a united effort up to and including Easter Sunday. On February 16 all the pastors will exchange pulpits for the morning service, and all will preach on Christian union. On February 23 a census will be taken of the entire district, each church being responsible for a given territory. March is the mobilization month, with the following designations for the various Sundays: March 2, membership roll call at church; letters will be sent to each family containing a card for each member of the family who is a member of the church, to deposit on the offering plate as evidence of attendance at church on that day. March 9 is Sunday school roll call at church, and like letters and cards will be sent to the Sunday school membership. March 16, strangers' welcome day. March 30, Sunday school membership day. April 6 to Easter, evangelistic services in all the churches. An extensive advertising system has been adopted, including large window posters, bulletin boards and half-page ads in the newspapers. Mr. Wise is chairman of the campaign advertising committee.

* * *

—J. D. Arnold of Fort Smith, Ark., has been extended a call to First church, Fayetteville, Ark. Report has not come as to his acceptance. N. M. Ragland, who ministered at Fayetteville for nearly a quarter of a century, has been supplying the pulpit there since the resignation of Charles A. Finch. This church is under the shadow—or shine—of the state university and is for that reason a very important one.

—"Month-end meetings" are a new feature of the work at Fifth Avenue church, Knoxville, Tenn., where Ritchie Ware ministers. The last Sunday of the month has been chosen as the time of the special services, and on these evenings the pastor discusses some theme of vital interest to the present world. Last month he talked of "The Scandal of Christendom"—which, of course, is the divided church. The audience present was the largest to greet Mr. Ware since he came to Knoxville a little over a year ago. This church has recently decided to support a missionary on the foreign field. This will be done jointly between the Foreign Society and the C. W. B. M. Mrs. George E. Miller of Mungeli, India, is the special charge of the church.

—L. A. Chapman has resigned from the work at Portage la Prairie, Monitoba, Canada, and will return to the Mississippi valley early in June.

NEW YORK CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—A dinner was recently given at Compton Heights church, St. Louis, in honor of five new pastors of that city: C. E. Miller, First church; J. H. Coil, Compton Heights; Rochester Irwin, Granite City; J. F. Powers, Fourth church, and J. B. Lockhardt, Strodtman Heights.

—After next June, Judge Charles Sumner Lobingier of the United States Court for China, will be absent on leave for some months, his headquarters being at Napa, Cal.

—W. F. Mott, of Southeastern Christian College at Winder, Ga., has accepted a call to the work at Columbus, Miss.

—Of the 11,477 raised last year at First church, Columbia, Mo., $4,752 was given to missions, benevolences, education and overseas work. By a recent revision of its membership list, this church is found to have 898 resident members. There were eighty members added during the year. Madison A. Hart is enjoying a long pastorate in this field.

—L. C. Moore, pastor of the church at Oblong, Ill., in addition to this work, has charge of the department of science in the township high school, and writes editorials for the local paper.

—C. H. Barnett, recently in war "Y" work, has been called to succeed L. B. Haskins at Oak Cliff church, Dallas, Tex., and has begun his work there. Mr. Barnett went from Brazil, Ind., into war service.

—Samuel E. Fisher, who has accepted a call to begin a new work at Benton, Ill., May 1, was urged by his former congregation at Petersburg to remain there at an increased salary. Benton is just completing one of the best buildings in southern Illinois.

—Of the $5,354 raised last year by the Eminence, Ky., church, $2,384, or nearly 50 per cent, went for missions and benevolences. W. G. Eldred is a missionary preacher.

—There will be no more profitable paper read at the Lexington Congress than the one on "Mysticism," by J. J. Castleberry, First church, Mayfield, Ky. The review will be given by C. C. Morrison, editor of The Christian Century.

BUFFALO RICHMOND AVENUE CHURCH OF CHRIST
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—W. E. M. Hackleman, Indianapolis, Ind., will assist H. E. Stafford, pastor at Huntington, W. Va., in a meeting during April, closing on Easter.

—The county-wide campaign in Delaware county, Indiana, is proving a success. Sixty churches are engaged. The pastors are doing their own preaching and are assisted by singers. No professional evangelists are permitted to take part. No sensational methods are being used, even advertising by printer's ink being tobooed. The meetings began in a very humble way and have steadily increased in power. Large crowds are at-

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tending all the churches and many conversions are reported nightly to headquarters at the Y. M. C. A.

—Lieut. James A. Crain, Disciple minister, who was for a time adjutant at the chaplain's school at Camp Taylor, Louisville, and went later with his old Texas regiment to France, reports that the regiment is soon to move to eastern France, with view to taking its place on the line of the army of occupation. Mr. Crain writes that he did not get to take part in the actual fighting, but was fortunate enough to get up behind the lines, into the rest area, before the armistice was signed. He sends a vivid account of the post-armistice celebration at Paris. He thinks the regiment is slated for an indefinite stay in France. Mr. Crain's family are at Goodland, Kan., on a farm, and are reported "enjoying themselves immensely."

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—Roy E. Deadman has been conducting a church school of missions at Central church, Lebanon, Ind., for the past four weeks, with an average attendance of more than 200 persons. The school will continue for two or three weeks more. Mr. Deadman believes that the plan should be adopted by all the churches.

—Hamilton Avenue church, St. Louis, Mo., has organized a Soldiers and Sailors' Club, especially for the returning soldier boys of the congregation. A popular churchman is to be designated "father" and a motherly woman "mother" of the club. There are to be frequent open nights at the church for the boys, to which any soldier or sailor boy will be welcome. Some of the meetings will be held on Sunday evenings after church service, and will be more of a religious get-together meeting, while others will be held during the week.

—The death is reported of the wife of A. J. Hollingsworth, pastor of the Temple church, Kansas City, Kan.

—H. D. C. Maclachlan, of Seventh Street church, Richmond, Va., is the newly elected president of the Virginia Christian Missionary Society. He succeeds George W. Knepper, who has recently left the state to become pastor of the McLemore Avenue church, Memphis, Tenn.

—Hiram N. Van Voorhis, who has been connected with the Navy department at Washington, has been released from service there and is now holding a meeting for the Winchester Avenue church, Martinsburg, W. Va.

—Euclid Avenue church, Cleveland, Ohio, has 185 stars on its roll of honor, three of them being gold stars. Three of the church's representatives are Red Cross nurses. As the heroes and heroines return, their arrival is announced in the church calendar, they are given a banquet in groups, and all are given a special field in which to work. The church is planning the erection of a permanent roll of honor, a tablet of suitable material, on which will be inscribed the names of every representative of the church in war service. Photographs of the soldiers, sailors and nurses are being collected, which, with their letters back home and other valuable records, will be preserved in the archives of the church.

—Richard Heilbron, editor of the Front Rank, published in St. Louis, who was granted leave of absence that he might serve overseas as chaplain, at last report was with the United States army in Germany.

—Appreciation of the pastoral service of V. W. Blair at Eureka, Ill., is evidenced in a substantial increase in salary and the addition to his equipment of a secretary. The budget of the church has been increased 25 per cent for this year, and the entire amount is pledged except about $200. This will be easily cared for. The missionary budget of the church—which is not a large one—is $3,500, the local expense budget being $5,470.

—J. W. Lowber of Austin, Tex., has been an educator and pastor for more than fifty years. He has seen added to the church, through his ministrations, more than 12,000 persons, and in his lecture work over 35,000 persons have taken his social reform pledge and have agreed to live higher social and spiritual lives. Mr. Lowber is writing his twelfth book.

Linwood Church to Practice Christian Union

February 9 was an epoch-making day, even at the great Linwood Boulevard Christian church in Kansas City. There were sixteen people who came forward at the invitation hymn, to be received either by confession or by letter and statement, and of this number there were several who bore letters from churches which do not make a practice of immersion. Furthermore, there was no advance preparation for this number and we did not know when we went into the pulpit that they were coming.

Dr. Jenkins spoke upon "The Creedless Church." The house was packed to capacity, as it always is. The preacher recounted the recent message of Harry Emerson Fosdick, who, though a Baptist, has lately become minister of the First Presbyterian church in New York City, and who declares in the "Atlantic Monthly" that the old message of the church, "Prepare for death; save your soul," did not appeal to the soldiers who had gone to the front and will not be interesting to the men and women of the coming day. If the church wishes to get hold of these young men, as well as the growing generation here in America, it must get away from the worn-out methods and messages and appeal not to the selfish side of human nature, but to the heroic and the unselfish.

The great note of the sermon was sounded when he spoke of the necessity of a united church—a church that has no human creed, written or unwritten. He told of movements going forward in the world today for the reunion of Protestantism and declared that the Disciples, if they were not careful, would be left behind by other churches in their striving for unity. Creeds, written or unwritten, will not be tolerated in this modern time. This great united church will be composed of those who give their personal loyalty to Jesus Christ and try to live His life. Beyond this, all minds differ and opinions cannot be made one.

The one great hindrance in the church of the Disciples today, he declared, in its effort toward unity, has been its refusal to admit to membership those from other churches who have not been immersed and yet are devout Christian people. He said that history is repeating itself; that, as Thomas Campbell, over a hundred years ago, opened the communion table in a Scotch Seceder church to all Christians, so many ministers are today opening the doors of Disciples churches to all who bring credentials from other evangelical churches.

He took the position that if any member or officer of the churches whose pastors were thus willing to welcome all comers, objected to his procedure, they had the perfect right to write a creed for their church, making it impossible for the minister to continue this practice, but that any minister had the God-given authority to go ahead with this practice, unless he were so enjoined by a congregation which desired a written creed. Then he announced that any who wished to join the Linwood Boulevard Christian church by letter from any other evangelical church would be welcome until the official board or the congregation should write a creed making it impossible for their pastor so to do.

It was then that the sixteen people came forward—some from Disciple churches and some from others. So far there has been no voice raised against the stand which Dr. Jenkins took. All comments seemed to be favorable, and it is believed at Linwood that an old and embarrassing problem has been thoroughly solved.

B. H. Smith,
Co-Pastor, Linwood Boulevard Church,
Kansas City, Mo.

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700 E. 40th St., Chicago, Ill.

—Central church, Buffalo, N. Y., contributed over $2,000 for all missionary purposes last year.

—R. T. Hickerson is the new leader at Webber Street church, Urbana, Ill.

—Cyprus R. Mitchell, who is in "Y" work abroad, is reported safe back in England, after a year in Russia, five months of it in the Bolshevik lines. Mr. Mitchell is an Australian, and had his early educational training at Eureka and the Bible College of Missouri.

—C. M. Wright, evangelist of the northeastern district of Illinois, will take up the pastoral work at Arrowsmith for a time, beginning March 1.

—In its every member canvass for missions, the Fisher, Ill., church, ministered to by L. G. Huff, exceeded its united budget apportionment and entered the unanimous class.

—O. F. Jordan of Evanston, Ill., church, will have an article on Sunday "Movies" in the next issue of The Expositor.

—Henry Pearce Atkins, of First church, Mexico, Mo., has been furnishing one of the local papers daily for two years a prayer for the day. The use of them is commended editorially now and then. A scripture reference is now added, upon which the prayer is based. Mr. Atkins believes this plan might be taken up successfully in other towns.

—J. T. Watson, recently in France in war service, is now back in the harness at Euclid Avenue church, Lynchburg, Va.

—Burris A. Jenkins of Linwood church, Kansas City, Mo., sends the following brief biographical note concerning his new assistant pastor, Ben H. Smith: "He is a Kansas boy—a graduate of Drake University with two degrees—A. B. and B. D. He then held a pastorate at Horton, Kansas, for some three years until the war broke out, when he volunteered as a chaplain in the army. He has been at Camp Funston for a year and a half and has just been discharged from the service. He is a big, fine fellow with an attractive personality, full of vim and vigor, has an excellent voice and is a good musician. He sings and plays well. The people here have become very fond of him, and his people at Horton speak of him in the highest terms.

—Central church, Jacksonville, Ill., M. L. Pontius, minister, has closed a good year in spite of the fact that there were many calls on the pastor for war-work and the added fact that he was away for five months during the year as camp pastor in two army camps and as manager of war exhibit trains in Liberty loan campaigns. Mr. Pontius began his fifth year as pastor of this church, September 1st, 1918. During 1918 Central church raised more money for all purposes than during any preceding year in its history, the total amount being $12,795.16, of which $7,530.86 was used for current expenses, $3,930.46 for missions and benevolences, including about $1,000 for the Men and Millions War Emergency fund. The balance of this amount is still in the treasuries of the ladies' societies and will likely be used for permanent improvements in the church building. Ninety-three names are on the Honor Roll of the church, many of the soldiers having seen service in France. Only one of the boys was killed in action and not one has died of disease; two or three have been wounded. Central church has adopted an extensive program for 1919.

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THE CHRISTIAN CENTURY.

Vol. XXXVI February 27, 1919 Number 9

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By Alva W. Taylor

The Glory of Fatherhood

By Ira L. Parvin

Next Week—A Daily Altar Number

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The Christian Century

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Disciples Congress Prospects Hopeful

SIGNS are numerous that the Congress of Disciples for the year 1919 will be the most interesting and the best attended in many years. It is to be held in Lexington, Ky., April 22-24. The program was published entire in our issue of February 13. It is a live program, representing various schools of thought, and every subject to be discussed is vital. The fact that the General Convention did not meet last year has left many of our churchmen with a sense of unsatisfied fellowship, and the Congress affords opportunity to meet one another for the first time in more than a year. The half-fare rates for clergymen now in force on all railroads make travel so much more reasonable that there is no doubt the attendance from a distance will be in greater proportion than on previous occasions. And, of course, all Kentucky ministers will be there with a good company of their thoughtful laymen. Lexington is a logical and appropriate place for discussion of church problems in these days. Since the lime-light of the heresy hunter was shifted from Chicago to the blue grass capital, Lexington has had the distinction—and the blessing—of being more intellectually awake on theological matters than any other city in Discipledom. It will be a good atmosphere in which to spend the three Congress days.

Class Consciousness or Brotherhood

BOLSHEVISM is no new thing when one examines the fundamental documents which it has set forth. On the intellectual side, Bolshevism is nothing but Orthodox Marxian Socialism, and that is rather an old thing. The only thing that is new is that at last, in a section of the world, the creed that has been held for decades by thousands of devotees all over the world has now come into a trial. Perhaps the crimes of the Bolsheviki are fewer than the excited reports might indicate. But the oppression of one class by another is all according to theory. A whole section of the community that has worked in one way is suddenly put at work for which it has no training, because of the change of economic theory. In the eyes of a Bolshevist, a grocer is a bourgeois and entitled to no respect. Those of us who have known grocers have always believed that they were hard working men, that their living came only in small measure from unearned profit and mostly from the labor of tying up and delivering goods. But this man in Russia is now an object of opprobrium and advised to take up a pick and shovel if he wants to command any respect in the community or have a vote. Men highly trained for the directing of industry and who were worth all they cost society as organizers have made way for demagogic ignoramuses and now occupy some humble station at manual labor, while a whole working community grows poorer for the lack of managerial skill. Of course it cannot last, but it had to be tried some time.

From the standpoint of Christianity, all class consciousness is wrong, whether it be the contempt of lordlings for peasants, or the hatred of workingmen for their employers. There is only one remedy for class consciousness and that is the democracy of Jesus Christ. A social worker who knows conditions in America declares that the next ninety days will be the most important in the history of America and advises Christians to stop talking and go to their knees. From the standpoint of the Kingdom's interests, these are grave

days for the world. It is a time for calm judgments and for the firm assertion of the faith which was in Christ Jesus.

The Death Struggles of the Beast

THE dying tiger threshes around a good deal and some who are aware of his wounds might imagine he was very much alive because of his noise and fury. The liquor traffic after a career that reaches back to the dawn of the historic period has at last received its death blow. But some furious efforts are being made to save it from doom. There is talk of contesting the action of enough state legislatures to invalidate the change of the federal constitution. As more and more states are coming into the dry columns and since only two or three legislatures have really decided to remain loyal to the liquor interests as against the people, it will be quite a task for the big whisky lawyers to accomplish this result. If the whisky interests try this desperate device it will help to reduce the prosperity of whisky millionaires and enrich the legal profession with no change in the final result. We can watch the effort not only with magnanimity but with approval. Let the desperate men who have lived by humanity's weakness put their money back into circulation again.

There is also some promise of a labor riot on July first. Buttons bearing the sign "No beer, no work" have appeared in Chicago. As the government is just now not disposed to be very lenient with those who would impose the will of the minority on the majority by means of strikes and riots, after the methods of the Berlin Spartacans, this effort will prove to be impotent. The labor union heads of many states are opposed to liquor and labor cannot be hitched to the brewers' big wagon. The worst threat is that the new laws will be violated. In the enforcement of the new standards, Christian men will have a real job. But it is a task that can be accomplished, and when some blear-eyed gentlemen realize how much good has been done them, they may some day have the grace to thank the "temperance cranks" for service rendered.

The Lingo of the Preacher

ROOSEVELT kept the public interested both in his speeches and his writings, because he was always doing the unexpected. Had he ever fallen into a lingo as some preachers do, he would have ceased to have occupied space on the front page. Trite remarks and worn-out phrases are the bromides of human conversation. Some men make us drowsy and we flee from their presence. We do not want to take a mental nap in a public place. Read church calendars and note the constant recurrence of the same phrases. These documents are written by preachers who say, "A full attendance is requested." Or "A feast of fat things" is promised. Some of us do not like fat. Another one that is common is "A great treat is in store."

Could you tell by the vocabulary whether the two gentlemen on the railway train discussing the weather are ministers? It might be done with very little literary skill. Something of the holy tone of the pulpit might help you to make the guess, but the choice of words itself would suffice. The next benevolent gentleman who wants to do something for ministers will not mail out a hundred thousand copies of a book on the second coming of Christ. He will go to a good dictionary house, buy a hundred thousand copies of a good pocket dictionary and mail them to that many ministers. With them he will send a request that every minister would preach one sermon, making a careful change of every familiar word in his vocabulary to a synonym. The same old sermons could be preached and the brethren would be sure to call these sermons great, for they would never be recognized in their new dress!

Sometimes a crowd that has long since grown weary of hearing about faith will listen again to a discussion of friendship with God. "Investing the Week-End for God" might be an agreeable variation from the familiar "Sabbath Desecration." The successful writer in the magazines has a surprise finish not only to his story, but to nearly every sentence. Hence we do not go to sleep with our favorite magazine as we do in some churches. Perhaps our readers would like to make out a list of trite expressions characteristic of ministers, which could profitably be abandoned. We will be glad to publish some of them.

Five Hundred Churches Are in Sight

MARCH 9, six weeks before Easter Sunday, will be the beginning of a season of education looking to the establishment of a daily altar in the homes of hundreds of churches by the time Easter arrives. The response to our call for opinions on a concerted and conscious movement on behalf of family and private devotions is phenomenal. We are publishing several pages of enthusiastic words this week. For the past two weeks these supporting testimonies have occupied similarly large space in our pages, and there remain unpublished enough to fill an entire issue of The Christian Century with every mail increasing the heap! Not a single note of disapproval or criticism has been uttered in all this correspondence.

The earnestness and gratefulness with which The Daily Altar Movement has been adopted has exceeded the faith of the most sanguine. Ministers, Sunday school teachers and church leaders in all sorts of positions of responsibility are building up a prayer library, buying such books as Fosdick's and Orchard's and Garrison's, not only that they might therein find the personal help they need in their own experience, but that they might be able to teach and help others in establishing the daily altar and keeping its fires burning.

And as for the little book by Willett and Morrison, which has given its name to the Daily Altar Movement, a second large edition is now on the press. The book is meeting with universal favor.

We wish to suggest a word of practical counsel just here to pastors and workers. Do not sell "The Daily Altar" for less than two dollars, except in very special cases. The daily altar will last longer in every home if it is sustained by a dignified book for which a dignified price has been paid. A two-dollar book is better

psychology than a dollar and a half book. Order in quantities as large as you can use, and get the maximum discount which the publishers offer, but do not give the individual purchaser the benefit of the discount. Give the profit to missions or some good fund in your church, or use it as compensation for some person's time and labor in going from house to house to secure commitments to the daily altar idea.

The plan adopted in First Church, Bloomington, Ill., where a Family Altar League is being orgnaized, with a secretary to enlist commitments and give counsel as to literature and other helps, is practicable in any church.

A blessing awaits our churches and our homes if our ministers use the Lenten season concertedly and persistently to found altars of prayer among their people.

The Campbell Institute and the Congress

THE outlook for an unusually representative attendance at the Disciples Congress to be held in Lexington, Ky., in April, prompts the suggestion that this would be an appropriate time for the Campbell Institute to take action looking toward, if not consummating, the merging of its organization into the more democratic and unpartisan institution for which the name Congress stands. This move has received some discussion at Institute meetings in the past, and would be favored by a considerable body of the membership. The chief inhibition against taking that or similar action has been due to the violent and persistent and, for the most part, unjust attacks directed against the Institute for several years. These attacks emanate from an organ whose sole influence among Disciples of Christ appears to be to determine them to do the exact opposite of whatever plan it advocates. The leadership and the rank and file of our people have learned by experience that the way of progress in a specific crisis probably lies in a contrary direction from that in which the journal of destruction and reaction points. This conviction has been carried over into the counsels of the Campbell Institute, many of whose members would long since have been willing to see their organization merged in the Congress, or some similar disposition made of it, were it not for the fact that taking such action when under fire would be interpreted as a victory for the opposition.

It would seem, however, that the time had come to disregard every consideration of this sort and to do the thing that is wisest and best, even though it may meet the unwelcome approval of that coterie of interested reactionaries who stand for a rule or ruin course. Many members of the Campbell Institute hold that the original conception of the Institute as a constructive influence has become quite empty. They see in the organization a survival from an early period in which the cause of higher education possibly needed the stimulus and support of such a freemasonry among our Disciples' ministers and in our colleges. Such men believe that in its day and for an earlier time the Institute wrought a good work. But they see that the persistence of such an esoteric organization into the present period when so many other influences, natural and inherent, support the cultural ideal, is superfluous.

For reasons of this character there is wide-spread belief among its members that the Campbell Institute hinders the unified and happy progress of the Disciples of Christ, and that some such merging of its traditions and membership with the Congress should, if possible, be effected. It would seem that the present is a good time and Lexington a good place in which to consider the suggestion more earnestly than the many casual conversations and discussions among Institute members have hitherto given it.

Running Away from Religion

VERY few men escape being religious. If there is a non-religious man, let him not boast. He is like a one-legged man—few of us would envy him. Of course, we are using the good old word "religious" in a pretty broad way. But when one reads the story of human life, he will find that humanity has called a good many things religion. The chieftain in central Africa may put a baby to death and eat it in the name of a deity. The devotee of India threw herself under a Juggernaut car in the name of religion. In Phœnecia the worship of the gods expressed itself sensually. There are sacred prostitutes in India today. Mahommedanism once armed the faithful to make war on the world and bring about conversions with the sword. It is very easy to read this record and exclaim in historic phrase, "O Religion, what crimes have been committed in thy name!"

It is rather startling to a group of lodge men, for example, who have not been to church in twenty years to be told that they too are religious. At first they resent the mild impeachment, just as a certain type of business man would resent it if you accused him of this thing that he regards as sentimentalism. In order not to be suspected of being religious this business man will often try to explain a charitable act by some suggestion of self-interest. He is the kind of hypocrite who is better than he pretends to be. Of course, we are not suggesting that these business men and lodge brothers are religious in a big way. Some of their religion is helpful, but often it is hurtful. People have so many ways of being religious. There is just one big and satisfying way and that is found in discipleship to Jesus Christ.

There are people in the world whose religion is an extravagant emotionalism. If they "feel" all right, they are all right. In Chicago we have a group of people who practice the speaking of Pentecostal tongues. The weird effect of these meetings is so terrible that healthy-minded people are not able to endure them. One of the saints who had lived in emotional religion testified, "I have fought, I have gotten drunk and I have lied, but thank God I never lost my religion." In the midst of the most unethical conduct he had been able to maintain the proper standards of religious feeling according to his light. It is rather a sad thing to find a lawyer who is bright enough in the law to win cases in the supreme court of his state and yet who is so ignorant in religious matters that he consults clairvoyants and is taken in by fraudulent mediums. The interest in our dead is a proper religious interest. But when one has no other religion than this, it produces very grotesque results. Even

evangelical Christians have become lop-sided in this interest at times. They have talked so much about heaven and hell that there was left but little time to think about life in the here and the now.

One of the finest business men among the Disciples of Christ became a convert to Millennial Dawn theories and, moved by the principles of the new movement, renounced the church. He knew the price of stocks and bonds and could work out the probability of a fire insurance risk to a nicety. When he bought an automobile, he showed that he understood machinery. But in religion he lived in the childhood of the race. He stands today gazing up into the sky looking for a physical Christ to appear when if he were actively engaged in human service he would recognize the Christ who is so wonderfully present now. To call the roll of fad religions, of unorganized superstitions and of thoughtless and unorganized religious impulses in our contemporaneous life would be a long and a sad story. The world has thought of Chicago as a city of stockyards and murder and red-lights. It is as religious as ancient Athens. In spite of all its materialism Chicago manufactures a new religion every year. There are ignorant and untrained souls (in religious matters) who are ready to be duped by each new demagogue who professes to have had a revelation.

It is quite clear that few people escape being religious in some kind of way. It is also clear that many of these people are receiving definite harm from the thing that serves for religion for them. The only way to escape the hurtful religious attitudes is by finding a big and satisfying religion, the religion of Jesus Christ. The weary souls of the world have borne many heavy burdens imposed by their religion. The Hindu holy man loaded down with his chains is a symbol of what other men have borne in a spiritual way. The yoke of Christ is easy and his burden is light. For the real burdens of life he gives us backs strong to bear them.

What is this religion that stands at the apex of a long series of religious evolution? It is a religion of spiritual life. It teaches man to look up and find God. God is revealed not autocratically as Potentate, but democratically as Friend and Father of mankind. After we have doubted whether the heart of the Universe is kind, Jesus teaches us this wonderful lesson. In himself and in the Holy Spirit God reveals himself at work in human life. The Incarnation becomes one of the great guarantees of the character of God. There is the inward look of the Christian faith. It is a great moment in the experience of a child when he ceases to wonder at the starry heavens above by reason of his greater wonder at the spiritual life within. But the discovery of our souls brings with it problems and questions. And as men we cannot escape asking questions. Whence? and Whither? are the questions a man-child asks. The religion of Christ tells us that we came from God and go back to God. This is the most satisfying answer that any religion makes.

And it is Christ's religion that discovers to us our fellows. The joy of Christian comradeship in the church is one source of religious development. This fraternity is not exclusive, but longs to include others in the beauty of its fellowship. And these comrades in Christ are so daring as to dream of the coming of the kingdom when all men will be brothers. Religions have been tribal and national and racial, but it was the religion of Christ that taught mankind the idea of world brotherhood.

Why should a man keep his soul in the hovel of some superstition or in the cottage of a mongrel faith, when it might live in the mansions of God and the great wholesome out-of-doors where life is normal and sane and intelligent and sweet. One can only wonder why.

The Windmill and the Pump

A Parable of Safed the Sage

I HAVE a friend who is an Husbandman, and I visited him upon his Farm, and tarried with him one night. And upon his Farm are Cattle and Swine and Horses. And he watereth them from a Deep Well wherein is a Pump, and the Pump runneth by a Windmill.

And it came to pass after Supper that he spake unto a Swede that labored upon the farm, and he said, Ole, there is a Good Breeze tonight; start thou the Windmill.

And the Swede went forth into the Night, and loosened a Rod that runneth up to the Mill, and that holdeth the Tail against the Wheel so that the Wind driveth it not. But when the Rod is loosened, then the Tail swingeth around, and the Wheel cometh into the Wind, and the Wheel turneth to Beat the Band. And ere the Swede had returned to the house, we heard the Wheel running, and my friend said, On the morrow we shall have a Tank full of Water for the Livestock.

Now the room where I slept was on the side of the house toward the Windmill, and when I wakened in the night, it was Running like the Wind, and I said, Verily it will pump the well dry at that rate.

But when we went out in the morning, behold, there was no water. For the Pump had been Disconnected from the Mill, and the Swede saw not in the Darkness that the Connecting Pin was out; wherefore he connected it not. And the mill had run all night and the Tank was empty.

Now when I beheld this, I thought of many men whom I know, whose Windmill goeth around continually, and who are always Creaking their Boots to show that they are Among Those Present, and who talk long and earnestly about Earnestness and Efficiency and the Rest, but it Cutteth no Ice, and it Draweth no Water. Now these be good men, whose minds are Responsive to the Winds of God, and their Capacity for doing something is as Excellent as that of the Pump, but between the Wheels that God driveth and the Pump of their own endeavor, there lacketh an adjustment.

And I have often wondered how it should be that in the mechanism of some good men there would seem to have been evidenced the blunder of some Sleepy Swede, fumbling in the dark, and putting the Wheel in Gear, but failing to connect the Pump. And this is the word that I spake in the ears of men, Count it not a sure sign of efficiency that the Wheel goeth round and the Pump is in order; be thou sure the Wheels of thy Head are hitched to the Pump of thy Performance.

The Glory of Fatherhood

By Ira L. Parvin

THE recent movement to nationalize the week of Lincoln's birthday is big with possibilities, and should meet with general approbation.

It has seemed to me ever since mother's day came to be generally observed through the land that the fathers have been unjustly slighted. The chivalry of the middle ages and modern gallantry have relegated the male portion of the civilized race to a decidedly secondary place. As a result father goes without a special day. His praises are seldom mentioned, and when they are it is only after mother gets all the encomiums that are of strictly first choice and the father gets what is left.

But the father has not been jealous of the praise of the mother; rather he has rejoiced to hear it and has ever been one of the first and most enthusiastic to voice it. He has gone his way month after month and year after year seeking to give motherhood all the pleasure and comfort possible. But I want to say today that the world is little less indebted to strong, virtuous fatherhood than it is to motherhood; and it stands as much in need of the one as the other. Sometimes the men have been only too glad to give place to the women. The adulation of motherhood is often a most unmanly way in which masculine sentimentalists seek to conceal and deny their own part in the equal responsibility and opportunity of parenthood. That is, they are willing to be denied a good deal that is complimentary to themselves and let mothers have all the praise. A good many of our compliments to women are after all but a thin disguise for requiring of them something more than we require of ourselves.

NO SEX IN PARENTAL RESPONSIBILITY

Motherhood and fatherhood are essentially one. So far as character and honor and responsibility are concerned, there is no such thing as sex. When we quit talking mere sentimentalism about motherhood and get down to the hard fact that no woman is a saint simply because she is a mother and that the man who brings children into the world cannot discharge his whole responsibility by providing food, clothing and shelter for the mother and children, but is equally responsible with the mother for the child's character and the whole development of its life, the quality of the parenthood of the world will be immeasurably increased.

There is a dignity, an honor and a glory about fatherhood that is unsurpassed in any other relation of life.

But the mere fact of fatherhood alone does not imply dignity, honor and glory, as that of motherhood does not. Fatherhood may be a man's loftiest glory or his profoundest shame; it may be his highest honor or his lowest disgrace. It may be surrounded with a halo of majesty and dignity that is almost Godlike, or it may be attended by a vulgarity and a coarseness that is bestial. When fatherhood is the accident of unlawful lustful passion, it puts man on a level that is lower than that of a beast. Such a man is not a father; he is less than a sire; he is only an irresponsible progenitor.

Such a type of fatherhood is bad enough in wedlock; but it is infinitely worse out of wedlock. There are multitudes of men who have become fathers so far as their animal nature is concerned, but have never taken one step into fatherhood so far as their human nature is concerned. They would have the mere animal satisfaction of sensual passion but would dodge the responsibility of the fruitage of that passion. Such men slink away like contemptible cowards from their own fiendish work, leaving weak and possibly innocent victims to suffer under a lifelong burden of shame. And even in wedlock there are those who "hold her when his passion shall have spent its novel force, something better than his dog, a little dearer than his horse." Better, far better were it for such an one that a millstone should be hung about his neck, and that he should be drowned in the depths of the sea.

FATHERHOOD HUMAN, NOT ANIMAL

The true glory of fatherhood is not animal, it is human. The real father lives a multiplied life, double life, quadruple and so on, according to the number of his children. He lives not only in the present but in the future also. He lives in the future while still in the present. He thinks not of self, but of others. The man who is not a father lives only in his own time.

It is the father, not the bachelor or the husband as such, that gives perpetuity to the race. If all were bachelors and husbands merely, in three score years and ten the world would be as cold and desolate as the moon. There would be no fluttering of chubby baby hands, no cooing of trustful innocence, no patter of little feet, no laughter of childish voices. The father gives the world its youth, its heritage of muscle, and brain and soul power. He links the past with the future. His hand is turning the mills of God.

Back of all the world's greatest enterprise and achievement lies the fact of fatherhood. Helpless dependent children demand clothing and food and shelter. To get it for them is that father's task. To this end the world must be subdued. Nothing spurs a man to conquest, be it either peaceful or warlike, as does a home and children. Hence he has redeemed the arid waste and made the desert to rejoice and blossom as the rose. He has shaped brick from the clay and brought stone from the mountain and timber from the forest and built vast cities. That he might bring these things more quickly and easily, he has patiently stretched the "track that climbs the mountain, flanks and squirms across the passes," and built the bridge that spans the awful chasm and sent giant engines with their groaning burdens back and forth upon them. Nor is he repulsed because the water laughs at his rail train. Out upon the high seas he sends his floating palaces, girdling the world with his commerce. "Groping, striving, struggling with

problems, learning by the wisdom of experience, he has given us civilization, stability, prosperity and peace." And all this because he is a father.

THE FATHER'S SACRIFICE

The glory of fatherhood is reflected in its spirit of sacrifice. The word "father" suggests to our minds long, long hours of weary toil, not for his own sake, but that we might have the luxuries of life. It means that day after day, week after week, month after month, year after year, some one has worked for us with the faithfulness and uncomplaining of the ticking clock.

Let no woman who has ever had a loving father or a faithful husband be small enough to think that all the burdens and sacrifices of life rest on woman's shoulders. Let her not think of herself as a slave to the children, if father is bringing to them the food and clothing that they need. What man with himself only to keep could not live in comparative luxury and save money besides? But a father does not live for self alone. He has loved some one else and he has taken her to his home and without thinking of it as a sacrifice and divided his income with her. Then came the children and he divided the income with them, working a little harder, and saving a little more as the family grew, content to toil on and on, if only these loved ones can thereby be made a little happier.

Then there come times when everything is dull and work is not to be had or crops fail and wages are low and prices high. These times bring with them long days of care, anxiety and worry; for the father knows that to him the family looks for bread, and that he that provideth not for his own household is worse than an infidel. Sometimes in his magnanimous spirit of sacrifice he bears this cross wholly alone, not allowing even the wife to know that the little store is running short and the hard earned savings of former years are dwindling away. And so he lives his life and gives his life for others. And "greater love hath no man than this, that a man lay down his life for his friends."

THE RESPONSIBILITY OF FATHERHOOD

But there is something of far greater importance than glory and honor connected with being a father. It is the solemn and serious responsibility of it. Fatherhood is in its very nature a pledge to train and cultivate the child life to its largest and highest possibilities. The father is accountable, not only for his own life, but also for that of his children, at least to a certain age, if not for their whole life. Unless one is willing to go to the trouble and time and expense of making the most of a child, he has no right to call it into existence. Fatherhood is a business. It requires time and study the same as any other business, only more.

Yet most fathers, I fear, find time for nearly everything else before that of being real fathers to their children. They are doctors, lawyers, teachers, farmers, shopkeepers, preachers first and fathers second. They rise early and go to work before the children are up; they lunch downtown and come home to dinner after the children are in bed. Or if the children are up, the fathers are tired and there is the evening paper; so the children don't get much attention. But it should not be so. The father has no business of greater importance than that of rearing the children which he has brought into the world to be useful men and women.

Among the Jews the father was himself bound to teach his son. Every other engagement—even the necessary meal—must give place to this paramount duty. That man was considered profane and vulgar who had sons and failed to bring them up in the knowledge of the law. Of Abraham God said: "For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah to righteousness and justice."

There is a good deal of truth and common sense in the following lines of a modern versifier, however they may be lacking in poetic value:

"Be more than his dad,
Be a chum to the lad;
Be a part of his life
  Every hour of the day;
Find time to talk with him,
Take time to walk with him,
Share in his troubles
  And share in his plays;
Take him to the places,
To the ball games and races,
Teach him the things
  That you want him to know;
Don't live apart from him,
Don't keep your heart from him,
Be his best comrade,
  He's needing you so."

Versailles—Capital of the World

By William F. Rothenburger

ISAIAH dreamed of the time when God would "gather all nations and tongues; and they shall come and shall see my glory."

The event which approaches nearest to fulfilling this dream is the peace conference now on in Paris and Versailles, with more than half a hundred nations and more than four-fifths of the human race represented or concerned. The comprehensiveness of the events now transpiring entitle Versailles to be called, temporarily at least, the Capital of the World. Situated eleven miles out of Paris and with a population about as large as the Capital of Illinois, it has a history as fascinating as that of the Imperial City of Rome. Only the palace that shelters the conference concerns us here.

THE RISE OF THE PALACE

About the time the historic little Mayflower was plowing her way to the new world with the men and women who were to seek homes in the wild forests of America, Louis XIII, the Nimrod of French kings, was scouting the forests about Paris in search of wild game, while Cardinal Richelieu directed the affairs of the government. The chateau which he erected in the most convenient spot for himself and those who joined him in the chase was the first

installment of what later became a building of great renown.

As this monarch was possessed of the spirit of the hunter, so his successor, Louis XIV (1643-1715), was possessed of the spirit of the builder. Accordingly, he set thirty-six thousand men with six thousand horses to work, and while many of his subjects were in need of the bare necessities of life, spent a hundred million dollars of the nation's money in building around the chateau of Louis XIII a magnificent palace with a housing capacity of ten thousand persons. Here he gathered about him under the same capitol roof all members of the nobility, all his military staff and advisors and many others of social rank. Many changes were made by his successors, but to this monarch will ever be given major credit for the scheme of building the splendid palace toward which the eyes of the world now turn.

CEASES TO BE CAPITAL

From 1774 till 1789 Louis XVI, with Marie Antoinette of Austria, his notorious wife, kept it ablaze with events of various coloring until forced to leave in 1789. The quarters of the queen are quite intact, and are commented upon by the thousands who frequent Versailles. The double mirrors, the beautiful bed chamber, drawing room, bathroom and boudoir are all indicative of the splendor in which she lived. Following the fall of the Bastile came the raid on the Royal Palace. Its occupants were driven out and the capital was removed to Paris.

In this building of wonderful size and splendor are two sections which have entertained many noted guests, but none whose influence is so far reaching as the men who occupy them now. One is the Gallery of Battles, a room of vast proportions whose walls and ceiling are decorated with historic paintings, and whose sides are lined with the busts of eighty warriors. Perhaps the paintings are remembered best because they portray important events in the military career of the man who terrorized Europe a hundred years ago. Most pompous among them all is the one in which Napoleon sits on his white charger and through his glasses looks defiantly over the battle field of Austerlitz.

THE GALLERIES

Even more striking than this is the Gallery of Glasses, so called because of its structure. The outer wall is composed of seventeen great glass windows set in white marble frames through which one looks out upon the beautiful gardens and historic fountains whose playing costs little less than fifty dollars a minute. The opposite wall is constructed of three hundred costly beveled mirrors which multiply every scene by two and greatly magnify the extent of the already massive room. The ceiling is divided into panels, each one of which contains an historical portrayal of the military history of the country during the reign of Louis XIV, the result of four long years of toil by the artist Le Brun. What was the French king's ambition then? Look up and see the monarch, with Mercury at his side proclaiming him the ruler of the world. Poincaire and Clemenceau have no such dreams. They look for a league of nations. But best of all, this change of dreams is matched today in many capitols and halls of fame.

In this gallery, not a few epoch-making events with American, and indeed, world interest, have occurred. Here in 1782 Benjamin Franklin signed the preliminary articles of peace between the United States and England. During the following year English delegates assembled here and with John Hay, John Adams and Benjamin Franklin signed the documents by which Great Britain recognized the United States as an independent nation. Passing over a century of history, we find Bismarck with his war-lords using the palace as a military headquarters. In the Gallery of Glasses William I, King of Prussia, was crowned Emperor of all the German States in January, 1871. And now in this very place where a long line of French monarchs gave expression to all that is unrighteous and unbrotherly in autocracy, and where the German people surrendered their freedom for almost half a century by giving to the Hohenzollerns the right to rule their new empire, sit the men who will negotiate with a new republic and pronounce judgment upon the former war-lord who dreamed of a pan-Germanic world. Like Napoleon on St. Helena, instead of a world conqueror, he cowers in his borrowed castle of Amerongon, Holland, a disappointed dreamer, an outlaw among the rulers of earth and an exile whose life hangs on a thread of glass.

THE CHAPEL

The Chapel whose grandeur is in keeping with the rest of the palace tells its own story. Art abounds at every turn, and in its marvelous painting and sculpture are portrayed the mixed program of war and religion and the paradoxical ideals of spiritual and political conquest. Over against Coypel's portrayal of "God, the Father of all the Nations," is Le Brun's "France" hurling a thunderboldt, with Germany, Holland and Spain cowering in terror. From the gorgeous ceiling, the Apostles of Christ and Peace look down upon a series of battle scenes full of death and hate. The whole brilliant array is a paradox, and suggests the failure of Christian believers to consummate the program of "Peace on earth, good will to men." But in it all France is not guilty above her neighbors. "Let them that are without sin, first cast the stone."

Shall ten million men have died in vain; shall other millions maimed and scattered throughout thirty nations fail to stigmatize the game of conquest? Shall crumbled thrones and exiled lords of war refuse to teach posterity the weakness of brutal force? Will Versailles insure the race against another war?

THE CHALLENGE

Versailles will play her part and play it well. Immortality will clothe her name, and then? The task has but begun. The Christianity of men and nations will be on trial. If peace endures, every Christian's heart must be purged of hate and greed in the daily walks of life. Christ, not Cæsar, must be enthroned in every statesman's soul. This is our need—not new ideals born so much as old ones kept in view. This is our guarantee of peace—not the parchments of Versailles so much as the love of Christian brotherhood in places low and high.

A Magna Charta for Mankind

A Great Creative Act of History

IN presenting the essentials of an outline for a League of Nations, General Smuts declared the time was ripe both psychologically and sociologically for a great creative act of history. Upon the basis of his outline the first steps in that great creative act are now presented for the approval of the governments of the world. There will be opposition to it, but President Wilson points out that there is written into it so much of the faith and hope of mankind that no responsible government will dare to refuse it to them. The exaltation of winning this war does not exhaust human emotions; the ruin is wrought, the fact that no part of the civilized race was immune from its havoc, the demonstration it made of the solidarity of the human race and the contemplation of a future in which no people will ever again be immune from any war made anywhere on the face of the earth, all argue for a curve in the course of history.

The proposed constitution for a League of Nations does not attempt the impossible. It attempts little more than to carry into organic operation before war is declared just what the Allied nations put into effective operation after it had been declared. It begins with those nations and such neutrals as wish to join and makes provision that the enemy may unite when he has formulated a responsible government and convinced the members that he will respect covenants and never again treat them as "scraps of paper." There is no super-state and there is something more than a mere debating club. The first would be rejected by the dominant nationalism of the time; the last was proved ineffective at The Hague tribunals. It will not be a sovereign political power abrogating state's rights nor a mere diplomatic parley without power to accomplish anything. It does not guarantee the end of war any more than the Federal Constitution did in the States, but it does turn the whole course of political activity toward peace-making instead of toward war-making. It really sets up the means of making the peace sentiment of mankind articulate in covenants and organisms that can effectually keep the peace.

War is not made in a day. Great conflicts are the result of deep-seated causes, historical antipathies, the conflict of national aspirations and psychologies, an accumulation of friction, until the heat engenders strife. This document proposes to seize upon the causes of war and allay the strife before it breaks out into conflict; it proposes to direct the courses of international history off the rocks and rapids into smoother courses; it abolishes the causes that spawn war by abrogating secret treaties, abolishing imperialistic exploitation, creating the open door, ending secret diplomacy, making consent of the governed the basis of government and forever making it impossible for a cabal of militarists and autocrats to engulf mankind in fratricidal strife. It seeks "to promote international co-operation and to secure international peace and security by the acceptance of obligations not to resort to war." It provides for "open, just and honorable relations between nations," for "international law as the actual rule of conduct among governments," and seeks to assure justice by "a scrupulous respect for all treaty obligations." Its adoption by the governments participating in its framing assures that the war to end war was not lost at the peace conference and that "these immortal dead shall not have died in vain."

* * *

The Parliament of Mankind

The machinery of the proposed League is very simple. In fact, the whole proposal is simple and the statement of it has the simplicity of greatness. There is to be a House of Delegates in which all nations will be represented. It will be a real parliament in that its chief function will be that of debate, the formation of public opinion, the formulating and codifying of international law and the final determination of fundamental principles. Above it will be an Executive Committee or kind of international cabinet in whose hands real power will rest and with whom action will be largely initiated. The similarity to the British Cabinet and House of Commons is unmistakable.

In this Executive Council the five great nations will be represented and in due course of time Germany and perhaps Russia, with ample provision for such possible great powers as China in due time. The smaller nations, amply represented in the House of Delegates, will be given four representatives on this Council. It was manifestly impossible for a small nation to have equal authority with a great power and it was equally manifest that they must be represented. It was a real stroke of genius in General Smuts to discover this fine balance of forces and functions. Both these bodies are to meet at regular intervals, first upon the call of the President of the United States, and at a place to be yet named, but the Executive Council will practically be in continuous session in that its stated meetings will be frequent and it will always be subject to call. General Smuts' idea is that the Premiers and heads of the nations or their personal representatives shall constitute this Council. A permanent Secretariat is provided and all the machinery for investigating, recording and disseminating all international matters will be in its hands. The evolution of a High Court is made a charge of these bodies. The whole organism is made resilient through provision for commissions to operate in special ways and as a free alternative to the regular council.

For the first time in the history of government provision is made for the articulation of governments in one central and representative capacity. This Bureau or Secretariat is to record all treaties, investigate all potential causes of strife, bring to the attention of the world all conditions pregnant with war, become a headquarters for all international bureaus and associations and act as a clearing house for every kind of international interest. The Postal Union, wire and wireless affairs, air-traffic, patents, copyrights and trade-marks, standardization of weights and measures, navigation, extradition, international finance and trade, treaties covering colonial trade and interchange, fisheries, sanitary regulations, and all such abuses as liquor selling to aborigines, the white slave traffic, dealing in narcotics, slave trade, and every other matter that is now a matter of international exchange and regulation will find office here and head up in this central Secretariat and its bureaus. These things, with scores of general treaties already in force, form a very formidable foundation for the League.

Trade, labor, colonial development and many other interests clamor for wider international agreement and will find it amicably in this proposed arrangement for a continuous conference between the nations. It is not an organic union of the world, but in every sense a federation, a representative body to represent the co-ordinate intelligence of mankind, a promoter of public opinion, a real democratizer and an articulate covenant-making power whose mandate springs from the peoples of the world and whose power is delegated back to them through their regularly constituted governments. It can do little more than give publicity to things threatening war, stay the war dogs until mankind can think it over and pass judgment, bring national selfishness into the daylight, expose the war-makers and serve as an executive body to commandeer the peace-making will of mankind once they declare war shall not be made. No state's sovereignty is impaired, but arrangements are made for it to be delegated by free will to this war-preventing Council.

* * *

Pulling the War-Dog's Teeth

The most salutary thing arranged for is the bringing of secrets into the open. All secret treaties are abrogated and all future treaties are to be openly published. Never again can "governments" involve peoples in war without their knowledge or consent. Imperial ambition and rivalry are vetoed by compelling every governing power to render account to the League of Nations. Selfish exploitation is ended by the universal establishment of the "open-door" policy. The private manufacture of arms and munitions will either be forbidden or come under strict interna-

tional supervision. Progressive disarmament is provided for and military establishments reduced to police powers. The domination of Europe, with its monarchical and imperialistic great powers is at an end; the dominating influence for the future is the American idea of democracy and consent of the governed. The United States entered this war as an arbiter for the right and turned the balances for justice. Her representatives sit at the peace table as arbiters for a new world as over against the old. The covenants proposed were formulated by a man who fought for the freedom of his small nation and losing in that fight lived to see democracy conquer his conqueror and exalt both his cause and himself, while the dominating will at the peace conference is the head of the greatest and most democratic of all the nations. The courses of history are brought into the open. The peoples win over the "governments."

In article ten all powers signatory to the League agree to protect the territorial integrity of each of them. In article eleven each agrees to make every possible cause of war a matter of concern to the League. In article twelve they agree to submit every possible cause for war between them to the League, to wait as much as six months for the Executive Council to adjudicate and for at least three months after the decision is given before performing any act of war. Moreover, if one of the parties accepts the decision of the League the other agrees not to attack.

There is a difference between questions justiciable and non-justiciable. Justiciable questions are those resting upon a formula already agreed upon but in the application of which there is disagreement, as for instance the application of a treaty stipulation or an article in international law. All such must be finally made a matter for judicial settlement, just as they are in internal government. All signatories agree, after diplomacy has failed, to so arbitrate. This may be done by submission to the Executive Council or to a special Arbitration Commission. This is provided in article thirteen. If one or both refuse, the Council has power to take such measures as the occasion makes necessary or possible. In article fourteen provision is made for the establishment by the Executive Council, in due time, of a permanent High Court of Arbitration—a supreme court for international law.

Non-justiciable matters are those concerning which there is no basic formula or law. They are analagous to the causes of rebellion for human rights or to unsettled principles, say, in labor's contentions for new rights. Nowhere does the league propose to interfere in internal relations or to deny the right of rebellion to an oppressed people. Neither does it propose to arbitrarily formulate international law and compel arbitration of causes not yet universally settled by such law. The process of making international law will proceed rapidly under the league and thus justiciable causes will multiply, but no nation is forced arbitrarily. In these cases the council becomes a council of conciliation as stipulated in article fifteen, and appeal may be taken to the house of delegates. War must wait upon publicity by this disinterested council; neither power can make war if the other accepts its recommendations, and in case it does the council can provide such measures as the case may warrant.

Article sixteen is said to have been the battle ground in the conference. It provides that any failure to abide by the covenants of the league is tantamount to an act of war against all the nations signatory to it. It binds them to do immediately what the allied nations did after Germany had declared war, i. e., declare an economic boycott, blockade it securely and to sever all relations with it. All the nations will support the one attacked in every way short of actual military activity and open their territory to its military operations. In other words, there will be no neutrals. This is the famous economic boycott and moral support provision that will be one of the main points of attack, no doubt, upon the League. It makes the League a defensive alliance against all war makers. It seeks to prevent war by warning any nation wishing to break the peace of the world that it will immediately receive the opposition that finally consolidated against Germany as war went on. If Germany had known before she broke the peace of the world just what the world would do about it, no living man believes she would have taken the desperate hazard.

In article seventeen provision is made whereby the league may give publicity and bring pressure to prevent by nations not members of the league making war either upon one another or upon a member of the league. The whole intent of the covenant is to cut the talons of the war eagle and destroy the possibility of war, but also to provide against the event of any faithless government overthrowing the peaceful ways of a world thus committed to judicial processes instead of force and domination. Next week we shall take up some of the turning points in the history of the world provided for by this Charter of Mankind.

ALVA W. TAYLOR.

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Books

THE WATCHER BY THE THRESHOLD. By John Buchan. "The Battle of the Somme," published about two years ago, revealed Buchan as an interesting, accurate historian. This latest book shows another individual, a lover of nature and people and the possessor of a satisfying philosophy. The volume contains eight sketches of story-adventure. Most of them carry the flavor of the wholesome Scotch country. (Doran. $1.40.)

THE COMING OF THE LORD. By James H. Snowden. The author, who holds the chair of systematic theology in the Western Theological Seminary, has to his credit such earlier books as "The Basal Beliefs of Christianity" and "Can We Believe in Immortality?" The present treatise, which endeavors to answer the question whether the "Coming" will be premillennial, has a point of view indicated in the following quotation: "The world is yet young. The very planet is still in the workshop and will not be finished for millions of years. Humanity is in its infancy. . . . The future is rosy with morning light. Nothing has been done that shall not be better done. Every human achievement shall be infinitely surpassed. Truth shall be taken from the scaffold, and wrong driven from the throne. More and more shall He whose right it is reign and the will of God be done on earth as it is in heaven. This will be the millennium." (Macmillan. $1.75.)

THE GREAT CRUSADE. By David Lloyd George. Of highest significance are these utterances of England's great leader delivered during the past three tempestuous years. They discuss various aspects of the conflict, Lloyd George having served his country during these years as Minister of Munitions, Secretary of State for War and Prime Minister. The war aims of the Allies, the Russian Revolution and America in the War are among the questions treated by this modern world statesman. (Doran. $1.50.)

DANGER. By A. Conan Doyle. As story teller, historian or spiritist writer, Conan Doyle is interesting, but he will be given an especially joyful reception when he falls back to his story telling. The first of this new series, however, is not a story, but an utterance spoken before the war and intended to call his people's attention to the peril which was then threatening from Germany. Of the stories, "The Surgeon of Gaster Fell" is good, and "The Horror of the Heights"—an aeroplane war story—reveals the writer's narrative power at its highest. (Doran. $1.50.)

THE ENGLISH POETS. By Thomas Humphrey Ward. A new volume of the famous Ward English poets stories, and covering England's literary development on the side of poetry from Browning to Rupert Brooke. An interesting introductory note is given by various writers for each poet included, and also the choicest verses of each. Browning, Arnold and Tennyson are given ample space, and such modern poets as John Davidson, Francis Thompson and Lionel Johnson are not neglected. No better book of general survey of modern English literature is to be found. (Macmillan. $1.50.)

SONNETS OF THE STRIFE. By Robert Loveman. This poet is perhaps best known for his beautiful lyric beginning, "It Isn't Raining Rain to Me," but there are many other striking songs in this latest volume. There is of course a pervasive militant note, as a result of the war atmosphere. It is an interesting collection. (Cornhill. $1.)

PAVED STREETS. By Elias Lieberman. The opening poem of this volume, "I Am an American," has been widely printed in the newspapers of the country. That poem, with many others of this collection, is free verse, but it is *poetic* free verse. Mr. Lieberman well voices the sentiments of the foreign element of our population which is deeply loyal to America's ideals. (Cornhill. $1.25.)

WHO CARES? By Cosmo Hamilton. "The Blindness of Virtue" was more or less of a sermon, but there is not so much of that in this novel of rebellious youth, a boy and girl full of life who made some mistakes and suffered therefor. A certain sort of happiness there was, however, but the spirit of "Who Cares?" which inspired the girl of the story is rather a dangerous one, it must be confessed. (Little, Brown. $1.50.)

The Sunday School

The Fearless Leader*

IN the last lesson we noted the fact of fear. We saw vast multitudes the victims of phobias that cause them to move along timidly, haltingly, hesitatingly. In this lesson we see a brave leader step to the fore. We see a great soul cast out fear. We see him kindle enthusiasm and fill his followers with optimism and high courage, so that they are able to break down mighty walls, to smash the spirit of opposing tribes and to overcome every kind of obstacle. Such a personality is worthy of study and imitation.

The figure of Joshua was undoubtedly heroic. He was built on big, generous lines. Nature favored him. The blood of noble men and women, who had made much of themselves by self-control, flowed in his veins. A great man is never an accident. He is scientifically caused. The ancestors of Joshua deserve great credit—they were folks of fiber. Joshua was tempered steel. Moreover, nature had been trained and disciplined. This leader had once been an obedient follower. Under Moses he had faithfully served. We are too familiar, in these days of war, with the rise of officers to need to be told the value of faithful training. These young officers tell me of the tremendous pressure put upon them in the Officers Train-

*Lesson for March 9. Scripture, Josh. 1:1-9.

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ing School. They complete the equivalent of the work of an entire college year in a few weeks. Who believed, prior to America's entrance into the war, that men were capable of such sustained strain mentally and physically? Joshua won his position by virtue of being the outstanding soldier under Moses. There was no pull, he deserved his promotion.

Joshua had that rarest of traits, *intelligent optimism.* Who that has tried to lead has not found the inertia of the average man, not to say the downright opposition? Try to build a new church and see what you have to overcome! Try to put the saloon out of a town and see how your church people throw cold-water on the proposition. The water wagon seems filled with ice-water! Try to double your missionary gifts in a single year and see how the pillars enthuse! Try any big thing and find out how rare is the enthusiastic man who says, "Sure, we can do it." The experiences of Moses with Israel are typical of those of any leader. It makes a great story. It presents a fine picture. Go over again this brief history and see this race of slaves longing for flesh-pots, complaining on the least pretext, faint-hearted, full of fears, ready to quit, blaming God, blubbering, blaspheming and relapsing into idolatry again and again. To take hold of a crowd like that and transform it into a conquering host demands generalship of a high order.

Not only was Joshua well-born, well-trained and filled with rare enthusiasm, but he trusted in God. That trust was something more than a "Gott mit uns." The Kaiser never mentioned Jesus. He relied upon the tribal German Gott, with battle-axe and frightfulness. It worked as long as the war-machine was unbroken, but when the Hindenburg line faded away before the superior power of Foch, God conquered Gott. It is hard for us to realize the terrible reaction to the collapse of Gott. It is an awful thing to trust a false god! The death of a god is like the falling of the supports of the universe. Religion creates morale. Pershing was right in calling for the chaplains and the Y. M. C. A. This is the glory of the church of Christ in these days—this creation of morale—this inspiration to denial for the cause of righteousness. This is the reason for the exemption of preachers. Religion steels the heart to courage as nothing else can, religion fires the soul to sacrifice as no other power can, religion alone comforts—there is no other comfort. The churches of America have been splendid. God is lifted up. Joshua went out trusting in the true God and in that trust all the heathen gods fell before him. Every humble minister, every humble Sunday-school teacher, is a noble builder of morale—it is the finest work in the world—it will endure when all else turns to dust and ashes. It builds leaders.

JOHN R. EWERS.

A COMMUNICATION

Editor THE CHRISTIAN CENTURY:

I HARDLY dare undertake to make reply to your editorial concerning the resolutions passed by the Corydon congregation, for there is so much in my soul crying for utterance that I fear that I would have to make a serial of it to express myself in any satisfactory measure. I am about to join that group represented by the author of the "Protestant" who lament the absence of a real spokesman in behalf of this great and urgent question.

I appreciate the fine spirit of your editorial. I have always recognized in the editorship of The Christian Century a deep spiritual note, a spirit of refinement and culture, of fair play and freedom, as well as the evidence of scholarship, and in this instance I was not disappointed. But I am disappointed that you could not give full sanction to the action of the Corydon congregation. I am unable to see the fallacy you point out, and those of us who have read your editorial feel that you and not we "have fallen into a fallacy."

We are unable to see the consistency of your position. Why a greater degree of freedom should be given the Christian seeking fellowship than the outsider seeking Christ we cannot understand. Our reasoning is this: If an unbaptized person should seek membership, we would have to say we cannot accept you unless you submit to immersion; yet when he has gone to another church in the nieghborhood and taken fellowship according to his conscience, and offers himself for membership we gladly accept him. Again, what is the difference between accepting the unimmersed into fellowship and accepting them by that process in the beginning? If baptism is to be left finally to the conscience of the individual, why not so interpret it in every case?

Now, as to the relation of this question to union, I am also at variance with you. To me it is not union in the home that we seek so much as it is Christian union in the community and the world. As long as we adhere to immersion exclusively we are compelling the necessity of more than one church in a community, we are making a federation of churches under one pastor impossible. In the city your idea might work very consistently, where a multitude of churches are necessary, but in a small town where one is sufficient it will not work, especially in a town like this where the immersionists are greatly in the minority. The great necessity is to get all in one church, and,

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in my thinking, that church must in the matter of baptism at least be broad enough to satisfy the consciences of all. So in this matter of receiving the unimmersed and practicing immersion exclusively, we are unable to see how we would, according to your program, advance the idea or practice of union in the least, since there is still the necessity for more than one church.

I am unable to agree with you that one form of baptism or a unitary practice of baptism is more conducive to unity than a variety of forms. What has caused division in the past—too much or too little liberty in the church? It is my impression that it has been the practice of too little freedom rather than too much that has caused division, and that a limited freedom in any matter will only create reason for further division, or new divisions. To unite all the churches and compel one form of baptism is coercion in matters of conscience and would only create another rival or example of Romanism. In my thinking, it is inconceivable that the churches will ever unite and adopt immersion only. If that should happen we would have a strange condition—churches practicing immersion while a greater number of the members had been received through other forms. Would there be any conscience in any such state of affairs?

Furthermore, is baptism a vital question any way? It has been your position that not the material form or act but the spiritual is baptism; if so, why coerce any one form? If I understand what Dr. Ainslie said in his message to the Conference on Christian Union in Philadelphia, he presented immersion not as a vital, essential matter but immersion as an expedient, a form which all churches could accept and was satisfactory to all. Can we as a people go to any conference and seriously present immersion as the only form of baptism to be practiced by the united churches unless we think of it as a vital matter of salvation and character? Now, as I see it, baptism is not a vital matter of Christian character at all. Experience has taught that those who have practiced other forms are as rich in Christian character and other matters of Christian practice as we. Not even God can put more value in a thing than it intrinsically possesses, and experience reveals that baptism does not possess any intrinsic value in Christian character. Do we cry for unity as a mere expedient, or as essential fact in the efficiency of the church? Do we want unity or a church that will better serve her purpose in the world? What do we want, anyway, unity or immersion? I think I interpret the other denominations correctly when I say that we so far have impressed them that we want universal immersion more than we want unity. Dr. Ainslie tells us that division is the greatest sin of the world, that if union is not accomplished we shall have another war compared with which the past is child's play. Other strong men are crying that the greatest need of the world is a gospel of reconciliation. If all this is true, and who doubts it, is it not a call for the Disciples of Christ to abandon their denominational, narrow appeal for unity based upon immersion exclusively, and come out in earnest for unity? As for me, I am weary of preaching unity and not practicing it—as one of my congregation put it, "standing for something we don't stand for." My position is neither baptism nor rebaptism, but union in Christ. We sacrifice nothing in surrendering our practice of immersion only and we gain much. I have considered the question well, and I have counted the cost, and am determined to practice as well as preach union. Awake, awake, O Church of Christ and put on your strength, put on your beautiful garments, O Church of God. A strength and beauty only to be found in union.

I appreciate your advice to the congregation that we revise our resolutions to agree with your position, but what we have done represents the whole congregation, and we are committed to that position until we have further light. However, if Christion union comes and immersion only is accepted as the universal form, we shall be the first to abandon plural forms of baptism. I have received a number of comments and I judge from these and from conversations with other ministers of the brotherhood that what we have done has the sanction of a considerable number of our ministers.

M. A. COSSABOOM.

Corydon, Ind.

CORRESPONDENCE

"The Soldier and the Ministry"

Editor THE CHRISTIAN CENTURY:

"THE Soldier and the Ministry," by an Army Chaplain, in the "Century" of Feb. 20, is an awakening and thought-provoking article because it sets forth certain weaknesses in the churches in a frank, bold, even harsh way. While it seems evident that he feels the sting of personal disappointment in regard to some position he wanted, and consequently speaks with a certain bitterness concerning the cause of that disappointment, we must concede, I think, that the writer tells much truth—too much for the peace of mind of the consecrated preacher or layman who desires the progress of the kingdom of God.

That there is much sweetness, purity, earnestness, strength, efficiency, sacrificial service, loyalty and breadth and fineness of vision in the churches, no doubt all will agree. He was dealing with a very different side, a side which any honest observer knows is potent for all. The uncomfortable feature of this article is the amount of unvarnished truth it does contain.

Why this lack of vision, spirit, initiative, generosity and power for service in our churches? Is the fault in the pew, in the pulpit, in the college, in the editorial chair, in the "spirit of the times" (whatever that is), or where is it? Would like a word on this subject from members of the churches other than preachers, as well as preachers.

R. A. THIBOS.

Fairfield, Ill.

* * *

Editor THE CHRISTIAN CENTURY:

THE article entitled "The Soldier and the Ministry," by an Army Chaplain, appearing in this week's issue of the "Century" has much in it that should be of great benefit to the church, and at the same time contains many things that are farfetched and erroneous.

The writer, looking at the situation from the "other side of the sea," does not seem to be entirely familiar with the real situation in his communion "at home." He seems to be hurt and unusually peeved that the returned Chaplains seem unable to secure splendid churches here in America. The fact is, most of the Chaplains I have known, on returning home, have been able to secure good churches immediately, and in many instances, better churches than they formerly had. He seems to be precipitating trouble when there is none.

It is true that the majority of the churches pay their ministers too small salaries, but this is no reason why the ministers should not encourage others to become ministers of the gospel of Christ. The man who is preaching because he cannot help it,

A JEWISH Rabbi, seeing some of the pupils' books in the Junior years of the Bethany Graded Lessons series, said: "What would I not give if we could have text books so beautifully gotten up for our religious school!" I consider the Bethany Series superior to anything I have seen; we have used it for years. It seems to me, too, the right kind of progress toward Christian union when the leaders of all the great communions combine to create the best series of Bible study texts possible.

IRVING S. CHENOWETH,
First Church, Philadelphia.

has no fear of being driven out of the ministry because of the churches being unable to support him.

The writer's idea of the need of more men for the ministry being a fiction, is absurd. The fact that fifty to one hundred applicants try to secure every good church that becomes pastorless, is a good indication to me that we need men of sticktoitiveness to become possessors of these pulpits that are continually suffering from the "moving ministry." The trouble has not been so much with the pew as it has with the type of leadership we have had. If a man permits himself to be a "dead or dying preacher in a small church," nine times out of ten he has himself to blame. If the minister is forever and eternally comparing his salary with that of the prosperous layman in the pew, and judging the successful life in terms of dollars and cents, he should get out of the ministry, and the sooner the better. I would recommend this to our Chaplain.

His third reason why he would not urge young men to enter the ministry is because the church, as it is now organized and conducted, does not offer a real challenge to the young men of our day. It is quite easy for one to stand on the outside and tell others where the weaknesses are, but it is not so easy to lay down a constructive program that shall aid mightily in making the weak places strong. If a thing is not what it should be, then why not jump in and help make it what it should be? The Chaplain sees that something is wrong with the church, but he is going to forsake one of the active positions in the institution and let somebody else wrestle with the perplexing job. This is cold cowardice!

The Government schools cannot consistently be compared with the schools and colleges of the church. Some of the churches in America educate their young men studying for the ministry, but an organization a little over one hundred years old in America could not possibly become heavily enough endowed to take care of all the young men desiring to study for her ministry. It takes years to get that far in Christian stewardship.

I am cognizant of the fact that the church has been extreme in its requirements and expectations of the ministry. But, speaking from past experiences that have been as hard as the average young minister's, I can honestly say that I believe the ministry offers about as many advantages as any professional calling, to speak nothing of the joy there is in it to the man who wants to help redeem lost humanity. W. E. MOORE.

Edinburg, Ind.

* * *

Editor THE CHRISTIAN CENTURY:

The article by "An Army Chaplain" on "The Soldier and the Ministry" contains a "heap of truth." Some more like that will do good. "Ye shall know the truth and truth shall make you free" is a cure-all medicine, even for the church, with its many ailments. "An Army Chaplain" has most certainly expressed my sentiments SAM. B. WAGGONER.

Ipava, Ill.

Christian Union Practice Growing

Editor THE CHRISTIAN CENTURY:

I am greatly interested in the way the Des Moines church, the Corydon church and the Linwood church of Kansas City are lining up on the Christian union question. To my way of thinking, that is the greatest advance step that has been taken in our church in the last fifty years. Why do you not put these decisions in tract form and let us distribute them among the people by the thousand? In a few years the Disciples would then be put on the ground floor and on a basis where we could stand on equal ground and not have to live a double life in regard to the union of all Christians. This is my motion; who will second the proposition? J. C. MCARTHUR.

Salina, Kan.

Please send me six more copies of "The Daily Altar." I used page 43 in opening our church service this morning. Very fine effect. I hope to see many copies in our homes.

Gary, Ind. C. J. ARMSTRONG.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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THE DAILY ALTAR MOVEMENT

An Avalanche of Correspondence in Which Pastors and Leading Churchmen Join in the Call to Make the Pre-Easter Season, Beginning Sunday, March 9, a Time of Education and Effort in the Matter of Establishing a Daily Altar in Every Christian Home.

Relative to a Daily Altar Movement, I think the idea is a splendid one. The world needs now something that will pull it back, or rather up, to God. It is a matter of concern to every pastor when he notes the seemingly great increase in irreverence. I think you have a good idea and it can be pushed with great value to our brotherhood. MEADE E. DUTT.

Tulsa, Okla.

I believe there is a real demand for starting a Daily Altar Movement among us. I am urging it upon our people, and find a gratifying response. Your "Daily Altar" is a gem in every respect and a fine contribution to our Disciples' literature.

Springfield, Ill. WM. F. ROTHENBURGER.

"The Daily Altar" was given to me by a friend and I find it to be a very helpful inspiration for each new day. The theme, the thought, the Scripture, the poem and the prayer, all make a lasting impression and challenge one to the very highest in the spiritual work-a-day of life. HUELL WARREN.

Keokuk, Iowa.

I most heartily favor your suggestion as to a Daily Altar Movement. The daily reading of such a book as your "The Daily Altar" by each family in our brotherhood would mean the greatest advance in devotional life that has ever come to the Disciples. CLAIRE L. WAITE.

Colorado Springs, Colo.

The Daily Altar Movement would be one of the greatest propagandas ever launched by the Disciples. Get every family to realize the need of the family worship and you will see a keener interest taken in the advancement of Christ's kingdom. This is one of the greatest needs of today. I am with you.

Versailles, Ill. S. H. KUNTZ.

We need a Daily Altar Movement to keep us from becoming small-souled. I shall be glad to assist in this good enterprise.

Richmond, Va. MARSHALL WINGFIELD.

Blessed are the folk who try out of true hearts to meet the needs of the world. And our distraught times need nothing so much as to "wait upon the Lord." The Daily Altar Movement suggestion has great promise of help in reducing the fever of our day, the restlessness of the common human heart.

Los Angeles, Cal. E. F. DAUGHERTY.

I look on such a movement as this as a splendid thing. It will be a means of enlarging our vision and quickening our service along many lines in these needy days of the new era.

Canton, Mo. HERBERT M. GARN.

The Daily Altar Movement is timely and fundamental in view of the reconstruction period upon which we are entering.

State Line, Ind. L. R. HOTALING.

I heartily endorse the proposed Daily Altar Movement.

Kewanee, Ill. H. C. REICHEL.

"The Daily Altar" deserves and will receive a generous welcome in all four points of the compass. JOHN T. LILLARD.

Bloomington, Ill.

Now is the time for a re-erection of the family altar. "The Daily Altar" is just the book for the modern family altar. It combines brains, beauty and brevity with devotion, inspiration and aspiration. Incidentally, a pastor may get many good sermon subjects, texts, suggestions and quotations. "The Daily Altar" will lead many families back to family worship.

Gary, Ind. C. J. ARMSTRONG.

I have a morning and evening altar erected in my home, and would rejoice if every Christian had one. T. D. BUTLER.

Batavia, Ill.

A Daily Altar Movement is timely. One of the great needs of the day is worship in the home. M. HOWARD FAGAN.

Los Angeles, Cal.

The idea makes a strong appeal with me. The need is here for a richer and deeper spiritual life in our churches.

Burlington, Ia. F. D. FERRALL.

I am heartily in favor of the Daily Altar Movement. It is in the right direction. It will help mightily to put the spirit of the Master into our movement. M. G. LONG.

Portland, Ind.

Nothing better could be instituted than a "Daily Altar" service in every home. The most grateful memory I have of my early childhood in pioneer Iowa is my father's practice of taking the old calfskin covered Bible from the shelf every morning to have a full chapter from it and prayer with which to begin the day. Information and inspiration for better living came as it could not otherwise have come. O, that our people would thus fortify themselves and their children in the formative stage in this way.

Udell, Ia. CHAS. E. SMITH.

I am in hearty accord with the Daily Altar Movement and will observe Sunday, March 9, in the interest of a revival of the daily altar in the homes of the families of this congregation and in individual lives. Let me thank you for this constructive service in the fullness of the times. G. L. BUSH.

Carrollton, Mo.

The Daily Altar Movement appeals to me as being a wise and greatly needed move. To deepen the spiritual life of the church is to multiply its activities manifold. S. W. HUTTON.

Fort Worth, Tex.

Permit me to congratulate and felicitate you and Dr. Willett on the splendid contribution you have made to the devotional and spiritual life of the brotherhood in "The Daily Altar." You have by this superb volume inaugurated a movement more far reaching and beneficent than any since the Union Movement itself was launched by the Campbells. The supreme need of the hour in the brotherhood of Disciples is the awakening and development of the spiritual life. We have long had a superfluity of doctrine with a paucity of devotion. This movement will feed and foster, while it illumines and inspires the spiritual life, and thus meet the supreme need of the brotherhood. In sense and sanity, in breadth and beauty, in power and sympathy it is a revelation and a benediction. I thank you for the great gift to our people.

Fresno, Cal. H. O. BREEDEN.

I am greatly impressed with the advanced idea set forth in the editorial of January 30, that looks toward the uniting of our people in an effort in the deepening of the devotional life. You are right in the statement that it "would revolutionize the church," if

"The Daily Altar" might be started in the homes of our people. The idea of beginning a campaign March 9 and closing with Easter in behalf of this great need is a fine one. Count on me to help if I can. W. G. Loucks.

Richmond, Va.

Any movement which will help us to break the tenseness of our present day feverish anxiety and help us to contemplate the deep, abiding realities of religion is pre-eminently worth while. I shall gladly lend my influence to make such a movement a vital force among our people. Chas. B. Tupper.

Sioux Falls, S. D.

The impotency of the church is due largely to the lack of prayer upon the part of the membership. One cannot think of anything that would bring strength to the church of today and prepare it to cope successfully with the great problems that confront it, like the reestablishment of the family altar. We, therefore, wish to give the "Daily Altar Movement" our hearty approval.

Indianapolis, Ind. W. E. M. Hackleman.

I have not as yet read the book referred to in your editorial on the Daily Altar Movement, but believe the suggestion to be one of the finest and most essential ever attempted by the Disciples of Christ. I am sure that there is a place in our daily life for such thought and study, and your suggestion should meet with approval among our brotherhood. Wishing you every success in your splendid attempt. W. E. Moore.

Edinburg, Ind.

May I say a word in commendation of "The Daily Altar"? We secured a copy for Christmas and it has been an open book in our home ever since. It is a most invaluable contribution to our devotional literature and I heartily commend it to any one who wants to revitalize the prayer life of his home. I frequently take it with me into the pulpit and use it with most gracious effect in the devotional part of the service. On behalf of the multitudes among us who are tired of mechanical religion and who are hungering for the real Bread of Life, I want to thank the authors for the production of "The Daily Altar." W. O. Stephens.

Lake Charles, La.

I like your suggestion of making March 9 the day for the launching of the Daily Altar Movement. I am sure that the churches are ready to receive the help that will come from the membership using "The Daily Altar." I believe in the movement, and am ready to help it to succeed. Allan T. Gordon.

Paris, Ill.

Your proposed Daily Altar Movement is the most significant suggestion that has come to our brotherhood for the new year. The idea is fairly athrob with high meanings for our inner life. I fear that in these days of so many community interests and diversions the altar fires of our homes are burning low. I thank you most sincerely for the thought and for your book so admirably adapted for this purpose. I promise to do all I can in the enlistment of our people to keep sacred every day a trysting time with God. Roger T. Nooe.

Frankfort, Ky.

Your idea of a concerted and conscious effort among our churches for the launching of a Daily Altar Movement is timely. I shall be delighted to use Lord's Day, March 9, in which to advocate and launch such a movement in the Nevada church.

Nevada, Mo. Arthur Stout.

Enclosed find check for renewal of my subscription and for "The Daily Altar." I am tremendously impressed with the Daily Altar Movement. We need a great revival of spirituality just now. Allow me to repeat what I have been saying for several years—that the "Century" is the best paper I know. It grows in grace with every issue. Carl Agee.

Lawrenceburg, Ky.

"The Daily Altar" is a graceful little book that has come to the Disciples of Christ for such a time as this. Placed in every home it would do more to lead both old and young into the finer and the diviner things of the kingdom than many sermons. It is well worth its weight in silver. This is the deliberate judgment of one who has read it from title page to colophon. The Lord be praised for a nation-wide movement on behalf of the spiritual life among the Disciples of Christ. With every good wish and grateful thanks both to yourself and Dr. Willett for the admirable service you are doing, I remain in all Christian affection, your friend. N. M. Ragland.

Fayetteville, Ark.

I heartily favor any movement that tends to deepen the spiritual life of the church. The Daily Altar Movement is a good one. Have already begun putting it into effect here through our organized woman's Bible class. "The Daily Altar" is attractive both in appearance and content, and will be of great value to all who use it. C. C. Griggs.

Roachdale, Ind.

"The Daily Altar" suggestion in the editorial of January 30 in The Christian Century is fundamental. The intricate activities of the modern church can offer no substitute for private and family devotional life. Private worship is a spiritual fine art. They who seek God alone or in the home grow foundations of faith on which the organized church can safely build. They who can worship successfully alone become more capable of public worship and are led more easily to a larger vision and a passion for service. A Daily Altar Movement that would sweep the whole church and become a permanent individual habit would produce the necessary spiritual power to establish His Kingdom. Joseph C. Todd.

Bloomington, Ind.

Of the deep need of a daily altar there can be no doubt in any thoughtful man's mind. The hurry and the drive of our

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modern life tends to separate a man from God. We all need the calming, steadying power derived from moments of meditation and conscious contact with God. "The Daily Altar" will prove a great help in making these moments most precious.

Kokomo, Ind. DAVID H. SHIELDS.

I send you this word of hearty endorsement regarding your suggestion of a Daily Altar Movement. It seems to be pretty universally conceded that in the work of reconstruction the foundation must be the true religion of Jesus Christ. The foundation must be laid at the beginning, which is the home. In far too many Christian homes there is neither the reading of the word of God nor the sound of a voice in prayer. D. B. TITUS.

Galveston, Tex.

The Daily Altar Movement is very significant and the deepening of the spiritual life far more important than doctrinal distinctions. Unity with Christ and thus with one another is accomplished by piety and spiritual experience and not by doctrinal correctness. You place the emphasis in the right place.

Santa Rosa, Calif. J. K. BALLOU.

I wish heartily to commend the Daily Altar Movement as most timely and practical and fraught with great possibilities to the church and nation. H. C. RUNYAN.

Latonia, Ky.

The suggestion in the editorial page of January 30 on a Daily Altar Movement appeals to me. The supreme need—that which holds in itself all other needs—is a deepened spiritual life. Nothing else will save the pulpit from professionalism; nothing else will save the church from formalism. It must have first place, and continuously the first place. Without it our organizations, little and big, are nothing more than the clatter of machinery. The problem of Christian union is not intellectual but spiritual. Our restlessness, our rushing hither and thither for specifics and nostrums, our scolding and screaming—all these and more are but evidence of our lack of the one thing needful. I remember a statement from somebody which declares that "The saint on his knees can see farther than the philosopher on tiptoe," and another sentiment close akin in its spiritual meaning which says, "The more materialistic science becomes, the more angels it will paint."

Louisville, Ky. E. L. POWELL.

I think your suggestion in the editorial on the Daily Altar Movement a good one. I would be glad to see it carried out in every church. I will lend my help and shall be glad to recommend the book. We need in our homes more devotional reading, and I think your book provides a splendid opportunity for the busy home to carry it out. FRANK C. RANSDELL.

Athens, O.

I heartily endorse the Daily Altar Movement. And happy am I that the "Century" is calling pastors and lay members to the supreme obligation of today—their dependence upon God. Very soon I want to commence a campaign in my own church—that of reading religious magazines and the establishment of a family altar. H. B. SCHULTHEIS.

East Palestine, O.

I am sure that our people need to cultivate the devotional spirit, and I am indeed glad that you have prepared a book that will aid the family in having a simple, dignified devotional service. I hope the movement will grow among our people.

Terre Haute, Ind. J. BOYD JONES.

I say amen to the proposition. And I think so much of "The Daily Altar" that I would not dare to dispense with it in our own home. As "actions speak louder than words," I am enclosing a check for "The Daily Altar." I wish you abundant success in your effort to deepen the devotional life of the home.

Troy, Kans. J. TILDEN SAPP.

Please send to my address one copy of "The Daily Altar" that I may give it a trial. I think your idea of promoting the establishment of the family altar in every home a fine one. I feel that you are touching a most vital need and shall co-operate.

Norwood, O. C. R. STAUFFER.

I want to express my approval of and hearty co-operation with the Daily Altar Movement. I believe the real need in the most of our lives is a deepening of the spiritual life. We can argue and pass on one another's orthodoxy, but even in this we wabble. We need a spiritual tonic. Doctors Willett and Morrison have the prescription. Here is my order for a full package.

Charleston, W. Va. R. W. LILLEY.

A Daily Altar Movement would be of very great value to every church. Children would be taught to pray, and that they are dependent on God for life, help and courage. It is upon them that the responsibilities of the future church rest. The powerful church of the future will be the praying people of the world, keeping ever in touch with God and Jesus Christ our Lord.

Rushville, Mo. PRESLEY GORDON.

You have asked me to give my opinion of the family altar idea. I think it a good one and would much like to see something of the sort "set up" in all our homes. Certainly a day set apart to make this effort would not be out of place even if we did not do

Our Prayer Library

The Daily Altar. Willett and Morrison. $2.00, postage 5c to 15c

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Book of Prayers. McComb. $1.00, postage 10c

Book of Public Prayer. Beecher. 75c, postage 10c

For Each Day a Prayer. Elizabeth H. Davis. $1.25, postage 10c

Why Men Pray. Charles L. Slattery. 75c, postage 10c

With Christ in the School of Prayer. Andrew Murray. 50c, postage 6c

The Still Hour. Austin Phelps. $1.00, postage 10c

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all that we desired. Much good I am sure would come from an effort that is practical in helping our church people to family meditation and worship. I shall be glad to give publicity to such a move. I cannot speak concerning your book on that subject, for I have not had the pleasure yet of seeing it. The reports are all good that come from those who have looked it over. It will fill a great need, to be sure. RITCHIE WARE.

Knoxville, Tenn.

The Daily Altar Movement should prove epoch-making and it cannot be stressed too much. To my mind it meets a real and vital need among the Disciples of Christ. There is a growing number among us, alike of ministers and laymen, who yearn for the deeper things of God and this soul quest can be realized only by cultivating the inner life of prayer and meditation. I trust that the suggestion may meet with a hearty response from the Brotherhood, and I shall be glad to give any co-operation possible.

Mayfield, Ky. J. J. CASTLEBERRY.

Your plea for a Daily Altar Movement is timely. We can never achieve the infinite plan and leave out of life's program the cultivation of the soul. A. D. HARMON.

Bethany, Neb.

While I have not seen a copy of your book, "The Daily Altar," and cannot speak in regard to that, I am hearily in favor of such a movement as was suggested in your editorial. An intensive campaign endeavoring to establish daily worship in the home is the greatest need of our brotherhood. If we place the emphasis upon spiritual living there will be less ill-spirited argument and less difficulty in securing the much needed funds to carry on such a program of service as is worthy of the Disciples of Christ.

Omaha, Neb. PAUL B. RAINS.

Religion had its origin in family life. The head of the family was not only the father, but the priest as well. Religion does not grow so well in any other soil. If we can restore religion to its rightful place in the home, and if that religion is one that is vitalized—one that is free from much of the superstition and fetishism of the past; if it will teach our young how to live in the "great eternal Now," I see the first gray streaks of light that give promise of the dawning of a better day in this world of ours. If we cannot do this! Well—I dislike to think about it! In the meantime, I am for the "Movement." Possibly you had better send me a copy of "The Daily Altar." EDGAR C. LUCAS.

Whitehall, Ill.

When I read your splendid and convincing article on a Daily Altar Movement in the Christian Century I at once said: "That is the next move—to enrich the spiritual life of my church." Make it unanimous. G. D. WYATT.

Springport, Ind.

I read with gratitude your editorial on the Daily Altar Movement. We have had forward looking programs of all kinds, and promotion campaigns of every character, but it has remained for you to suggest this fundamental and primary movement to all other enterprises. While, most naturally, each home must be left to select its own material to guide its devotions, yet most fortunately "The Daily Altar" comes as a most timely and satisfactory volume. FINIS S. IDLEMAN.

New York City.

I am going to meet a real need in my own life and in my home life with "The Daily Altar." The Daily Altar Movement is exceedingly timely in our brotherhood. We need more devotion to God and humanity and less devotion to dogma and doctrine. I am planning both to practice and preach the movement with my people. F. D. BUTCHART.

Cleveland, O.

There is no question as to the supreme need among our people of a more constant and effective cultivation and development of the spirit and habit of devotion. I feel this so strongly that I am ready to welcome and commend any effort that promises to serve this end with any of our people.

Indianapolis, Ind. W. R. WARREN,
Editor "World Call."

DR. JENKINS PRAISES

HYMNS OF THE UNITED CHURCH

"Our congregation is delighted with the new book, 'Hymns of the United Church.' It is modern, vigorous, human and alive, and is an immense improvement on the old worn-out types of hymnals. It sings the new thoughts of the new day and does not approve in mummified fashion the outgrown sentiment of centuries ago. The tunes are all classical and dignified and in thorough keeping with the carefully chosen poems which they frame. It is a joy to worship with such a hymnal."

BURRIS A. JENKINS,
Linwood Boulevard Church, Kansas City.

The Larger Christian World

A Department of Interdenominational Acquaintance

Dr. Manning Would Abolish Pew Rents.

ON a recent Sunday morning Dr. William T. Manning, rector of the richest church in America, Trinity church of New York, came out against pew rents. His remarks in this connection have more than passing importance: "It is time for us to take some definite, practical steps to break down the barriers between those who are one in their faith in Christ and in desire to do God's work in this world. I believe our greatest need in the church is more of that spirit of fellowship and brotherliness and close companionship in a great common aim, which makes the life of our camps and in our army so wonderful. With this in mind, I wish most earnestly we could give up all renting of pews or sittings in the church and make the seats free and open to all. This does not mean that those who come here regularly could not sit in their accustomed places, provided they came in time. But the renting of pews is an obstacle to that full spirit of fellowship which we want, and which we know ought to exist in the church. We all know what a spirit of warmth and life there is in our great midday services when the seats are all free. We ought to be satisfied with nothing which falls below this at our services on Sunday."

Reorganization of Church Peace Union.

The reorganization of agencies pleading for international peace in the churches is one of the achievements of the reconstruction period. The Church Peace Union and the World Alliance for International Friendship through the churches are now combined into one organization. Dr. Henry A. Atkinson, a Congregationalist, has been elected general secretary of the new organization and Dr. Frederick Lynch director of the educational department.

Chicago Church Federation Secretary Resigns.

The resignation of the Rev. William Barrett Millard, D. D., executive secretary of the Chicago Church Federation Council, was announced last week at a special meeting of the federation by Dr. H. L. Willett, president. The meeting was called to initiate a drive for $32,300 for expansion program work in the interest of the federation. Dr. Willett, referring to Dr. Millard, said: "Dr. Millard, our efficient secretary for six years, will take up other work after next October. Mr. Walter R. Mee will act until a new secretary is appointed." The federation is arranging for a religious conference in Chicago at the Hotel La Salle March 10-11, at which will be presented "A World Program for the Christian Church in the New Era.' ' Eight neighboring states will send representatives. Sunday night, March 9, meetings will be held in twenty churches to push the drive for the federation budget.

Roman Catholic Clergy Marry.

A dispatch from Geneva states that the Roman Catholic clergy of southern Hungary have married in large numbers during the war and are now resisting removal by the authorities of their church. The Poles have a dispensation from the Roman church allowing a married clergy and, as is well known, the clergy of the Russian church marry; hence the discontent with celibacy which has arisen in Hungary.

Y. M. C. A. Entertains Ministers.

The Y. M. C. A. of St. Louis has a pleasant custom of entertaining the ministers of the city at dinner once a year. The annual dinner was recently held in the central building on February 3d. Addresses were made by the ministers and as a result of the meeting modes of closer co-operation between the church and the association were built up.

Will Hold Union Services in Cathedral.

Bishop Greer has called together committees from the various large denominations that work in New York City and arranged for a series of union services in the Cathedral of St. John the Divine. It is stated that preachers of the various denominations will take their turns preaching. The Bishop, commenting on the present problems of the church, said: "One self-evident fact is that as the outcome of the war, there must be a larger and closer Christian fellowship or, as I might express it, church fellowship. People are becoming impatient of denominational barriers. I do not mean that they should be torn down, but that they should not be an obstacle in the way of union and fellowship."

Will Dr. Jowett Return to New York?

New York is now greatly interested in a suggestion that J. H. Jowett might return to America. Two members of the Fifth Avenue Presbyterian church sailed from New York recently to interview Dr. Jowett in England. It is stated that Dr. Jowett has found the climate of England detrimental to his health and that he has never been so well anywhere as in America. He spoke in London recently on the characteristics of Americans and spoke in a most complimentary way.

Four-Minute Men

The Methodist church has organized thousands of laymen all over the country to speak on the themes connected with the Methodist Centenary Movement, which plans to raise eighty million dollars for missions. The men in the middle west are under the leadership of V. W. Thrall, with headquarters in Chicago. These speakers give short addresses in the churches before the sermon, and serve in other ways as promoters of the big Centenary Movement.

A Jewish Overture to Christian Clergymen

Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book, "The War and the Bible," absolutely without charge by making application addressed to: J. M., P. O. Box 202, Noroton Heights, Conn. This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between American Jews and American Christians. They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living English-speaking Jews will be generally welcomed. They trust that their purpose will not be misunderstood but that information in regard to where progressive Rabbis put the emphasis today in the proclamation of the great principles of their religion will add to the respect in which the religion of the Old Testament is already held in the Christian church.

"The War and the Bible" is the work of one of our most representative religious leaders, H. G. Enelow of Temple Emanu-El, New York City, who has been serving for months at the Paris headquarters of the "Jewish Welfare Board." It has been selected as a good example of the addresses to which our people listen from their working pastors covering some one great theme in a connected series of discourses. The good faith of the proposition above is vouched for by Dr. S. Parkes Cadman, Dr. Henry Sloane Coffin and Dr. Christian F. Reisner, all of whom join in recommending that ministers avail themselves of the offer.

ORVIS F. JORDAN.

News of the Churches

National Temperance Secretary Sellers Returns From Overseas Work.

Luther E. Sellers, national secretary of the American Temperance Board, has returned from his overseas work and has taken up his duties with the temperance board. His observations of the temperance situation in England and France were such as to cause the board to desire to enlarge the scope of its activity, if satisfactory arrangements can be made. In the meantime the American Temperance Board calls upon the churches everywhere to co-operate with the constituted authorities in their local communities to enforce all laws against the liquor traffic and to pledge their support to the board in making prohibition effective.

Chaplain O. J. Cohee, Disciple Pastor, Awarded Medal for Brave Service.

Ora J. Cohee, formerly minister of churches at Columbus and South Bend, Ind., and for a time in the service of the C. W. B. M. in Mexico, was commissioned as Lieutenant late in 1916, and was assigned to chaplaincy service in Texas, on the Mexican border. He sailed for France with the regular army in July, 1918, and is now with the army of occupation. Word comes that on December 24 of last year, Mr. Cohee was awarded the American distinguished service cross and the following month the Belgian service cross. Chaplain Cohee was awarded these honors for unusual service of daring, being the only chaplain in his division cited for bravery. The citation reads, "For extraordinary heroism in action near Rembercourt, France, 12th November, 1918." Lieutenant Cohee received his education at Wabash College, the University of Chicago, Union Theological Seminary and Columbia University. Mrs. Cohee now makes her home at Crawfordsville, Ind.

President Holmes of Drake, Lectures at Institute

The series of lectures to be given each day during the Ministerial Institute and Drake Lectureship by President Holmes of Drake University promises to be of unusual interest. They will be given at four o'clock and eight o'clock on Tuesday, Wednesday and Thursday, March 4, 5 and 6. The general topic is "Science and Religion" and the specific topics are as follows: "The Religious Boy at College," "The Faith of the Scientist," "The God of Science," "Jesus and Evolution," "Prayer and Natural Law," "The Hereafter Studied Scientifically."

Success of Clarence Reidenbach in Indianapolis Field.

Coming to Downey Avenue church, Indianapolis, less than a year ago, Clarence Reidenbach, an Indiana boy fresh from study at the Yale School of Religion, is already registering some fruitful achievements both in his local church and in outside fields. The budget of Downey Avenue this year called for $1,000 more for home work than last year, and the new budget has already been exceeded. For missions, the church pledged about $2,800, an increase of $600 over last year; this does not include the offerings of the Sunday school, Endeavor societies, etc. Capacity houses are reported for the morning services, and there are a good number of additions to the membership. A regular weekly "church night" is found very successful. Mr. Reidenbach spoke this year at the Butler Founders day banquet, and will begin a series of seven lectures to a Bible class at the Y. W. C. A. next month; the general theme of these lectures will be "Jesus and the Life." He will soon deliver a special lecture at the College of Missions.

Christian Orphans Home, St. Louis, Receives $100,000 Gift.

The Christian Orphans Home, located in St. Louis, and under the direction of the National Benevolent Association, received a gift of $65,000 at the time of the erection of its present building eight years ago, from Mr. R. H. Stockton, a business man of St. Louis and a well-known Disciple. This amount was given in memory of his deceased wife, Bettie Mae Stockton. He has now made another gift of $100,000, which will be used as an endowment. The grounds on which the home is located cover an entire block and with the additional equipment and further improvements that will be made the institution, which has already a very high standing, not only in the Brotherhood, but also in the St. Louis philanthropic field, will be in the very forefront of the philanthropies of the Disciples of Christ. Mr. Stockton is a member of the Hamilton Avenue church, St. Louis, and his gifts to its work have made possible much of the fruitful service it is giving.

* * *

—N. S. Haynes, Illinois pioneer Disciple, who has been suffering for more than two years from brain trouble and neuritis, is spending the winter at Panama City, Fla.

—H. H. Harmon of First church, Lincoln, Neb., recently addressed the Nebraska Lumbermen's convention at Omaha, and the Nebraska Retailers' Association meeting at Lincoln.

—W. W. Burks of Walla Walla, Wash., will assume the pastorate at Beatrice, Neb., March 1.

—Announcement comes of the marriage of Miss Margaret Esther Wilfley, daughter of Rev. and Mrs. Earle Wilfley of Vermont Avenue church, Washington, D. C., to Mr. Ralph Frank Henn, Lieutenant United States Army. The marriage will be solemnized on March 4, the service being held at the Vermont Avenue church.

—The Northern Illinois Christian Ministerial Institute will be held this year at the University Place church, Champaign, Ill., the date being April 3, 4. An excellent program has been prepared on different phases of the problem of religious education. All Illinois Disciples ministers are welcome. R. H. Newton of Atlanta, is the president of the Institute.

—Percy G. Gross of Wichita Falls, Tex., church, is removing to a farm in Arkansas, his new postoffice being Tyronza; there he will give much time to literary work, and at the same time preach as he may have opportunity.

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—During the recent meeting held at Kenton, O., by pastor L. H. Couch and evangelist H. G. Knowles, there were sixty-two persons added to the membership of the church.

—Nineteen workers are needed for the Congo mission work of the Disciples: eight men and women as evangelists; six men and women as physicians and three young women as trained nurses.

—Mound City, Mo., church, led since last May by Jewell Howard, will soon be a living link church, writes the pastor. An indefinite call was recently extended to Mr. Howard.

—A union welcome service was held by the churches of Valdosta, Ga., on the occasion of the return of R. W. Wallace to the Disciples church there. His recall to the work at Valdosta indicates the high regard in which he is held by the people of the community.

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Finis S. Idleman, Minister

—At the recent session of the Northwest Parliament, held at Yakima, Wash., the following officers were elected for the coming year: President, George W. Knepper, Spokane; vice-president, F. L. Cook, Caldwell, Ida.; secretary and treasurer, Harry L. Bell, Dayton, Wash. Should the proposed Northwest Regional convention of the Churches of Christ not transpire, the next parliament will be held at The Dalles. The marriage and divorce situation is attracting the attention of the legal as well as the ministerial fraternities of the state of Washington. In view of this the following resolution was passed by the parliament: "Resolved, that in view of the present lax condition of the laws regulating divorce, we support the measure to be presented by the legal profession to the state legislature of Washington and measures in any other state where better legislation is proposed This does not commit us to the countenance of divorce, but it is a step in the right direction. We believe also that much legislation is needed to protect the institution of marriage at its beginning. This, in addition to the instruction in the home and church on this question, would relieve the present disgraceful condition all over our land."

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—A. R. Liverett of Central church, Walla Walla, Wash., was disabled for his church work for nearly two months by a siege of the influenza. He is reported again at his tasks.

—The Disciples Union of Des Moines met at University Place church on last Monday.

BUFFALO RICHMOND AVENUE CHURCH OF CHRIST
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ERNEST HUNTER WRAY, Minister

—Hyde Park church, Kansas City, Mo., has a good plan for the re-enlisting of the soldiers after their return from the front and the camps. The church leaflet reports that "a red seal after a soldier's name on our honor roll means that he has 'reported' at a church service after his return home."

—At the recent jubilee celebration at First church, Lincoln, Neb., there were about twenty-five members present whose connection with the church dates back twenty-five years or more. Among those present and speaking were D. R. Dungan, W. P. Aylsworth and State Senator L. Clark Oberlies. A new Bible house for this church is reported "assured."

—John T. Bridwell of Henderson, Mich., has been holding an evangelistic meeting at Middleton, Mich., this being his second meeting held for that church. Eleven accessions to the membership were reported for the first week.

—President R. H. Crossfield of Transylvania gave the chief address at a Roosevelt memorial service held at Carrollton, Ky. There was a large crowd present at this union service, which was held in the school auditorium. President Crossfield pleaded for better education, better politics and better American life.

—At a meeting of the church union of Indianapolis on January 27, Clarence G. Baker of West Park church was asked to become missionary secretary of the Christian churches of Marion county. He will, however, continue to serve West Park church, as he thus gives some time to the general development of the work in Marion county. His work will be under the control of the church union, but he will co-ordinate his program with the state missionary organization. Mr. Baker is a Hiram and University of Chicago man.

—The 1919 Northern District School of Methods is to be held this year at Shenandoah, Iowa, March 17-21. This school has been arranged by Paul B. Rains, Northern District Bible School Superintendent, and he will be assisted by an able faculty, consisting of Miss Cynthia Pearl Maus, National Secretary Division Superintendent; M. Lee Sorey, pastor at Lawrence, Kans.; Mr. and Mrs. R. E. Kinsell of Valley Junction, Ia., and Mrs. Walter Hutton of Des Moines. Courses in the Bible, pedagogy, missions, administration, departmental work and special problems will be offered by these workers. Delegates to the school will be entertained in the Shenandoah homes on the Harvard plan. Pastors, Bible school superintendents and teachers are expected to attend this school in large numbers. The Shenandoah pastor, Earl L. Karstaedt, should be informed as to how many will attend from the various schools.

—During the two years' pastorate of J. D. Garrison at North Park church, Indianapolis, there have been about 150 accessions to the membership, with a net gain of 75, all through the efforts of home forces. For all purposes $14,455 has been raised during this period. More than $3,000 has been raised for missions and benevolences.

—H. W. Hunter of Highland Park church, Des Moines, delivered the address on the occasion of the mustering out of the company of Highland Park guards. The meeting was held at the Highland Park church.

—At a congregational get-together meeting held at the Nelsonville, O., church, following a fruitful evangelistic series, special speakers were R. A. Doan, of the Foreign Society, and a former member of that church, and Scott Cook. Secretary Doan addressed a banquet of the men which had an attendance of more than a hundred. C. L. Johnson ministers to the Nelsonville work.

—During the recent influenza epidemic Shirley R. Shaw of Santa Barbara, Cal., church, issued an "emergency edition" of the church bulletin. The leaflet contained greetings from the pastor, a brief talk, a prayer, a scripture selection, a hymn and an abundance of church news.

—B. H. Lingenfelter is the new leader of the church at Butte, Mont.

—Orville Hodge has resigned the work at Blackwell, Okla.

—It is reported that A. E. Buss, formerly of the Christian Board of Publication, has recently closed his work at the Standard Publishing Company, Cincinnati, with which firm he connected himself after leaving St. Louis.

—W. H. Boden and wife have recently concluded an evangelistic meeting at Cadiz, O., where A. A. Sebastian ministers. "No excitement, yet remarkable interest," writes Mr. Sebastian of the meeting. Thirty accessions to the church membership are reported.

—Wilshire Boulevard church, Los Angeles, Cal., celebrated the ninth anniversary of its founding on February 9th. The pastor, M. Howard Fagan, delivered a special sermon on "The Distinctive Message of the Disciples of Christ." In the evening his subject was "Is the World Growing Better or Worse?"

—H. E. Stafford, minister at Parkersburg, W. Va., is preaching a series of

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—Rodney L. McQuary begins his new work as pastor at First church, South Bend, Ind., next week.

—First church, Parkersburg, W. Va., in 1917 made an offering of $459.55, or $1.02 per member; in 1918, the offerings amounted to $1,394.09, or $3.87 per member.

—The Wayne county (Ind.) conference of Christian churches met at Milton early this month. "Mother" Ross, Mrs. O. H. Greist, G. I. Hoover and Garry L. Cook gave inspiring messages.

—The church at Milton, Ind., ministered to by F. C. McCormick, raised last year for local expenses $1,841.32; for "others," $1,104.22.

—W. E. M. Hackleman of Indianapolis, Ind., will lead the music in a Union meeting at Charleston, Ill., beginning the first Sunday in March.

—O. F. McHargue, leader of the Newkirk, N. Y., church, sends a telegram stating that the fine new building there was dedicated on last Sunday, John P. Sala, state secretary, having charge of the services. An indebtedness of $10,500 was provided for, and there was also subscribed the complete budget for a five-year forward program. Mr. Sala is continuing with the church in a week's revival service.

—The convention of the northeastern district, Illinois, this year will be held at Streator, the date being May 6-7.

THE SPIRIT OF THE CONGRESS

The following letter was received by Secretary F. E. Lumley in April, 1918, immediately following the annual meeting of the Disciples Congress held that year in Indianapolis. It expresses so well the temper of mind in which "Congressmen" always leave the annual gathering that we publish it here as a reminder of what we may expect to enjoy in Lexington, Ky., April 22-24.

"Prof. F. E. Lumley, Indianapolis, Ind. Dear Brother:—Like a sea breeze into a stuffy corner came the Disciples' Congress of 1918. Let us have more of them. To a mind which welcomes truth, from any source whatever, such meetings cannot but be invigorating. In hearing the thoughts of wide-awake thinkers, one can hardly help remembering that the Dark Ages were only possible because independent thinking was forbidden under heavy penalties.

"Luke says that Paul's hearers at Berea were 'more noble than those at Thessalonica', not because they immediately accepted what Paul preached, (which they did not do), but because 'they listened with *readiness of mind* and examined the scriptures daily to see whether these things were so.' Present us with thinkers who are willing to say what they think, whether they be radical or ultra-conservative; thus, we will have a chance to 'prove all things and hold fast that which is good.' The speakers of the Congress expressed their free opinion, and we, having considered with readiness of mind, accepted or rejected as we would.

"Since 'Rome never changes,' it remains an archaic system in a democratic age. Let us not make the same mistake of *refusing to consider* a new view. Surely, the advice of Gamaliel is still apropos—'If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it; lest haply we be found to fight even against God.' It may be that our position is the best that could be taken, but we can never be sure of that till we have heard all sides of the case with equal readiness of mind. So, give us more of the Congresses, and most of us who were there will feel like lending a hand in advertising them another time.

Arcadia, Ind. F. W. Wolff."

Church Building Campaign

Fletcher Cowherd, president of the Board of Church Extension, urges upon our homeless churches that this year of 1919 be made a special year for church building enterprises. He states that, with a great fund of over $1,500,000, and a good balance on hand, the Board of Church Extension is naturally prepared to extend more aid in loans than ever before in the history of the board. The corresponding secretary of the board agrees with Mr. Cowherd in every particular, and the board will be a unit in supporting that idea.

State and regional secretaries should at once begin to encourage the churches in their territories to build and assist them in raising money for new buildings and the improvement of their present plants. The churches must not be slack in answering the call to duty in the home field and let it be known that the Board of Church Extension is ready to back up every enterprise to the limit of its ability.

Churches that have notes past due; the Board of Church Extension should pay these notes at the earliest moment so that the money may go out again to help in this campaign. In this way these churches can participate in making this church-building and church-improvement campaign a success. Will these churches take notice?

Churches should be eager to raise their budgets for 1919 through the World-Wide Every Member canvass so as to go over the top in the church extension part of the budgets and thus they will contribute their share of the campaign. What a stimulus this united campaign will be!

The campaign should begin now because the boys are coming home now from France and from the cantonments. The churches cannot be at work too soon.

The Inter Church World Movement of North America, composed of all Protestant bodies, is working on its $300,000,000 program now. The enlarged plans of activity among all religious bodies are to begin at once and while they will go over into 1920, as will the Inter Church Movement for $300,000,000, it must be remembered that much of the work will begin in 1919 as a result of the agitation.

The Board of Church Extension hails with joy the prospects of its service in the campaign for new buildings and the board proposes to keep the $1,500,000 circulating more rapidly than ever before and get every dollar of new money possible from its patrons and new friends.

Let us begin at once.

G. W. Muckley, Sec'y.
Kansas City, Mo.

THE LEXINGTON CONGRESS

The executive committee of the Congress of the Disciples of Christ, the twentieth annual session of which will be held at Lexington, Ky., April 22-24, has the assurance that there will be:

(1) A strong program. Every writer of a paper and every reviewer is a man who is known for his ability and his careful preparation. The papers will be sent to the reviewers in ample time for them to prepare a review worth while; a review that will not deal *only* with adverse criticism—anyone can do that—but will select the *best* in the paper and re-emphasize it.

(2) A large attendance. Every day word comes from ministers, laymen and workers that they are going to the Congress. These come from many states. The committee wishes to announce again that reservations at the hotels should be made early, for there will be other large gatherings in Lexington this same week. The Phoenix hotel is official headquarters. Write to Rev. I. J. Spencer, Central church, Lexington, Ky., or W. E. M. Hackleman, Indianapolis, Ind., or direct to your hotel.

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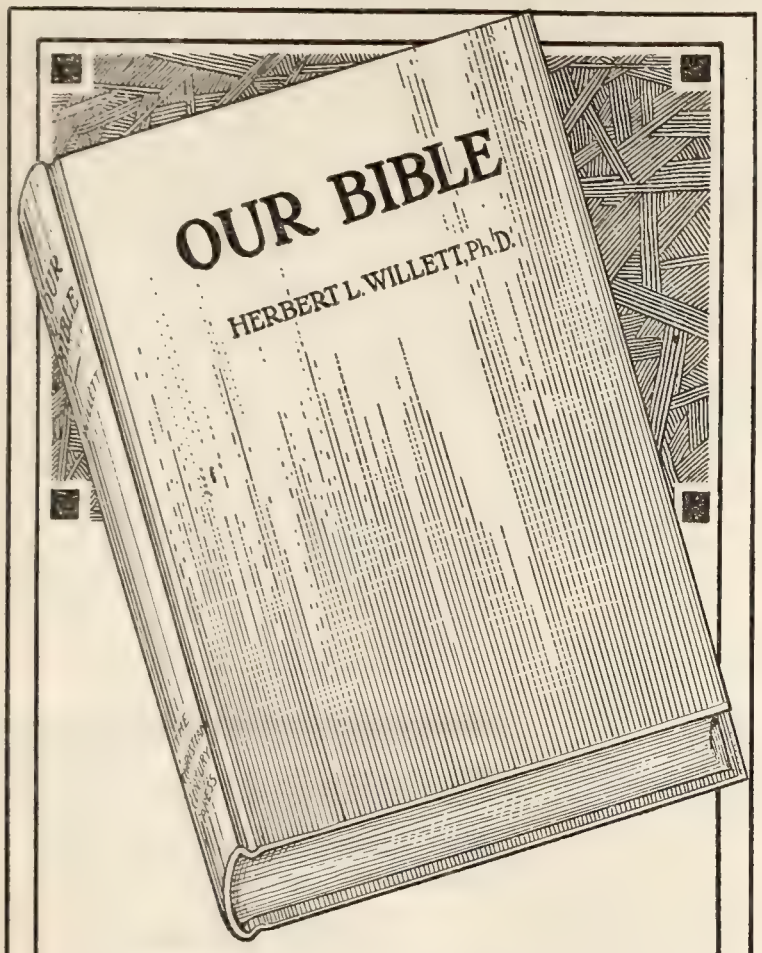
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The Christian Century

A Journal of Religion

Chicago, March 6, 1919

Daily Altar Number

Published Weekly—$2.50 the Year

A Concerted Effort to Rebuild the Home Altar, Beginning Now and Culminating Easter Sunday

THE DAILY ALTAR MOVEMENT

"You have, by this superb volume, inaugurated a movement more far-reaching than any since the Union Movement itself was launched by the Campbells."

SO says DR. H. O. BREEDEN, referring to the Movement inaugurated for deepening the spiritual life among Disciples of Christ by means of private and family devotion. The publication, two months ago, of "THE DAILY ALTAR," by Herbert L. Willett and Charles Clayton Morrison, has elicited from ministers and laymen a flood of commendation of the book and of the Daily Altar idea. The tide of interest is now definitely turning from mere organizational machinery and from harsh controversy toward the vital things of religion, notably toward the culture of the life of the spirit. Never has a book been welcomed with greater enthusiasm by the churches than "THE DAILY ALTAR." Already hundreds of pastors are uniting in a concerted movement to establish family and private devotions in the habits of their people. The season approaching Easter is being utilized by ministers and church leaders to educate the people and to place in their hands the one book that makes daily devotion in these modern days practicable for all.

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Habit of Prayer

GONE is the day of the long Scripture reading and the paternal long prayer before the tasks of the morning are begun. The leisurely habits of the past generation are ours no more. Life moves swiftly. Duties are crowding on our heels. Time is measured out—so much for this, so much for that—with a punctiliousness that would have been unthinkable to our fathers.

Yet our memory goes back to the twenty minutes or half hour of devotion in the full circle of the household with tenderness and gratefulness. How can the priceless good that we have lost out of our modern homes be recovered to us? Not by trying to reinstate the older form, but by re-clothing the substance of devotion in a form suited to modern needs and habits. The virtue of the daily altar lies not in the length of time one spends in prayer, but in the fact that with regularity and conscious purpose one spends any time at all in thinking on the higher themes.

God does his best work in us through the channels of our habits. Far more important is this rhythmic regularity of communion than any ever so exalted moments of spiritual surprise and exaltation which we may experience. The habit of prayer, the habit of meditation, the habit of looking into the word of God, and tasting of the fine thoughts of poets and sages—it is this habit that becomes a channel through which the divine life flows into our souls in unceasing amplitude. Habit means character. It means strength of will. It signifies that one's life has roots.

And the habit of daily prayer and of daily concentration, be it only for a moment, thrusts the roots of one's character down where they take hold on the foundations of reality. A soul accustomed to pray habitually goes forth to daily tasks and problems with inner strength and peace which are positive assets in meeting whatever changes await it. Without cant or professional piety, but with the utmost naturalness and ease the daily altar may be set up in any home, in any bedchamber, and the fire burning thereon will reflect itself in increasing strength and cheer and service.

How Mass Evangelism Has Been Failing

IN a speech one evening not long since at the installation of a new pastor of a Congregational church, Dr. William E. Barton, the well-known leader of Congregationalism in Oak Park, "spoke right out in meeting." He bewailed the fact that he could not find a religious newspaper to publish the things he was saying about evangelism. We agree with him that they ought to be published.

In the late Billy Sunday campaign in Chicago, of the thousands of trail-hitters, 1,500 were Oak Park people. Of these 1,000 signed cards. Reports from all the churches of Oak Park show that just ten of those signing cards in the Billy Sunday meetings have joined the churches. Facts like these are immensely significant as a commentary on the Billy Sunday campaign. Dr. Barton declared that taking Chicago as a whole, not one per cent of the trail hitters had joined the churches. He goes on to say that such conditions are not due to any particular qualities of the Billy Sunday evangelism, but are characteristic of the whole method of mass revivals. Dr. Barton has the strongest Congregational church in or around Chicago, and there are now six Congregational churches in his suburb, five being out-growths of his

work in First church. He declares he has gone over his membership and finds that he can count on the fingers of two hands all of the people who have joined his church under the evangelistic efforts of Billy Sunday, Gypsy Smith, Chapman, Torrey and the others. The facts given by this thoroughly evangelistic pastor ought to be of the highest significance to the entire Christian world.

Dr. Barton's criticisms were accompanied with a positive suggestion of the greatest worth. He would organize the men and women of the church for personal canvasses for the religious life, just as at the present times these lay people are organized for financial campaigns. The Protestant churches are still Roman Catholic in regarding the recruiting work as being the function of the minister. Democracy demands that the whole church should share in the work of winning men and women to the Christian life. When congregations are organized for intelligent Christian work, the church will not be losing members.

Helping the Soldier to Get Settled

SOON the soldiers will be coming back from Europe at a greatly accelerated rate. It is rumored that in the early Spring they will be moved at the rate of four hundred thousand a month. These men may not all be demobilized immediately, but it is clearly the task of the nation to absorb its soldiers in productive industry as soon as possible.

In this task, as well as in many previous ones, the government is calling upon the churches to serve. We must not allow some returned soldier to fall into despair as a result of lack of employment. There is a place for every one of them in our great nation. If there are too many carpenters in one section of the country, the federal employment agencies will make known to us the places where more are needed. When the men of the different trades are properly distributed, they can all be busy and when everybody is busy everybody is prosperous and the ghost of Bolshevism is laid.

There is such a federal office at 63 East Adams street, Chicago, which is to serve the middle west. Perhaps many other offices will be opened up later in the season, but this office is one which will gladly render aid to any returned soldier who is out of employment. It is the duty of every minister to put this address down in his pocket note-book and, when the need comes, to pass it on to some man in khaki who is asking for a chance to serve his country in civil life.

The Failure of the Newspapers

THE recent primary election in Chicago presented to the world the unusual spectacle of a man being nominated for mayor who was opposed by every daily newspaper in the city. The nomination of William Hale Thompson is no vindication of the mayor who has loved to talk of Chicago as the "fifth German city in the world," but as rather an indication of the lack of authority with which these papers speak.

The City Club Bulletin of Chicago in its recent issue corrects a report in a Chicago paper that an entire audience had walked out of the club on listening to Albert Rhys Williams, a radical speaker who is evidently in ill-favor with the newspapers. The Club Bulletin insists that no one went out, unless it was the reporter. Such instances of complete misrepresentation of fact which have come to the notice of thousands of citizens, have occasioned the loss of leadership in newspaper offices.

At the present time Chicago people have the privilege of reading in their newspaper that the nation ought to adopt a drastic policy with Mexico, which policy would presumably lead to war. If they become entirely disgusted with such editorial utterance, they may subscribe for another newspaper, and read there the fulminations against the League of Nations.

The capitalistic control of newspapers, coupled with the use of these organs of opinion for private ends, constitutes one of the most serious of dangers for free institutions. In a democracy it is the press which has the function more than any other medium of moulding the opinions of the masses. How pitiful for the press to fail in its primary function!

There is a crying need of some new experiments in journalism. Some advocate a paper owned by the community and open to the propaganda prepared by every one of the political parties. Others talk of an endowed newspaper, which shall be conducted with some measure of independence of the advertising business. The "Christian Science Monitor" has achieved a wide circulation outside the ranks of those who believe in metaphysical healing, but the press for the future can not be connected with sectarian propaganda any more than it can be with any other selfish or sectional interest. We must have better newspapers.

The World Within

AS Christian society passes further into the tangled maze of reconstruction problems it will be seen with increasing clearness that social theories and all new political programs rest back for their support upon character and spiritual life in individual men and women. Just now there is a disposition to ignore these personal inner springs, fascinated as we are with the marvelous drama that is being enacted before our eyes on the great world stage. The thing being wrought out by the mighty men who foregathered from the ends of the earth at Paris absorbs our attention. The phenomenal curve being taken by the social forces of Russia amazes and bewilders us. The incredible swiftness with which certain reforms in our own land have been recently consummated while others move with equal swiftness toward their consummation, tempts our soul to think that the good Kingdom of God is coming by wholesale processes, and that individual qualities count for but little in the presence of these deep-flowing and vast social energies. This impersonal aspect of the human drama makes the soul seem like a spectator rather than a participant, and it is easy for a sense of personal irresponsibility to seize upon us all.

Here is the place of greatest peril both to the soul and to the social order. Never was there such need of quickening and furnishing the inner life of the spirit as in these days when social action is so intense and swift. Spiritual sanity and balance demand that, without lessening in any degree our deep interest in the world without, we look thoughtfully to the welfare of the world within. While committing heart and will to the task of wisely guiding what we call the social movement of our day, we must cling as never before to the individualism which made our fathers strong. For after all is said about economic laws, and world leagues, and social justice, it remains as true as ever that the worth of any civilization, no matter how justly organized, depends upon the quality of personal character that inheres in the individual men and women whom civilization comprises.

If this is so it brings church and school and home into the very center of the world stage. These are the institutions that have to do with the making of personal character, with the creation of a world within the breast of each child and each man from which may flow the strong, clear streams of spiritual power into the activities of the outer life.

Let no teacher, no minister, no father or mother, despise his or her modest duty in this day of stirring events. Especially let the church keep high her standards of personal holiness, and against all scorn of cynics and secularists keep the path open that leads to the fatherly presence of the spiritual God. How can any man of insight, of sensitive intelligence, fail to be thrilled with the spiritual opportunity of this great day! Human emotion was never so fluid. The human will was never so educable. Reason was never more awake, or more confused, or more dependent upon counsel. Whatever power or idea seizes upon this malleable stuff of our human nature in these days when war has brought it to a white heat, will determine its cast and character for a long future.

Shall religion confine its interest to the forum of international debate, to the great objective tasks of social statesmen, and neglect the statesmanship of the world within? The leaders of the church's social movement will be the first to say no. They have no illusions as to building a Kingdom of God in the social order without godly men and women to constitute it. Our Christian social statesmen confess that unless the world within is builded well, their efforts at bringing justice into the world without are vain and fatuous. The foundations of social justice are in the souls of just men and women.

What note could be sounded, therefore, that answers the need of the new time more clearly than that of personal spiritual culture in daily private devotion, or in family meditation and prayer. If our fathers needed the daily altar, our times have immeasurably greatened our need of it. The reasons that we give for not being able to keep the fires burning upon it, are the very reasons why we must do so. Our hurry, our pre-occupation, our newspaper appetite, the disorganization of our household circle, our clubs, our business burdens—these should not be mentioned as reasons why we cannot maintain what Professor Willett calls "the quiet moment," for each of them is a demand that we do pause in the midst or at the opening or at the close of the day, and look into God's face with love and a grateful prayer.

It is this world within that the daily altar helps us to deepen, and to enrich with the furnishings of power and truth. Society is making more exacting demands upon the inner life of men than ever before, and those who possess Christian ideals must not fail to meet these demands with those goods of character and calm strength and spiritual nobility which are the very stuff and substance of the social order and the State.

The Corydon Resolution

EVERY reader of the communication by Rev. M. A. Cossaboom in last week's issue of The Christian Century must respond sympathetically to the brave spirit in which this cultured pastor and his congregation at Corydon, Ind., are evidently struggling with the wretched dilemma in which all Disciples of Christ find themselves today. Mr. Cossaboom's lament that "there is so much in my soul crying for utterance," expresses not his own mood alone, but that of literally thousands of his fellow ministers who feel with increasing poignancy the irreconcilable conflict between the present practice and the historic ideals of the Disciples of Christ. Preaching Christian unity we practice sectarianism. Preaching no creed but faith in Christ we erect the dogma of immersion into a divisive creed. Proclaiming liberty in the realm of opinion we demand conformity to a certain human opinion as to the mandatoriness of immersion. All this is rapidly becoming an intolerable burden to the souls of thousands of our best churchmen. No kind of cautionary measures can keep down the discussion of this issue. Wherever two or three Disciple ministers get together their conversation inevitably drifts toward it. It emerges at congresses and conventions. It recurs more often in editorial correspondence than any other theme. This is so simply because the issue is so vital, so unacademic, so concretely involved in the practical work of the parish and in the soul of every Disciple minister.

The recent action of the Corydon church has brought the two sides of the issue to a clearness of definition which, we think, makes a salutary contribution to the discussion. This church recently passed two resolutions, one of which opened its membership to any member of an evangelical church of Christ, regardless of the mode by which the applicant may have been baptized. The other resolution authorized the pastor to use optional modes in the administration of baptism—sprinkling, pouring or immersion, according to the preference of the candidate. The Christian Century, in commenting on this action, gave hearty approval to the first resolution, but withheld its approval from the second and expressed the hope that the church would consider and revise it. Mr. Cossaboom's communication refers to our editorial dealing with these resolutions.

In a single paragraph Mr. Cossaboom states most

succintly the divergence between his congregation's course and our own views. He says:

> We are unable to see the consistency of your position. Why a greater degree of freedom should be given the Christian seeking fellowship than the outsider seeking Christ we cannot understand. Our reasoning is this: If an unbaptized person should seek membership, we would have to say we cannot accept you unless you submit to immersion; yet when he has gone to another church in the neighborhood and taken fellowship according to his conscience, and offers himself for membership we gladly accept him. Again, what is the difference between accepting the unimmersed [Christians] into fellowship and accepting them by that process in the beginning? If [the mode of] baptism is to be left finally to the conscience of the individual, why not so interpret it in every case?

From the standpoint of practicing Christian unity there is a very decided difference between the two procedures. In the one case you are dealing with Christians, members of the Church of Christ, *baptized* members of the Church of Christ. In the other case you are dealing with non-Christians, non-members of the Church of Christ, the unbaptized. It is perfectly obvious that to refuse membership in your church to one who is already a member of the Church of Christ, except on condition that he be rebaptized, makes your church narrower than the Church of Christ, makes it, that is to say, a sectarian church. And it is this sort of sectarianism that the Disciples of Christ have historically defined as a sin against Christ, the Head of the Church. No congregation can refuse to receive into its fellowship without rebaptism one who is acknowledged to be a member of the Church of Christ without thereby violating the principle of unity which our Lord ordains between all congregations of his followers who together make up his Body. Yet this is precisely what the Disciples have done from the time their movement, originating as a protest against Presbyterian sectarianism, became infected with the much more schismatic sectarianism of the Baptists. It is this apostasy from original Disciple ideals that the Corydon church is trying to correct. In its effort to do so, to stand consistently upon original Disciple ground, the Corydon church has the unqualified and hearty support of all men of modern feeling on Church unity.

But in the case of receiving non-Christians, non-members of the Church of Christ, the unbaptized, the matter stands quite different. Here the principle of fellowship between sister congregations within the Church of Christ is not involved at all. Nor is there any ambiguity as to the status of the applicant. He does not claim to have any status. He is a repentant believer desiring to be received into the Church of Christ. He does not ask to be recognized as a Christian; he asks to be made a Christian, that is, to be baptized. Who is to say *how* he shall be baptized, by what token his induction into the Body of Christ shall be overtly signalized? Mr. Cossaboom seems to have decided that the man himself shall say that the particular token of his baptism, the overt mode of his initiation into the Church, "is to be left finally to the conscience of the individual" applicant.

But that, of course, is not the way any other social organization proceeds. An organization always fixes the ritualistic tokens of initiation, and the candidate accepts them as a matter of course. He does not suggest that they be changed to suit his convenience or taste or conscience. His whole interest is in becoming a member of the organization, and he conforms to whatever ceremonial of initiation is customary. Why then should the Church in its capacity as a social organization proceed on any other principle? Why should the Church turn over to the applicant the prerogative of determining the manner of inducting him into its membership? Manifestly, such a procedure is a case of the tail wagging the dog. If this procedure is adopted—that of giving to the candidate the privilege of saying by what form of ritual he shall be admitted—what right has the church to limit him to three forms of initiation? Why only sprinkling, pouring or immersion in water? Why not four modes, or a dozen? Why not—to use a suggestion once offered by Dr. Z. T. Sweeney in another connection—let the candidate elect to have some oil rubbed behind his ear? Or any other token that he might devise and prefer?

The whole conception of multiple modes of initiation (baptism) is unnatural. It grows out of a perverted conception as to what baptism really is. Baptism has become identified with the particular mode by which it is signalized, and so a false "conscience" has grown up on the question of the mode, and the churches think they have to yield to this pseudo-conscience. Often men and women are baptized in whose minds the mode bulks far larger than the baptism. To them the sheer physical act of immersion is an act of obedience to Christ, whereas what Christ commands is not immersion at all, but baptism, the acceptance of one's place and responsibility in the social Body of Christ.

This perversion and confusion will persist as long as the Church practices multiple modes. Where there is preference there will be "conscience." And where this fictitious conscience obtains on the matter of the mode, the far more important matter of baptism itself will be eclipsed. And where there is debate and "conscientious" choice on so subordinate a thing as the mode or ritual by which one's entry into the Church is signalized, there will be sectarianism and division. It is inevitable. It remains for the Church, therefore, in the light of whatever principles are applicable, to fix the mode of initiation into its body, and to fix upon a single mode to which all converts alike conform. That way lies Christian unity. We are not urging the point now as to what mode should be adopted. It might be sprinkling, it might be immersion. Conceivably it might be something quite different from either. That, we have just said, is a question to be settled *in the light of whatever principles are applicable.* But it is to be settled by the Church, not by the whim or the miseducated "conscience" of candidates.

For this reason we hold that the Corydon church, in its resolution to abandon the Disciples' practice of a unitary mode of baptism and to practice optional forms as a means of Christian unity, has fallen into a fallacy. It is a fallacy that inheres naturally enough in the current perverted notion of what baptism is. But the effect of such a procedure is to further confirm the perversion, instead of to emancipate the Church from it.

On the theoretical, the doctrinal side, the Disciples of

Christ have contributed as much as any other religious agency in the past century to the corruption of the Church's mind on the meaning of baptism. But on the side of their practice, in administering baptism by a single mode, they have made a positive contribution to Christian unity. Baptism, they have seen, is an act of the candidate, but they have also seen that it is far more than that—it is an act of the Church itself, authorized by Christ. If the mode of baptism can be conceived of as a matter of "conscience" at all, it involves the "conscience" of the Church even more, and more delicately, than it involves the "conscience" of the candidate. The determination of the mode of baptism cannot "be left finally to the conscience of the individual." For if the individual candidate may have a "conscience" on a particular mode, much more are the members of the Church itself likely to have a "conscience" on the mode. And the Church is a responsible participant every time a candidate is inducted into its body. The Disciples have, we contend, been thoroughly sound in their position that the administration of baptism by the single mode of immersion is the only procedure in which the Church can act without violating the "conscience" of some of its members. Immersion, that is to say, is the only mode in which the whole "conscience" of the Church can act unitedly when it administers baptism. It is the catholic mode. It is the common denominator of all the modes.

Without raising questions of Biblical interpretation, and without speculating as to what might be done were the Church's mind universally indifferent on the matter of mode, we hold that, for the concrete situation in the midst of which we are called to work for Christian unity, there is wisdom and progress in the practice of Christian initiation—that is, baptism—by the mode of immersion only.

And having said this, we deem it important to say that the problem of federating affusionist churches and Disciples churches, to which Mr. Cossaboom refers, is not insoluble. We believe that the method of Federation is necessarily artificial at best, never fully satisfactory, but good in that it is in many cases the best that can be done under present sectarianized conditions. If immersion as *mode* is conceptually held separate from baptism—we say "conceptually," for in concrete reality the mode and the baptism blend into one—there is no reason why an immersionist church may not make such adjustments as are necessary in the interests of unity, without thereby surrendering its testimony. And as to those extremely rare cases of individuals who, through physical aversion or illness, are unable to gain their own consent to be immersed, it should be added that adjustments are possible here, too, without adopting the practice of optional forms or committing the Church to any departure from its regular and consciously chosen procedure. Certainly our Lord would not have us treat problems of this kind in stiff and doctrinaire strictness. He would not desire us to act within the letter which killeth but within the spirit which giveth life.

The Two Petitions

AN eager youth cried: "God, I beg Thee, give
Life—high adventure, beauty, thrill, romance;
Are these not life?—Command that I may live,
And I will pay the price, will take the chance.
Keep Thou my sight from the drab commonplace,
My feet from trodden and monotonous ways;
Let me explore earth's heights and depths and space,—
Fulfill these dreams, and I will give Thee praise."

Years passed. A white-haired sage bent low his head;
"Forgive, O pitying God, my youth's wild cry,
The hot impatience of my dreams," he said,
"The prayer that Thou didst graciously deny.
Now, in my age, I bowed and humbled stand,
Yet for a greater gift I dare to ask,—
For eyes to see the beauty close at hand,
A high adventure in the daily task."

JESSIE BROWN POUNDS.

The Transplanted Hollyhocks

A Parable of Safed the Sage

THE winter was long and cold, and the spring came timidly. Divers were sick of the people whom I loved, and some of them died. And we took the Easter lilies from the House of God and laid them upon the new graves of those who were dear to us. And I went often to the place appointed for the dead, and beside every grave did I speak words of comfort, and in every grave did I bury a part of mine own heart.

And I was weary and sad. And I said, Wherefore doth God take men away in the midst of their years? Why hath life so many sorrows?

And it was the first spring in our new home. And I went to the house where formerly we did live, and I said unto the people that dwell there, Give me, I pray, of the Hollyhocks that I have planted here; for there be enough for me and for you.

And they said, Take what thou wilt; are they not thine own? And for what thou dost leave we are grateful.

So I digged among the Hollyhocks where they were thick, and took up those that were too Crowded. And I carried them carefully, and I brought them to the New Home that is hard by the House of God.

But the Hollyhocks wot not what I did, and they complained. And I listened to them, and they answered me, saying:

Behold thou didst plant us here, and we have grown and done well. Wherefore dost thou remove us? Do we not make this place Beautiful, so that we are instead of Weeds in this spot? And behold our Roots, how thou dost rend them, and lay them bare, and do them Violence. Why are thy ways unequal, and wherefore dost thou destroy the Hollyhocks of thine own planting?

And the Hollyhocks knew not that I had a place prepared for them, neither did they understand that they were to blossom more abundantly in my garden hard by the House of God.

The Quiet Moment

By Herbert L. Willett

IN THE thought of Christian people there has been at all times the ideal of a quiet hour, at some time of the day—morning or evening—in which meditation upon the Holy Word, the searching of the soul for awareness as to the deepest springs of being, and a period of earnest and availing prayer, might all find their place.

But the hurry of our modern life seems to make such a quiet hour all but impossible. The calendar is distractingly full. We go breathless from one engagement to another. Even those who are by no means indifferent to the call of the spiritual world confess at last with a sense of disillusionment that there is little or no time in the urgent schedule of the days for the practice of the presence of God.

This is, of course, not true. It is only one of those amiable falsehoods with which we too often silence the voice of appeal which comes to us from people we think we do not care to meet, or causes that we are not minded to heed. We know in the depths of our souls that we always find time for the things we really want to do.

But it may be that we conceive the habit of devotion in terms too ambitious and exacting to conform to the actual exigencies of the lives we are required to live. Perhaps, with more limited, but no less punctual and habitual, attention to the privilege of devotion, we might secure the rest of soul we crave.

The heart, that marvelous organ by which the tides of life-blood are forced to every extremity of the body with a regularity and persistence which is an astonishment to anyone who contemplates its tireless and unremitting task, actually stops for a complete rest during a fraction of a second between beats. If it did not, it would wear out very much sooner than it does. Why should not the same principle of a regular, even though brief, relaxation and recreation of the inner life through appropriation of the values of Holy Scripture, meditation and prayer, be the unfailing habit of our lives? If one cannot have the leisure for a quiet hour, is there any serious reason why the quiet moment may not be capitalized?

Such short periods of time, even though they may not compare in duration with the long hours spent by the saints and mystics in the search for the inner path, are at least the means of incalculable values. They organize the resources of personality around the ideals of calmness, quietness, self-mastery, the will to attainment, and the realization of the presence of God.

One discovers that by such economy of spiritual forces it is increasingly possible to achieve a habit of unhurried, purposeful and opulent engagement in the daily experiences of even the most stressful life. For here one finds himself in the society of the great souls who have enriched the world. And most of all one discovers in these moments of quiet the secret place where our Lord reveals himself in the supreme outpouring of his divine companionship.

Today, as at no other time in the history of humanity, is it important that men keep in touch with the Infinite. The wheels of civilization are moving more swiftly than ever, and time is precious, but there must never come a time when the hours are so full that the moment of quiet communion with God is dropped from the day.

Prayer is a privilege in which our hearts should find continual delight; faithfully to practice the spiritual art of prayer is to find the secret of power.

THE DAILY ALTAR — *Tenth Week*

Sunday

Theme for the Day—*A Fresh Beginning.*

God's goodness is disclosed to us in His many provisions for ever fresh departures upon the great adventure of life. Our souls are often confused and entangled in their own indirections, like sheep that have lost their way and are caught in the meshes of the wood. Whereupon, instead of leaving us to our hopeless devices, God sets us in the path again. Through nature and the ordinary round of life the divine goodness presents us with these new opportunities. Sleep blots out much of the trouble and bafflement of the day, and with the coming of dawn we stand at a fresh beginning, unencumbered by yesterday's burden. The Lord's Day brings us to a similar new departure in our week of days. It is a chance to freshen our vision, to gird again our loins, and to grip our unfinished task with renewed zeal and resolution.

✚

Scripture—This is the day which Jehovah hath made; we will rejoice and be glad in it.—*Psalm* 118:24.

✚

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
Take heart with the day and begin again.
—Susan Coolidge ("New Day.")

✚

Prayer—Holy Father, we Thy children come to Thee in the opening of this another day of Thine own making. It comes to us fresh from Thy hand, and calls us to a new and holy sense of Thy power and love as expressed in nature and in the daily comforts of our lives; but most of all in the privilege of worship that this good day brings. We feel like making a new start on our way to the eternal life. We are not at all satisfied with our progress hitherto. We should like to do nobler things, and we mean to try. Grant us Thy help in this new endeavor. In Jesus' name.—*Amen.*

[64]

Sunday, March 9, in "The Daily Altar"

The Prophecy of Worship

By Joseph Fort Newton

"Hope thou in God, for I shall yet praise him." Psa. 42:5.
"We are a colony of heaven." Phil. 3:20.

UPON this earth there is nothing more eloquent than the silence of a company of men and women bowed in the hush and awe of a House of Prayer. Through all the groping generations the soul of man has never ceased to seek a city unseen and eternal. No thoughtful man but at some time has mused over this great adoring habit of our humanity, and the marvel of it deepens the longer he ponders it. That instinct for eternity which draws together the stones of a stately cathedral, where the shadow of the Infinite is bidden to linger, tells us more of what man is than all else besides. So far as we know, man is the only being on our planet that pauses to pray, and the wonder of his worship is at once a revelation and a prophecy.

"Man sits here shaping
wings to fly;
His heart forebodes a
mystery;
He names the name
Eternity.

That type of Perfect
in his mind
In Nature he can nowhere find,
He sows himself on
every wind.

He seems to hear a
Heavenly Friend,
And through thick
walls to apprehend
A Labor working toward an end."

Tenth Week — *THE DAILY ALTAR*

Monday

Theme for the Day—*Waiting for God.*

Tarrying in calmness of soul until God is ready is one of the most difficult of virtues. It often requires a higher order of faith than does action. After we have done our human part, if God seems to be slow in getting things under way, it tests our faith to wait for Him. But such faith, such calm patience, never loses its reward.

✚

Scripture—Therefore will the Lord wait, that he may be gracious unto you. . . . Blessed are all they that wait for him.—*Isa.* 30:18.

✚

Why should I try to hasten my Lord
With the voice of a clamorous prayer?
Do I not know Him, who long ago
Took me into His care?
Love does not tarry a needless time,
And the hand of His power is swift,
Oh, lips be silent; oh, heart be strong,
Till He shall with strength uplift!

—Marianne Farningham.
("A Song of Waiting.")

✚

Prayer—Our Father, teach us the patience that is willing to wait for Thy leading, when it seems to be Thy pleasure that we should only stand and wait. Help us to know that Thou art honored as much by our silence as by our speech, by our repose as well as our activity, and always by our patient preparation, more than by our haste to be in motion. But may all our day, whether active or at rest, be submitted to Thy holy will.—*Amen.*

[65]

Monday, March 10, in "The Daily Altar"

Thus by a necessity of his nature man is ever a seeker after God, touched at times with a strange sadness and longing, and laying aside his tools to look out over the far horizon. Whatever else he may have been—vile, tyrannous, vindictive—the story of his long search after God is enough to prove that he is not wholly base. Rites horrible, and even cruel, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, they would have left us rich. And so, following the good custom of the great ones of former ages, we gather at the altar lifting up hands in prayer, moved thereto by the ancient need and aspiration of our humanity. Like the men who walked in the gray years of old, our need is for God, for the living God whose presence hallows all our mortal life, even to its last ineffable homeward sigh which men call death. The war has changed men, but it has not changed them in this respect.

Now, take thought for a moment. The great relationships of life depend for their vitality and beauty upon a due sense of two opposites, nearness and farness, intimacy and aloofness. The sky, for example, is as near as it is far. It is up there roofing the world, stretching away into distances so dim that they make us dizzy, and yet it lies warm upon the grass, giving a soft gray-green to the autumn leaf. It is here. It begins at the top of the ground, and we live in it. Human fellowship moves to and fro between these two poles of approach and withdrawal. Many a home is wrecked, many a friendship is marred, by someone forgetting to preserve the sense of distance which is necessary to high and happy relationship. Even in the home there are personal sanctities which cannot be violated without loss. The secrets of love are given, not demanded, and those who forget the balance between familiarity and formality invite peril.

Just so it is in the life of the soul with God. "Why standest Thou afar off O Lord," cried the Psalmist who felt the loneliness of divine withdrawal. He never does. Yet He seems to forsake us, leaving us forlorn of heart, if so that we may seek after Him who is not far from

any one of us, for in Him we live and move and have our being. Hence the paradox of worship, and the long quest for One who is nearer than hands or feet, closer than the breath we breathe. Worship is a mood in which love and awe strive to excel each the other, until both are lost in the Infinite. Awe is of the intellect, love is of the heart, and worship differs from both by combining the two, adding to the last the upward look of the first. It moves midway between the aloofness of the agnostic and the familiarity of the pietists, and is the yearning of weakness toward power, of ignorance toward wisdom, of man toward God.

Unfortunately, in our age the sense of Divine remoteness is so much with us that the old happy, healing fellowship of man with a personal God is less frequent. Awe has overwhelmed love, power has crushed pity. There was William James, so lovable, so noble, so gracious and fascinating, whose testimony is typical of the modern man. With all his long study of the religious life, and his sympathy with its great manifestations, he saw it only from the outside.

PROFESSOR JAMES' TESTIMONY

Listen to his words, so frank and manly, and as you listen look into your own heart and inquire how far they describe your own case:

"My personal position is simple. I have no living sense of commerce with God. I envy those who have, for I know that the addition of such a sense would help me greatly. The Divine, for my active life, is limited to personal and abstract concepts, which, as ideals, interest and determine me, but do so but faintly in comparison with what feeling of God might effect, if I had one. This, to be sure, is largely a matter of intensity, but a shade of intensity may make one's whole center of moral energy shift. Yet in times of moral crisis I have a sense of an unknown Something backing me up. It is most indefinite, to be sure, and rather faint, and yet I know that if it should cease, there would be a great hush, a great void in my life."

This is, truly, an unusual testimony. But better such a frank confession than those subtle deceptions, not to say pretensions, by which men disguise the absence of what is most worth while. For one thing, Professor James did not deny the reality and value of such intimate commerce with God, just because he did not enjoy it, as the manner of some is. Far from it. He knew too well the life-story of the masters of the spiritual life, and he yearned, often pathetically, for that sovereign experience. Nor did he ever cease to seek for it. Why was it denied him? No one knows, but he is one of many who go through life seeking without finding, longing without realizing. "Thither lies truth," he said, and he never gave up the quest. He saw others, often those who had fallen far and fallen low, attain what he sought, but he did not lose hope. Let no one imagine that because he does not have such fellowship with God, that he is not religious, or that he has no capacity for religion. Strength was given William James to do good work, and the qualities of steadfastness, faithfulness and purity of character were developed by the very absence of what he most desired.

Nor did Professor James try to make himself believe that he was more religious than he was aware, as Du Maurier did in the story in Trilby. When Trilby sang, he said that "to sing like that is to pray, and thinking is praying very often—don't you think so?—and so is being ashamed when one has done a mean thing, and grateful when it is a fine day, or when you try to keep up after losing all you care for." These are so many approaches to prayer, but one might as well talk of poems without words, music without notes, or painting without colors. Emerson asserts that the prayer of the farmer kneeling in his field to weed it is heard throughout nature. Perhaps so, but those of us who have cut weeds in the field can testify that we were not in a very prayerful mood. There is a sense in which work is worship, if it is done reverently as

THE DAILY ALTAR *Tenth Week*

Tuesday

Theme for the Day—*The Word of God.*

In many voices God speaks to the listening heart of the world. Never has there been silence between the Infinite and the soul of man. But in the Bible there is gathered a collection of messages from men who have proved themselves the truest interpreters of God, filled with His Spirit. For proof of the Bible's unique place in our human life we need seek no laborious argument. We need only in simple trust to commit our soul to its teaching and it will prove itself divine.

✚

Scripture—How sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. —*Psalm* 119:103, 104.

✚

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—JOHN GREENLEAF WHITTIER ("Miriam.")

✚

Prayer—Heavenly Father, Thy Word is a lamp unto our feet and a light to our path. It has come to us like a precious legacy from the past. We do not understand all of its wonderful meanings, but we discover in it ever deeper springs of wisdom and of life. Through the ages it discloses new truth to each generation. It endures, while men and institutions pass. May we study it that we may catch its spirit, and see how the men who have written down for us their messages and experiences upon its pages have spoken for God, and that through them God ever speaks to us. Most of all, may we see that the heart of the Book is Christ, the Light of the World.—*Amen.*

[66]

Tuesday, March 11, in "The Daily Altar"

for the will of God, and as He would have us do it. But not much work is done in that spirit. So many men are led by the deep need of their nature to the very door of prayer, and then stop. If only they would go a little further, what joy and solace and strength would be their reward!

Still less did Professor James mistake an exalted emotion which visited him betimes, as it visits all men not dead of soul, for the wonder of worship. The indulgence of religious feeling may be as deceptive as it is tempting and many a man imagines that because his emotions are stirred that he is religious. It is not always so. Even the unexcited heart may be more truly religious, as the river is quieter than a babbling brook.

The substitutes for worship, so much in vogue in our time, proclaim its profound necessity for the sanity and peace of the human heart. Our passion for pleasure, for recreation, for companionship, for disenthrallment from the din and litter of our labor — all these are so many efforts of the soul to find the freedom and larger outlook which belong to worship. When we tell a perplexed friend to think it over and see what on the whole, and all things considered, is best, we lead him to the very gate of the House of Prayer, but we do not tell him to go in. Transcendent wonder is what Carlyle called worship, and we only leave him wondering. Whereas, if he went quietly to the altar and reverently climbed the Ladder of Prayer, he would see life steadily and see it whole; see it from above downward, and in the light of a true perspective have a glimpse of its meaning. That is why, in all the story of religion, the temple has been built on a mountain top, as a symbol of the ministry of worship to the soul of man. Every human soul is akin to God. We forget this. Worship reminds us, lifting us out of the valley to where we can see the world all radiant with beauty with a lark-song over it.

"A PILGRIM IN ETERNITY"

Take any great emotion, such as gratitude or praise, and if you follow it far enough you will find yourself a pilgrim in eternity. All the doors of the human soul open outward, but we keep them closed until we almost smother for lack of ventilation, and we wonder why we grow weary and life seems stale. Worship flings wide the windows of life and lets in the sweet winds of God which Dante felt touching his temples in the hour of prayer. Many of us are suffering for lack of this sanitation of soul, whereof you may read in that simple and sensible book, so rich and wise of spirit, "What Men Live By," written by a noble physician. The dread of solitude, so marked in our age, is the result of living so long in empty rooms, and of forgetting to open a window, as Daniel did daily, toward the City of God. When, by any chance, the window is pried loose, and a glimpse of a solemn sunset steals in, how wonderful it is, how refreshing, how cleansing. As it is, we are almost stifled in the dust and dinginess of our drudgery, and must needs go away in the hope of getting a whiff of fresh air, not knowing that the change we really need is within our hearts, in our inner attitude and habit of soul.

Alas! even the church, whose chief ministry it is to keep us aware of the mother-country of the soul, seems sometimes to forget its mission. The tendency to reduce the Gospel to an ethical or social message to be wrought out in the city street, the elimination or neglect of what is called mystical, the impatience with any seasons which bring no immediate returns in "practical religion"—these aspects of the religious life of today are eloquent of the failure of the church to satisfy that passion for the infinite which many waters cannot quench. True and needful as the practical application of the Gospel is to street, and shop, and home, it will never be realized if there is no adoration, no straining of the eyes into a veil that grows thinner, no

Tenth Week *THE DAILY ALTAR*

Wednesday

Theme for the Day—*The Far-off Divine Event.*

Faith is not satisfied with the conception of a sudden and catastrophic end of the world. We believe that God will prove His power and wisdom by progressively winning the world to Himself through the extension of the gospel and the increasing incarnation of the spirit of Jesus in the lives of men. That is the "one far-off divine event to which the whole creation moves."

✚

Scripture—He shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet.—*1 Cor.* 15:24, 25.

✚

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst.

—Robert Browning.
("Apparent Failure.")

✚

Prayer—O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. We cannot obscure from our eyes the present evil world, nor ignore its sin and sorrow. But we can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its achievement and blessedness.—*Amen.*

[67]

Wednesday, March 12, in "The Daily Altar"

aching sense of something infinitely beautiful above and beyond our work-a-day world. In the same way, no soul can be satisfied with certain interpretations of faith, familiar in our time, when once he has learned to worship. No wonder many eager hearts leave the church when they miss one of the necessary tokens of worship, when there is so little margin of mystery, and the mother-land of the soul seems afar off and the heart unsatisfied.

"A COLONY OF HEAVEN"

And yet, since we are a colony of heaven, no season of pure worship can ever wholly satisfy the little, infinite soul of man. The nobler the worship the more certainly will it have within it the promise of that perfect adoration which is not yet realized; the more surely will it send us away from the House of God with a longing not yet satisfied, but one day to be fulfilled, when the colonists are at home. As there is an undertone of sadness in the noblest music, a nameless pathos in all perfect things, so the loftiest hour of worship leaves us with an aching sense of something yet to be. Worship will never be understood till we find eternity in the heart of it, until it is to us a prophecy of the perfect life which haunts us while it eludes us here below. "Hope thou in God, for I shall yet praise Him," when this poor stammering tongue has learned a nobler and sweeter speech. What is this strange sadness in joy which follows us as we turn homeward from the House of God? It gives a delight which is never complete; it baffles our scrutiny as it points to something still more wonderful whence it came. What, indeed, but the fact that life would not be so glorious if it were not for a glory which passeth knowledge and makes our words but the cry of a child!

Language is too clear and definite; it is limited, symbolic, and its chariot jars in the narrow ways of mortal imagery. The infinite longings of the soul remain forever unspoken, for that they are unspeakable.

MAGIC POWER OF MUSIC

Here lies the ministry of music, the most infinite of all the arts, overleaping the boundaries of time and sense and space, and lifting us into the sweet and awful air of the Eternal. Appealing to the cultured and the untutored, with a language which all can understand, it tells in rhythmic numbers smooth, in tales and golden histories, what else would be inarticulate of the passion of man for God, of his longing for a life that shall endless be. Therefore, it sets us free, fills our aching hearts with the fragrance of the Fatherland of the soul, and sweeps from our weary minds the dust of strife, of care, of rivalry, and the fear of the night. God be thanked for an art which can not only utter for us our praise of an ever-present love, but can carry the soul forward out of the shadows of Time into the light of Eternity—a holy sacrament whereby things invisible and inaudable yet may be known and loved. Music makes us aware, by its own sweet mystery, that

"Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither."

Aye, hope thou in God, for we shall yet praise Him, if not with these poor stumbling words, then in the ineffable silence and wonder of that day when we shall awake in His likeness and be satisfied forever. There will come a time when our blindness shall be healed, our tongues untied by bands of flesh, our hearts unlocked by a touch infinitely tender and revealing—in that day we shall praise Him whose knowledge is our mystery, whose light is our darkness, whose mercy is our salvation. O let us worship and bow down, finding in our humble and broken prayer a sure pledge and prophecy of the eternal world—a land that is far off, yet infinitely near.

THE DAILY ALTAR *Tenth Week*

Thursday

Theme for the Day—*Perversions of Truth.*

The failure to put things in their right proportion and perspective is a haunting peril and a besetting sin. Few actually wish to pervert truth, but many blunder into error by failure to put the facts of life in their due order. Moral blindness is as disastrous as wilful sin.

✚

Scripture—Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter.—*Isa.* 5:20.

✚

O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping—how many—until we pass and reach
That other, where we see as we are seen.

—ALFRED TENNYSON.
("Geraint and Enid.")

✚

Prayer—O God of our life, we would escape the dangers that lie about us in the world, and reach the safe and sheltered life of trust and love. Save us, we pray Thee, from vain and foolish thoughts, from delusions, falsehoods, and self-deception. Knowing the power of untruth to ruin character, to blight happiness, and to bring discord into the world, may we arm ourselves against it, and search our hearts to banish it, wherever found. And may we abide in Christ, who is the Truth.—*Amen.*

[68]

Thursday, March 13, in "The Daily Altar"

"The Church in Thy House"

By Edgar DeWitt Jones

THRICE in the New Testament allusion is made to the Church in the homes of Believers. The first of these references is to Aquilla and Priscilla, that interesting couple who often entertained Paul and who taught the eloquent Apollos the "way of God more accurately." In the sixteenth chapter of Romans the Apostle closes his lengthy letter by citing a long list of distinguished fellow-workers. He calls them by name and salutes them in Christ Jesus. He heads this notable list with that eminent husband and wife, Aquilla and Priscilla. He bears witness that they jeopardize their own lives for his. For such loyalty he expresses his deep gratitude and follows this with a salutation to "the church that is in their house." The second reference is to Colossians 4:15, where a certain Nymphia is remembered and "The Church in her house." The third is in the letter of Paul to Philemon, which consists of but a single chapter of twenty-five verses. In this brief epistle the Apostle paves the way for the restoration of a runaway servant, Onesimus by name. He beseeches Philemon to receive Onesimus no longer as a servant but more than a servant, a brother beloved. The salutation of this letter is a pen picture of a delightful Christian home of the first century. It is directed "to Philemon our beloved and fellow-worker, and to Apphia, our sister, and to Archippus, our fellow-soldier and to the church in thy house." These three allusions to the church in the home are brimful of lessons for modern disciples of the Christ.

Tenth Week — *THE DAILY ALTAR*

Friday

Theme for the Day—*The Wreck and Crush of Worlds.*

The changing world has always made upon sensitive souls the impression of having a destined and dramatic end. The close of a period of history is to all intents and purposes the end of the world. But out of each time of ruin and collapse there comes a new and better order. This is the assurance of Christian faith.

✚

Scripture—But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements dissolve with fervent heat, and the works therein shall be burned up.—*2 Peter* 3:10.

✚

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

—WILLIAM SHAKESPEARE.
("The Tempest.")

✚

Prayer—Our Father, teach us that here we have no continuing city, but that we seek one which hath foundations, whose maker and builder is God. Help us to build on no foundation but Christ, that our house fall not in the day of testing. In the fires of trial may our work abide. Fortify all Thy servants against the sorrow of defeat, and the sense of failure. Bless our home and our household, the young and the old. Give to us, whether our years be few or many, the sense of permanence and confidence in Thee. And grant us redemption through Christ Jesus our Lord.—*Amen.*

[69]

Friday, March 14, in "The Daily Altar"

WHAT IS THE CHURCH?

The Church! What is the Church? Certainly it is not the building save in a surface sense of the word. The building where the church gathers for public worship is the House of God, or the "meeting house;" it is the church only in a symbolic sense. The church is more than the edifice, greater than the structure, mightier than the cathedral. The Greek word for church means not "called out" as has sometimes been said, but simply "called together." It connotes a group of people coming together with a specific purpose of mind and heart. In the eighteenth chapter of Matthew, Jesus said "Where two or three are gathered together in My name there am I in the midst of them." This is a good description of a church. Wherever a group of people are gathered together in the name of Jesus Christ, there is a church in the New Testament definition of the term. In order, however, to get the full significance of the place and purpose of the church, the references in the correspondence of the apostles and the other New Testament writings should be examined. There the church is spoken of as the "body of Christ;" the "Bride of Christ;" a "brotherhood" and also a "temple."

FAMILY WORSHIP AND EARLY CHRISTIANITY

It is a matter of more than passing interest that in the dawn of the Christian era much of the worship centered in the home or family life. A study of the New Testament, particularly Acts of the Apostles and the Epistles, reveals clearly how wide spread this custom was. To be sure we have an explanation of the custom at hand and we offer it easily and naturally. We say there were no public meeting places where the early Christians could meet with safety and convenience, hence the use of their homes for this purpose. That was often the case. Sometimes they met in caves in the earth, as the author of the Hebrew Epistle hints; sometimes in an upper room as at Troas, described in Acts the twentieth chapter; but oftenest the private residences of loyal disciples were used for the public services. It may be that the reference to "the Church

in thy house" in the three texts cited is to the public gatherings in the private homes of followers of Jesus Christ. But whether or not, the particular point I am making is that the Christian families of that day had a church in their home quite apart from the meeting of the brethren for public worship there. Those of "the way" were accustomed to gather together in the family circle in the name of Jesus. This can be shown from different angles, but from none other so significantly as that of the observance of the Lord's Supper.

An examination of certain portions of the New Testament, particularly Acts and the Epistles, leads us to believe that First Century disciples observed the Lord's Supper in their homes and as a part of the daily meal. For example, in the forty-sixth verse of the second chapter of Acts, after three thousand were obedient to the Gospel, we read that "day by day they continued with one accord in the temple and breaking bread at home." Now the term "breaking bread" is undoubtedly a reference to the Lord's Supper. In Acts the twentieth chapter it is written that Paul met with the disciples at Troas and upon the first day of the week were gathered together to "break bread;" here again is the same expression referring to the Lord's Supper. Just as the Passover was a family feast and was presided over by the father who explained its meaning, so we have good reason to believe that in the very dawn of organized Christianity the Lord's Supper was similarly celebrated in the homes of the Christians and for a period of considerable time observed every day. Gradually the public observance which came to be on the first day of the week superseded the family observance, although not entirely for many years as we may believe.

It is a question if by abandoning the family observance of the Lord's Supper we have not lost something helpful, desirable and thoroughly Christian. There is no reason why a Christian home might not at least upon occasions of family reunions, observe simply and eloquently the Lord's Supper, either at the beginning or the close of the family meal. The institution is a memorial. When Jesus instituted it He said, "This do in remembrance of Me," and St. Paul advised, "as often as ye eat this bread and drink the cup ye proclaim the Lord's death till He come." There is something tender, beautiful and uplifting in the simple memorial of the Lord's Supper when kept by the faithful, whether in small or large gatherings. Might not its observance in the home, occasionally at least, make for a growth in grace and knowledge of the Lord, and a binding of the family together in Him? I think it might.

THE DAILY ALTAR *Tenth Week*

Saturday

Theme for the Day—*Gaining the Heights.*

There is nothing too good or too high for the soul. Our Lord enjoined no less a goal than perfection as the end of the long and shining pathway of life. To live is to grow. Character cannot be static; to stop growing is to fall back. We need ever to guard our soul against the acceptance of standards of mere respectability and convention, which inhibit the putting forth of our full endeavor. No standard can inspire us to strive with unceasing vigilance to realize the best that is within us like the personal character of Jesus our Leader.

✚

Scripture—To them that by patience in well doing seek for glory and honor and incorruption, eternal life.—*Rom. 2:7.*

✚

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

—HENRY W. LONGFELLOW.
("The Ladder of St. Augustine.")

✚

Prayer—Refuge and Strength of our souls, we offer Thee our daily adoration. Thou dost beset us behind and before with Thy blessings. Thou dost crown our lives with Thy mercies, so that we have no speech with which to thank Thee. But we know that our best expression of gratitude is a cheerful heart and a ready purpose to bring our lives into likeness to Thine. We thank Thee that salvation does not depend on works of merit, but on Thy pitying grace. Yet help us to be of some service in this our day of life, before we fall asleep. And then receive us to the nobler labors of a world without end.—*Amen.*

[70]

Saturday, March 15, in "The Daily Altar"

THE DECLINE OF FAMILY WORSHIP DIREFUL

The decline of family worship is an ominous thing—one that chills the heart of a discerning disciple of the Christ. Fifty years ago, according to reliable testimony, it was the exception to find a Christian home without family worship. Today it is the exceptional Christian home that observes daily devotions. In tens of thousands of church members' homes there is no definite recognition of God—not even grace at the table. Need it be a ten days' wonder when young people from such nominally Christian homes grow up into materialistic and worldly ways? In such homes the children see and hear much pertaining to business, society, parties, motion pictures and the daily round of tangible things. But they observe no leaning on the Everlasting Arms, they hear no calling on God in prayer, they see no recognition of His bounty. Lo! the Bible rests unopened on the table or shelf; the hymnals are buried beneath sheafs of popular sheet music! Is it strange the mind of youth in such environment comes to think of God as present only at church; the Bible a book especially for the minister, and religion something incidental or apart from active, busy and successful life? If our children grow up with no sense of the intangible who must bear the blame?

The restoration of the family altar is not an easy task. Perhaps it never can be set up just as it was fifty years ago. It is a question whether some forms of family worship once in use are desirable in this day. One would hesitate to prescribe any particular form of family worship adaptable to every home and in every circumstance. The principal thing is a recognition of God. If by simple service at the table with readings from the Scripture, or some aid to worship in which the various members may participate and the minds of the family group turned Godward, then the great purpose has been achieved.

THE RAINBOWS THAT HALO THE FAMILY ALTAR

There is something exceedingly tender and withal an ennobling influence that comes to a home by way of the family altar. In times of prosperity and joy it is good to praise God, to take Him into sweet and intimate account; to recognize Him gladly and with thanksgiving when the days are bright and happy and all is well. How lovely the strains of a memorable hymn at such a time; a hymn of jubilant praise! How blessed to gather about the piano and all join in the melody of the grand old hymn, "O Thou Fount of Every Blessing," or to lift the voices in the more modern but tuneful "Count Your Many Blessings, Name Them One by One." To remember God in the days of peace and plentitude—there is something wholesome and lovely in that. To set up a family altar in the very beginnings of the home, when life is young and love is new and the home is rainbowed with romance and glory,—that is a divine transaction!

Then when the gray days come into the home, as come they will, and the burdens fall heavy, who can appraise adequately the ministry of the family altar? When sickness comes, when disappointment's blasts storm the domestic citadel; when sorrow and suffering rest like a pall over the family, how unspeakably great and good is the altar in the home! And when death invades the charmed circle and the four corners of the house are smitten, then the habitual recognition of God becomes a veritable way unto heaven as in the dream of Jacob, and the home is transfigured into a Bethel with God over all! May it not be that a reason why so many homes are undone and frenzied in grief is because of the failure to recognize God daily? Perforce He seems afar off and aloof. But no stranger is He whom every day we worship and by the clear eye of faith behold! There is one verse in that justly famous hymn, "How Firm a Foundation," the truth of which can be realized only by practicing daily the presence of God.

"In every condition—in sickness, in health,
In Poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea—
As your days may demand, so your succor shall be."

WHY NOT A CHURCH IN OUR HOMES?

My brethren, we should have a church in our home. That is to say, our gatherings in the family circle should at least once a day be in the name of Jesus, and for a purpose of recognizing Almighty God, our Father. If we have not yet set up the family altar, let us agree to establish it now. If the altar was at one time in our homes but has been neglected and ignored, let us agree to re-establish it at once. The House of God has its never-to-be-forgotten place in the world. Public worship cannot be superseded or replaced entirely by worship in the home. We should have both; moreover, we can have both.

I was in a home for a pastoral call a few days ago. A woman visiting there showed me a group picture of a fine family, seven in all: there was the young father and mother, and grouped about them three sons and two daughters, the youngest possibly five, the oldest thirteen or fourteen. It was the grandmother of the children who showed me the picture. There was love light in her eyes, and her face glowed with a worthy pride as she explained to me

Eleventh Week *THE DAILY ALTAR*

Sunday

Theme for the Day—*The Unfailing Supply.*

One of the disillusionments of mature experience is the discovery that our real needs are, after all, so very few. Most of our unhappiness comes from the craving for things we do not need. True wisdom is found in a grateful appropriation of our simpler blessings, and holy ambition to grow rich in the graces of mind and heart, which are the most lavish, yet the least regarded of the divine gifts.

✚

Scripture—Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail.—*1 Kings* 17:14.

✚

I have my cruse of oil,
I have my cake of meal;
I am worn with life's long toil,
The threads are few on the reel.
One by one from the ranks fell out,
The mates who joined them with cheer and shout,
When the merry march in the morn begun,
Under the laugh of the rising sun;
One by one they drop to the grave,
Where the pale stars gleam and the grasses wave;
On the surcoat is rent and soil,
The dents are deep on the steel,
Yet I have my cruse of oil,
I have my cake of meal.

—WILLIAM WETMORE STORY ("Tired.")

✚

Prayer—Our Holy Father, our lives are shadowed by Thy providence, which brings us every good and perfect gift. As life goes on, we learn to expect less of the world, for, on their worldly side, many of our dreams fail of realization. Yet we find Thy grace unfailing, and the blessings we have, the daily supply of Thy mercy, prove enough for comfort and happiness. Fill our souls with the contentment that springs from trust in Thee and a grateful heart, and order our ways in love. For Thy name's sake.—*Amen.*

[71]

Sunday, March 16, in "The Daily Altar"

how thoroughly the life of that home was dedicated to God. The family live in the country several miles from town where they hold church membership. The father and mother are active church members and much interested in the Christian cause. Their children have caught the contagion of enthusiasm from the parents. When the influenza scourge closed the churches in this town near which my hostesses' kinspeople lived, it prevented the family from *public* worship only. *They had a church in their house.* The grandmother described the service they held on Sunday mornings at the hour of church service. The father took charge. They had their hymn books and they sang two or three familiar hymns. The mother offered prayer. The father then read from the Holy Scriptures and explained portions of what he read. Each member of the family had some part. It was all simple, yet earnest and commendable altogether.

Think you the children in that home will ever forget such a custom? Can such recognition of God be made daily without leaving its impress for eternity on the white souls of little children? Is not this a bounden duty we owe to God, to the children with which He has blessed us, and to the world? Why not a church in your home and mine? No, not a substitute for the place of public worship, rather to establish that the more firmly in the community. Why not a church in the homes of all who hold membership in the body of Christ and who meet Him and their fellow-disciples on the first day of every week?

Keep on Dreaming

Henry Sloane Coffin

THE most urgent need of the hour is for seers, who, believing in the necessity and the possibility of a new world based on and pervaded by love, can dream it into pictures, as John on Patmos beheld and portrayed the holy city coming down from God out of heaven. Visions fire men's imaginations, kindle their hopes, enlist their loyalties and call out their resolves. Let fancy, prompted by Christian love, play upon all the situations and circumstances of life you confront. Dream what a household's ways, a school's studies, a factory's work, a farm's life, a community's pleasures, a nation's influence, a church's ministry, would be like were it controlled by such love as was divinely commended to us on Calvary. Count no time wasted spent in building such castles in the air. Suppose they are in the air; that is where they should be, aloft and conspicuous; and gradually the foundations of many generations can be raised up to give them solid and substantial substructure. Such gleaming air castles on the horizon are of more actual worth to humanity than all the sky-scraping steel edifices that house its present business. Nothing is comparable in value to the ideal made concrete in vision. Men must see what may be before they determine that it is so good that they will venture their all to make it come true.

Poems of the Inner Life :: By Thomas Curtis Clark

The Pursuit

I DREAMED that I could flee from Him
And through the morn and noon I sped—
So Swift, I thought, He could not see;
But, when the day began to dim,
Lo, there was He!

I fled from Him through countless years;
I sought the shadows of the night;
But I could not His love forget;
A penitent, I turned in tears—
He followed yet!

And still He follows, on and on;
And I still stumble—but in trust;
For I have learned with growing night
That, if there is for me a dawn,
He is its light.

The True Need

I DO not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

Oh, teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!

Prayer of the Soul

HUNGRY of soul for bread to satisfy,
Fed through the years with husks of vanity,
My body faint, drooping my weary head—
Hungry of soul, I come to Thee for Bread.

Thirsty of soul for living waters pure,
Far from the spring, I scarce my life endure,
My throat all parched, and gone my power to sing—
Thirsty of soul, I come to seek Thy Spring.

Darkened in soul, in world of darkness pent,
Gone sun and star from out my firmament;
Groping as blind, all things bring me affright;
Darkened in soul, I come to Thee for Light.

Weary of soul of all the world's hard strife,
Sick of the wrong that ever fills my life,
Sated with self and with my selfish quest—
Weary in soul, I come to Thee for Rest.

—From LOVE OFF TO THE WAR AND OTHER POEMS.

Winning the Peace to End War

WE have won the war, said Clemenceau, but we now face the greater task of winning permanent peace. The doughty old French fighter is no less the friend of permanent peace than is our more far-seeing President. It is simply a question of means. Clemenceau, living all his long life in the shadow of the German menace and standing amid the ruins of his beloved France, is unable to rise above the factual situation and see the world whole. Wilson, living all his life in a land of peace, without threat or menacing shadow, is able to see the world whole and rise above present facts to future possibilities. France has always had to keep armed, though she hated arms. America has never had to arm in times of peace. In France every worker carried a soldier on his back; in America we could rely on the million men leaping to arms over night. The French frontier was an armed fortress; ours is an invisible line with furroughs laid over on either side.

But the French workingmen see with Wilson. Out of the sweat of their burden of carrying the soldier they grasp at the vision of a new world. William Allen White said in the opening days of the peace conference that Wilson's plan for a League of Nations stood about as much chance, in the aggregation of diplomats and old line statesmen gathering around the big green table, as the proverbial snowball in the hot place. But Wilson had already given notice that he would appeal to the peoples as against the governments, and while others were arranging the formalities of the conference he was speaking to the cheering multitudes—and the new charter for mankind reached a mandate from those cheering multitudes. Now the President returns to face hostility in our own treaty-validating senate, and he turns to the American people. That he will win the same victory in America that he won in France and Italy and England he has no more doubt, he says, than of the blood in his veins. The document is as yet in the resolution form. It has not been discussed by the peace conference as yet; it has only been accepted for discussion and that with a favorable vote. True statesmanship wants to hear from public opinion in all lands concerned. The tides of that opinion are unmistakable. The press is all but unanimous. The churches are petitioning their senators. Multitudes are greeting the Taft meetings. Wilson will return again in six or eight weeks with the document completed and accepted by the world conference, and his firm faith that no parliament of civilized man will dare reject it will not be justified in other nations and fail here at home. There may have to be another pillorying of "willful men," but the distinguished gentlemen who stand in the way of the greatest step in human progress in a century will join the inglorious and forgotten group who opposed the federation of these sovereign American states a century and a half ago.

* * *

Benevolent Trusteeship Instead of Imperial Exploitation

Regarding the peoples "not yet able to stand by themselves under the strenuous conditions of the modern world," the constitution of the League of Nations becomes indeed a "charter of mankind." For them it substitutes for imperial exploitation, to which they have ever been subject, the "principle that the well being and development of such peoples form a sacred trust of civilization." Never again can a Germany systematically all but exterminate a primitive people as she did the Hereros in southwest Africa, or a Belgium perpetrate the Congo atrocities of only a few years ago, or such massacres by slow devices as those used by English capitalists in the Putumayo districts of Peru, be adopted as system. The slave system of Portugal in her West African possessions will have to come to an end under the application of this principle and no nation like China will ever again have to fight and suffer defeat in an iniquitous opium war. It means an end of Armenian massacres, an insurance against such abominations as the Kanaka traffic of the South Sea Islands, whereby natives were virtually stolen and made slaves on white men's plantations, and of all imperial systems of exploitation. The British system of imperialism has evolved into a system of benevolent exploitation, and this is the next logical step. Since Americans shouted "no taxation without representation," and rallied the minute men, English imperialism has slowly veered from frank exploitation to a more humane and far-seeing system of co-operation for mutual benefit. English speaking colonies are treated as free people. Non-English speaking colonies are paternally administered with some modicum of native representation and on the basis that profits are greater for both Britain and the subject peoples, if there is co-operation. Yet, even in these very days, Bonar Law proposes a system of embargoes for African colonies that will send goods to England duty free, and lay a heavy duty when shipped to other lands. In other words, it is an application to African colonies of certain formulas that King George attempted to maintain against the American colonies in the days of Washington.

The mandate system under which the "child races" will be governed henceforth provides at present only for the German colonies, but the principles, once accepted, will become applicable in time to all colonial possessions. England will be able for a time to enforce such discrimination in her own favor in her present African possessions, but she will not be able to do so in any of the former German possessions in Africa for which she receives the mandate to rule from the peace conference. Gradually the same beneficent rule will have to be applied to all colonies.

Mandatory commissions are to be established at the seat of the peace conference and the governments responsible must render annual reports to the council through these commissions. Their tenure will obviously depend upon the manner in which they keep their trust, and their methods will be under constant supervision of the commission. Peoples farther advanced, such as the Syrians, Armenians, Georgians, and some of the Arabs, are recognized as having "reached a stage of development where their existence as independent nations can be provisionally recognized, subject to administrative advice and assistance by a mandatory power until such time as they are able to stand alone." They are to be put under the status of the Philippines with the exception that they are, theoretically at least, to have some say as to which government shall become that mandatory power. We say "theoretically at least," because there is small probability that any protest will avail against the division already agreed to by France and England in secret treaties. Perhaps it is enough to win their acceptance of "spheres of assistance" under direct supervision and subject to relinquishment under mandate from the league in place of actual colonies or even "spheres of influence" such as would have otherwise prevailed.

War threatened the whole world over China a few years ago, and that threat will arise again under Japanese imperialism if we do not found the league. Africa is a fertile field for future wars as nation jostles nation across the various dividing lines of territorial exploitation, to say nothing of rebellions in all colonies as they rise to intelligence. Trade is the most fertile field for war when it is restricted and used for national aggrandizement. It was one of the most marked causes of this world war because Germany adopted a world program of exploitation after the world had been divided between her enemies. In article 21 the nations agree to "secure and maintain freedom of transit and equitable treatment for the commerce of all members of the league." This does not imply world-wide free trade, but it does promise an end of all those arbitrary devices that generated friction.

Open Covenants Openly Arrived at Instead of Secret Diplomacy

Secret diplomacy has been the twin brother of imperial exploitation. Like gentlemen's agreements, made to evade the spirit of anti-trust laws, and like the more notorious secret agreements of corporations entering trusts and syndicates made to beat competitors and to exploit the public, secret diplomacy has ever conspired for the mutual advantage of contracting parties and the disadvantage of all not in on the secret. Necessarily, the peoples had to stand ready to defend them with their blood or they would be "scraps of paper." Moreover, the governments making them have never been over-scrupulous about keeping them if the turn of events made it unprofitable. Thus, secret diplomacy became at one and the same time a fertile source of war through both the keeping and the willful breaking of the pacts thus made. Peoples were pledged to fight for they knew not what and their destiny was entangled in the maze of diplomatic intrigue woven by men who well knew how far aloof they were from public opinion and how adequately they could work the historic game of meretricious subtlety. Diplomacy knew no morals and the name diplomat was honored only with skill and ingenuousness. "If we were to do for ourselves what we are doing for Italy we would be great rogues," said Cavour; and Gladstone declared that "the history of governments is one of the most immoral parts of human history."

America declared against this sort of international business when all treaties were made subject to approval by the Senate, but could not take the whole step at once, for she left the consideration of treaties in the Senate for executive session. Thus, curiously to state, many a treaty, openly arrived at by American shirt sleeve diplomacy," has been refused approval in the secrecy of Senatorial conservatism and chauvinism. Under the League of Nations all treaties will be registered at the league headquarters and published by the secretary general, and further, "no such treaty or international obligation shall become binding until so registered." The House of Delegates shall have the right "from time to time to advise the reconsideration by states, members of the league, of treaties which have become inapplicable and of international conditions of which the continuance may endanger the peace of the world." All treaties that are inconsistent with the constitution and covenants of the league are abrogated and the contracting nations "solemnly engage that they will not hereafter enter into any engagements inconsistent with the terms thereof" and any nations hereafter entering will be required to make like denunciations.

ALVA W. TAYLOR.

The Sunday School

Citizens of Refuge*

I DO not know much, nor care much, about those ancient cities of refuge. I have an idea that they were places where suspected criminals might go and be protected in a just and righteous way. They were not institutions to avoid justice; they only existed to see that strict justice was possible. I remember seeing, on the north door of the Cathedral of Durham, a knocker that was used, in olden days, by suspected and pursued criminals. Fleeing to the Cathedral and knocking violently, the priest would come and unbar the massive door and receive this poor, quivering soul into the silence and protection of that massive Norman pile. No doubt many a tale could be dug up in that north country relating to such experiences. What I want to talk about at this time is "Citizens of Refuge." Are there not people to whom we go in trouble who are strong to protect and to help? Among my friends, in this city, is a certain Methodist minister of great power. I have marvelled at his wealth of sympathy. One day I learned the secret: he told us how his mother had been sent for in cases of sickness and trouble in their old home community. Then I learned the reason for his endowment. That mother had been a "Citizen of Refuge." My grandmother was of that type. A plump, black-eyed, hustling little body, she was in every home of distress; those in trouble invariably sought her door. She was never known to say a harsh word about anyone; always had something good to say about each one. Her gentle hands soothed the feverish in that pioneer settlement; her sweet voice brought cheer; her warm heart drove away despair. I would rather be left that legacy than a million dollars.

I know of a doctor, in a country village, to whom every person in distress comes. He is generous to a fault. His great, strong body seems to carry the burdens of the community, his ox-sized heart to bear every woe, his buoyant soul to conquer every ill. No road is too long or too muddy for him, no night too dark, no storm too severe. Reverently, I say, he is a miniature Christ! Such folk are what I call "Citizens of Refuge." They are strong towers—the wicked flee into them and are safe. The world is saved by great-hearts: Howard, Shaftsbury, Toynbee, Brooks, Lincoln, Addams—how few there are! How we need such lives! And yet nearly every community has its noble woman, its minister, its judge, its storekeeper, its school-teacher, its plain workman who is to that little world a "Citizen of Refuge." Contrast with such the cold Sunday-school teacher who cares nothing for the little tragedies of her pupils, the cold superintendent who does not even know the first names of his scholars and the cold minister who has no shepherd-sense. Recall the parable of the lost sheep. Think of Jesus with little children climbing upon his knees, with weeping widows receiving back their dead, with broken harlots washing his feet, with sinning Publicans taking new starts, with hungry souls in general finding the bread of heaven. Some day we shall come to see the GREAT HEART of Jesus as the supreme thing. Justice is noble, ethics are fine, but sympathy is divine. Confucius may prate of morality, Buddha may dream of paradise, Mohammed may flame with zeal, but only Jesus is the supreme "Citizen of Refuge." To him we come with our sins, our sorrows, our temptations, our disheartening disappointments, and his sympathy gives us life. A broken world, treading the paths that lead to peace, may well lean upon his arm, may well listen to his voice, may well find in his heart the secret of all existence. Nor need one avoid the opportunity of service because he knows he is not a great soul. He may make himself a great soul! He may put a stop to his critical method, his cynical regard and may cultivate sympathy and understanding. He may begin to live by the golden rule. The highest compliment ever paid you was when some trusting soul came to you for help. Your response to that appeal is the surest test of your essential Christianity, even as Jesus said when he made entrance to heaven depend upon the care of the sick, the feeding of the hungry and the visitation of those in prison. By this are we disciples—if we are "Citizens of Refuge."

JOHN R. EWERS.

*Lesson for March 16. Scripture, Josh. 20:1-9.

Estimates of

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THE CHRISTIAN CENTURY PRESS, CHICAGO

THE DAILY ALTAR MOVEMENT

I am sure that every intelligent disciple of our Master will hail every movement that looks toward the deepening of the spiritual life of His followers. If our people ever become a *really praying* people, their serious difficulties will speedily vanish; for strife and selfishness cannot survive the heavenly attacks of prayer. Such books of devotion as your "Daily Altar," Dr. Garrison's "Alone with God," and Dr. Fosdick's "Meaning of Prayer," ought to be circulated by the tens of thousands among our homes. W. F. RICHARDSON.

Los Angeles, Cal.

I believe the observance of an hour for family worship in our homes is one need of our times. We have had in our own home for a long time a devotional hour and it is so popular that our children insist on participating in it and at times insist on leading the prayer. It has been a constant comfort to us parents. I believe your idea is a good one and although I do not want to appear to be condemning my brethren, I believe the movement would be a great blessing to our church as a whole. In my judgment, prayer is the one thing that is sadly lacking in the homes of our church members. J. E. DAVIS.

Kansas City, Mo.

We can no more have a real home without an altar than we can have a temple without an altar. Your movement is both timely and eternal. I wish you well in it.

Spokane, Wash. GEO. W. KNEPPER.

The Daily Altar idea is splendid. Send me copy of the book (enclosed $2.15). I will use it daily, show it to my congregation, and urge its use. Yours for a larger spirit of devotion among our people. J. IRVING BROWN.

Sac City, Ia.

We need more of the devotional, backed by the academic spirit; or, turn it the other way round, we need more of the academic, backed by the devotional spirit. Less dogmatism, more study, more prayer—thus the way opens to catholicity and union, and a world-embracing church. Send me one of your books. W. J. LHAMON.

Springfield, Mo.

I am in hearty sympathy with the Daily Altar movement. We need a deepening and unifying of our spiritual life. The family altar is an important factor in spiritual culture. We shall not unify and spiritualize humanity at the waters of baptism unless baptism is taken from the threshold and put by the altar. It is at the altar we must spiritualize and unify. I believe your plan is practical and I shall do all in my power to promote the Movement. Find enclosed check for $2, for which please send me a copy of the book. E. P. WISE.

Akron, O.

A friend has just made me a present of a copy of "The Daily Altar." I am delighted with the comprehensiveness of the prayer-thought, the fineness of its spiritual simplicity, and its tonic effect on the "eyes of the heart." It is, indeed, a real promptuary to devotion. I mentioned the volume in my Men's class last Sunday, and at the close of the Bible school hour three business men came to me asking that I place orders for them. I wish you would send me six copies.

Des Moines, Ia. W. A. SHULLENBERGER.

I rejoice in the fact that you are calling the brotherhood's attention to the need of some sort of *family* recognition of God's providences. Three years ago I gave considerable emphasis to the spiritual value of thanking God for our daily food, and succeeded in starting many of our families in this holy and commendable exercise, going so far in many instances as to write or have printed brief prayers suggestive of petitions that newly married couples or parents to whom such a custom was new might offer out of the gratitude of their hearts. Your new book, "The Daily Altar," goes beyond this, and supplies all that is needed to give the entire family the upward look as its members begin the roundelay of every day's experiences. I am planning to set apart a Sunday morning service to the emphasizing of the Daily Altar Movement. Please send to my address a copy of this book. I had the privilege of examining a copy recently while out of the city. B. S. FERRALL.

Buffalo, N. Y.

I believe that practically all both professing and non-professing Christians believe in the formalism of prayer, but those even professing Christianity who believe in the efficacy of prayer would make up but a small per cent. The reasons for this condition is very patent, as we have become so accustomed to conventional religious services where prayer is always had and we have abandoned the custom of "The Daily Altar." A Daily Altar Movement would teach our people the efficacy of prayer and increase their faith in God, and would make practical Christian service more unanimous. A Daily Altar Movement would be a great boon to the located minister. E. A. SWEANY.

Elwood, Neb.

I have read your article on the Daily Altar Movement in the "Century" with considerable interest. It strikes me as significant that so many should be thinking about this matter of daily devotion at the same time. I have had it in mind for some time to awaken interest in my congregation in home devotions and have prepared a card, and arranged to canvass the membership and get definite pledges on this and other matters. I began last Sunday, as I had arranged to do before I read your article suggesting a simultaneous date throughout the whole church. I am meeting with good results and am surprised and pleased that so many have already been observing daily devotions. I am enclosing a sample of the card. Too much stress cannot be placed upon this matter of daily devotion, especially just now, for a number of reasons: First, the times, both in relation to the results of the war and the interest in organic union, call for a deeper spiritual tone and life on the part of all Christian people. We need a great deal of prayer to prepare *us* for Christian union. Second, in the past our interests have been more or less denominational and doctrinal, while in the new age our interests and enthusiasm must center about a common spiritual life. Common spiritual interests must displace the sectarian. Lastly, because Christianity can only be made effective through constant communion with God. I like your book, "The Daily Altar," and I like it better the more I use it and get acquainted with it. It is very fortunate that it appeared at this time. Its influence will be unlimited. I want to join that great company that thank you and Dr. Willett for the splendid service you have rendered the whole church by preparing it. M. A. COSSABOOM.

Corydon, Ind.

I wish to commend the Daily Altar Movement which has been suggested through the columns of The Christian Century. It seems to me that in these post-war days the church of Jesus Christ should study anew the Word of God in order to discover His will concerning us, and should learn to practice the presence of God as it has not hitherto done. R. H. CROSSFIELD.

Transylvania College, Lexington, Ky.

The volume is all that could be desired. I have no adverse criticism whatever to make. In form, permanency, arrangement and the carefully selected material along with the beautiful homilies and prayers, leaves nothing to be desired. We use it daily along with the Old Book in our family devotions and find that our young sons greatly enjoy its use, and with its aid are able to lead us in our devotions without other suggestions. Almost all of the copies sent to me recently have been sold, and I assure you that I shall be ready to urge the Daily Altar Movement upon

the congregation. I have already spoken of it directly three consecutive Sundays since the volume first came.

Eureka, Ill. V. W. BLAIR.

This volume makes an appropriate wedding gift from the minister. It will help the young couple to get started right in their family devotional life. H. M. STANSIFER.

Flemingsburg, Ky.

A Daily Altar Movement would meet a great need among our people. I heartily endorse it. ROY H. BISER.

Lathrop, Mo.

The suggestion of a Daily Altar Movement is an oasis in the desert of a spiritual drought. It is the first gleam of a new day for the church and the home. Devotional reading of the Word will prove a harbinger of Christian unity.

Oblong, Ill. L. C. MOORE.

The Daily Altar Movement meets with my hearty approval. I am sure it will be the means of deepening the spiritual life of our churches. You may send me a copy of the book.

Croton, O. T. T. BASS.

I think highly of the suggestion in the Christian Century of the Daily Altar Movement. Unfortunately, I have not as yet a copy of "The Daily Altar." You may send me one.

Ft. Worth, Tex. E. M. WAITS.

A general observance of a Daily Altar Movement would unlock the door behind which many good things of the Kingdom have been stored. Count on me and mine. WALTER MANSELL.

Warren, O.

As to a Daily Altar Movement: Yes, by all means, provided it is not "barnacled" by any one book. Just now one of the Fosdick books is the human aid Mrs. Cross and I are using in our devotions. That there is a crucial need of a revival of the family altar in the American home is too apparent for any argument. PERCY G. CROSS.

Wichita Falls, Tex.

We are enjoying "The Daily Altar" immensely. It helps us to keep out of a rut in our home devotions.

Fort Worth, Tex. S. W. HUTTON.

When I took the copies of "The Daily Atlar" to church Sunday morning and made an announcement as to what I thought of them, they were taken within five minutes after the benediction. Now, this does not mean that I am an expert book agent or that my congregation would probably buy a hundred more copies. This may be all they need, but if you are inclined to send some more copies I will be glad to call attention to them.

Kansas City, Mo. L. J. MARSHALL.

Your editorial of January 30 on a Daily Altar Movement is quite opportune. Our greatest individual and congregational need is the deepening of the spiritual life. The daily altar is an absolute necessity in order to maintain the high standard of Christian culture. H. R. FORD.

Beaumont, Tex.

In my communication to you yesterday I neglected to tell you that our "Altar League" begins auspiciously, and that we hope to enroll a big percentage of old First Church as keepers of the altar fires in the family circle. I am not suggesting overmuch the use of any particular aid to this greatly desired goal, but the mere mention of "The Daily Altar," or rather the simple exmaination of it, wins it friends everywhere. We have appointed a secretary of the Altar League. All those who are now having any kind of family worship or who will agree to have such, are requested to hand her their names and addresses. Already the list is encouragingly long. EDGAR DEWITT JONES.

Bloomington, Ill.

I have not yet seen a copy of "The Daily Altar," but think the idea an excellent one. The breaking down of the old custom of family prayer has cost the cause of Christ more than any of us dream. Every effort to lead Christians back to that wholesome practice is a step in the right direction. ALLEN WILSON.

Augusta, Ga.

All I need to say is that beginning with the new year 1919 we began in our family, each evening before retiring, to use "The Daily Altar." It is very satisfactory. I believe thoroughly in the daily altar idea. F. L. JEWETT.

Austin, Tex.

I would like for you to send me a copy of "The Daily Altar." I am in favor of anything that will re-establish the family altar generally among our people. It may be that that itself will create a more spiritual atmosphere and a more kindly feeling for the other fellow. M. LEE SOREY.

Lawrence, Kan.

I am going to speak on "The Daily Altar" both in the pulpit and in the prayer meeting and do my level best to place it in many homes. H. M. RAGLAND.

Fayetteville, Ark.

My own family is getting such spiritual satisfaction, delight and inspiration from the use of "The Daily Altar" that I covet the same refreshing for all the families of my church—and the whole church. Will do what I can to promote its universal adoption. CHAS. M. FILLMORE.

Indianapolis, Ind.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Baptists to Raise Millions for Missions

BAPTISTS are in a campaign which closes March 31 to raise $6,000,000 for the benevolent boards of the church. February 16 was the date fixed for the completion of $1,992,464, the total which was apportioned to the churches to be raised by general contributions. During the early days of March a special drive is being made to secure large gifts from individuals to supplement gifts already obtained. The amount which must come from individual gifts, if the total is raised, is $3,396,321. It is planned to have the full amount of $6,000,000 paid in by March 31. Last year the Baptist churches of the Baptist northern convention raised a total of $3,766,526, including the special war emergency fund of $1,000,000. The excess over last year which must be raised to meet this year's total is $2,233,474. The $6,000,000 will be apportioned to various objects as follows: Foreign missionary society, $1,637,273; women's foreign missionary society, $697,282; home missionary society, $425,462; publications society, $304,464; ministers and missionaries' benefit board, $869,000; board of education, $200,000; war commission, $100,000; publicity, expenses, emergencies and advance work, $77,058.

Chicago Church Federation Adopts Big Budget

Under the presidency of Dr. H. L. Willett, the Chicago Church Federation has made a rapid expansion of its work. Rev. W. B. Millard resigned as secretary recently, after a service running through several years, in which he did valuable pioneer work for the organization. Dr. Willett has been made the acting executive of the organization and Mr. Walter B. Mee has been made his secretary. There was held in the Hotel La Salle on the evening of February 24 a notable dinner at which several hundred people were in attendance. At this meeting a beginning was made in raising a budget of $30,000 for the work of the Federation. With some of these funds Protestant workers will be maintained at the juvenile court, the county hospital, the jail, the parental schools, and at other public institutions. The Federation is able at this time to unite outstanding religious leaders of Chicago of the various shades of theological thinking.

Bishop Anderson Goes Abroad

It is announced that Bishop Anderson, of Chicago, of the Protestant Episcopal church, has gone abroad for service in connection with the work of the Commission on Faith and Order. The delegates of the party expect to visit Rome and Constantinople and interview the heads of the Roman Catholic and Holy Orthodox Churches with regard to the coming conference in which the various types of Christian churches will participate.

Federal Council Will Hold Special Meeting

The Federal Council of the Churches of Christ in America will hold a special meeting at Cleveland, Ohio, May 6-8, of this year. This will be the first general meeting of the organization since the war. It is expected that the great leaders of Protestantism will be present at the meeting and that questions of the greatest moment to the future of free religion will be discussed.

Meetings for New Era Movement

All over the country there are announcements of meetings held in behalf of the New Era Movement of the Presbyterian church. In Chicago, 2,400 delegates from adjoining cities assembled during February. The regional conference at Pittsburgh was held in the First Presbyterian church, February 20-21. Each church in the region was urged to send three delegates: the pastor, a "key man" and a leader of women's activities. Free entertainment was provided in the homes for those who desired it.

Inter-Church World Movement of North America

A meeting representing the states of the middle west will be held in Chicago, March 9-11, at the Hotel La Salle, to consider the matter of an adequate world program for the Christian church in the new era following the war. The meeting is held under the auspices of the Chicago Church Federation. Ministers and laymen will enroll as delegates. The speakers are Dr. Robert E. Speer, Dr. J. Campbell White, Dr. S. Earl Taylor, Dr. Frank W. Gunsaulus, Mr. L. Wilbur Messer, Rev. E. W. Cross, Dr. John Timothy Stone, Chaplain Daniel Couve, Colonel Raymond Robbins and Mr. Fred B. Smith.

ORVIS F. JORDAN.

Our Prayer Library

The Daily Altar. Willett and Morrison. $2.00, postage 5c to 15c
Meaning of Prayer. Fosdick. 60c, postage 5c
Alone with God. J. H. Garrison. $1.00, postage 10c
Assurance of Immortality. Fosdick. $1.00, postage 10c
The Second Mile. Fosdick. 40c, postage 5c
The Temple. A book of prayers by W. E. Orchard. $1.00
Prayers, Ancient and Modern. Tileston. $1.00, postage 10c
Prayers for the Social Awakening. Rauschenbusch. 75c, postage 10c
Book of Prayers. McComb. $1.00, postage 10c
Book of Public Prayer. Beecher. 75c, postage 10c
For Each Day a Prayer. Elizabeth H. Davis. $1.25, postage 10c
Why Men Pray. Charles L. Slattery. 75c, postage 10c
With Christ in the School of Prayer. Andrew Murray. 50c, postage 6c
The Still Hour. Austin Phelps. $1.00, postage 10c
Prayer, Its Nature and Scope. Trumbull. 60c, postage 10c
God's Minute. Sixty prayers by 365 Eminent Preachers. 35c, postpaid
Place of Prayer in the Christian Religion. J. M. Campbell. $1.00, postage 10c
Prayer; What It Is, and What It Does. McComb. 50c, postage 6c
Quiet Talks on Prayer. S. D. Gordon. 75c, postage 10c

The Christian Century Press

700 East 40th Street, Chicago

News of the Churches

Cyprus R. Mitchell Has Been in Darkest Russia

Cyprus R. Mitchell, Disciple minister, has been getting a bit of revealing, but not pleasant experience as a "Y" secretary in Russia. He writes now from Paris, and gives this little narrative of recent experiences: "I have been in Russia for about fifteen months and I have received no mail for over thirteen months. In getting out of Bolshevik Russia I had the misfortune to lose a good many of my things, among which was my notebook, in which I kept the addresses of all my correspondents. Now I am not able to remember their addresses and they do not know mine; so I want to let them know that I am all right and that I may be reached here in Paris." Mr. Mitchell's present address is: "Cyprus R. Mitchell, Y. M. C. A. Secretary, 12 Rue D'aguesseau, Paris, France. (Russian Work.)"

Dr. Willett to Go to France This Month

The Y. M. C. A. has for many months urged Dr. H. L. Willett to go to the war countries and deliver religious messages at the various camps in France and in the occupied territory of Germany. The Association has never sent workers over for less than six months, but in this case an exception has been made, Dr. Willett having been granted the privilege of returning in three months; this because of the demands made upon him as president of the Church Federation Council of Chicago. Dr. Willett will leave Chicago about March 22, following an institute under the joint auspices of the Y. M. C. A. and the Council. He expects to sail from New York on Saturday, the 28th. He will be accompanied by Professor W. D. McClintock, of the University. The first work of Dr. Willett will be at the embarkation ports in France; later he will go to the occupied territory. He plans to return in June. A pleasant feature of Dr. Willett's trip will be a visit with his son, Robert Willett, who has been across the water for nearly two years.

Walter Scott Cook Goes to Pittsburgh Work

Walter Scott Cook, for the past seven years pastor at Wilkinsburg, Pa., has accepted a call to the work at Lakewood, a suburb of Cleveland, O., and will assume his new task May 1. The Lakewood church has a membership of over 700. One of the outstanding achievements of Mr. Cook at Wilkinsburg was leading in the erection of the present fine building, after the burning of the old church home. Four hundred members were added to the Wilkinsburg church during his ministry, the present congregation being especially strong in the number of its business men.

Broad Street Church, Columbus, O., Will Celebrate Golden Jubilee

Broad Street church, Columbus, O., now ministered to by Maxwell Hall, is planning to celebrate its golden jubilee next year. This church was organized fifty years ago under the leadership of T. D. Garvin. In 1881 a brick building was erected, and the work was cared for by such men as W. P. Aylsworth, W. J. Russell, R. W. Abberly and W. S. Priest; during this period Fourth Avenue and Wilson Avenue churches were started. During Mr. Priest's ministry, a lot was secured in the residential section of the city, and a beautiful building erected which is now valued at $100,000. A large debt remained to the church as a result of this enterprise, and when the present pastor came to the work in January, 1917, there was still an obligation of over $11,000. This was reduced in two years to $8,500, and last month pledges were made by members of the congregation covering the entire amount, which will be paid off in time for a mortgage-burning at the time of the jubilee occasion. The church is now a living link under the Foreign Society, and its missionary offerings this year show an increase of fully 60 per cent over last year. All current indebtedness has been cleared and there is a balance in the treasury.

* * *

—A helpful feature of the work of the Euclid Avenue church, Cleveland, is Monday night visiting by men of the congregation. On a recent Monday evening the men made twenty-four calls on families of the church. This is proving a wonderful aid to the pastor, J. H. Goldner. One of the slogans of the pre-Easter church campaign at Euclid Avenue is, "Every member at every Sunday morning service until Easter." Another is, "Every member doing something."

—William Oeschger, who leads in the Disciple work of Nebraska, sends word of a reception given at his home, in Bethany, Neb., to Mrs. Calla Scott Williard in honor of her seventieth birthday. The date of the reception was February 18, and the reception was under the auspices of the Woman's Missionary Society of the Bethany church. Women from all the Lincoln churches were present, there being an attendance of 125. A very interesting program was arranged for the occasion. Mrs. Williard served as state secretary of the Women's Missionary Organization of Nebraska for fifteen years. She now makes her home in Lincoln. For many years, before removing to the west, she lived in Chicago.

—D. Pennington, an eighty-year-old Disciple preacher now living in Taylor, Tex., has been in the ministry for sixty-eight years. More than ten thousand persons have accepted Christ under his ministry. Eighteen of these became preachers.

—In the evangelistic series now being held at First church, Kansas City, Mo., led by the Kellems brothers and Pastor J. E. Davis, there had been 350 accessions to the church membership up to last week.

—Illinois State Secretary H. H. Peters visited the church at LaHarpe, Ill., last week and at a special service cleared off a financial obligation, and arranged for the calling of a minister. S. A. Cook, of Polo, Ill., was unanimously elected at a salary of $1,350. Mr. Cook has held pastorates at Centralia and Mt. Vernon, Ill.

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—J. S. Beem, state evangelist of Nebraska, reports a meeting at Wymore, Neb. Two large choruses are a feature of the service.

—Dan C. Troxel, formerly of the "Y" force at the camp in San Antonio, Tex., is now taking post-graduate work at the University of Nebraska, at Lincoln, and preaching at Tecumseh, Neb.

—There has recently been organized in Illinois an Interdenominational Committee for the Bible in the Public Schools of Illinois. H. H. Peters, of Illinois Discipledom, was elected secretary at the first meeting, which was held at the Y. M. C. A. building, Chicago. Judge McKenzie Cleland, known for his service as Judge of the Municipal Court of Chicago, is president.

—In a meeting just closed at North Salem, Ind., where Lee Tinsley ministers, there were fifteen accessions to the membership of the church. Aubrey H. Moore, of Tipton, was in charge of the preaching service. That the meeting had some spiritual results is indicated by the fact that the church has ordered twenty-five copies of "The Daily Altar" as an aid to the devotional life of the congregation.

NEW YORK
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Finis S. Idleman, Minister

—Traverce Harrison, for several years leader of the work at Bellefontaine, O., has resigned there to accept a call to Grand Rapids, Mich. Mr. Harrison came to Bellefontaine from Cleveland, O., where he had his headquarters as state evangelist for several years. During his ministerial labors he has served three churches, and in each field has erected a building; the churches are a mission work in Cincinnati, at Lisbon, O., and at Bellefontaine. At the latter place he led in the building of a very fine $60,000 church home.

—A meeting conducted by J. T. Bridwell at North Shade, near Middleton, Mich., resulted in the addition of fourteen members to the church, a reorganized congregation with a regular pastor, and plans for a new building.

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—The congregation at First church, Los Angeles, Cal., has recently voted a salary increase for its pastor, E. F. Daugherty, and in addition will provide an assistant pastor.

—During the past year, in the church at Wellington, Kan., there have been added 72 members, there being a net gain of 47. There is now a resident membership of 610. V. C. Carpenter, of Porto Rico, is the church's living link missionary through the C. W. B. M. The financial secretary of the church reports a total of all moneys received in all departments, $6,313. Amount paid out, $5,567.50. For all missions, $1,985.95. H. W. Hunter closed his ministry with the church last April. They were without a pastor until July 1, when Floyd A. Bash took up the work.

—R. A. Karraker is now located with the South Side Davis Street church, Ottumwa, Iowa.

—The Christian Ministers' Alliance of Kansas City and Vicinity were addressed at their meeting, February 24, by President Holmes of Drake University. Officers of the Alliance were elected: C. A. Burkhardt of Plattsburg, Mo., president; Hugh Lomax of Kansas City, vice-president; Wm. M. Mayfield of Kansas City, secretary-treasurer. The program committee consists of C. C. Sinclair of Kansas City, H. J. Loken of Liberty, Mo., and J. E. Wolfe of Independence, Mo. The meetings of the Alliance are held bi-monthly, usually the last Monday in the month, at First church, Kansas City. The membership includes Christian ministers in the vicinity of Kansas City who wish to avail themselves of the fellowship. Some attend from fifty and more miles away. The Alliance has an arrangement for pooling and equalizing the railway fares of members outside of the city in which the city ministers share. The next meeting will be in April when John E. Pounds is expected to deliver the address. The secretary desires the names and addresses of all Christian ministers who have recently located in the vicinity of Kansas City. He will be glad to communicate with anyone who is interested in the Alliance. Address Wm. M. Mayfield, 4019 Mercier, Kansas City, Mo.

—C. G. Shelburne, who resigned a few months ago as office manager of *The Christian Courier,* Dallas, Tex., to take the management of the book and merchandise department of the Christian Board of Publication, has resigned from that position, to accept a flattering offer from a firm in Virginia, his native state. Mr. Shelburne is a son of Cephas Shelburne, formerly editor of the *Courier,* and for many years an honored minister of the Disciples.

—During the student-pastorship of Howard O. Rocks at Loraine, Ill., the church there has freed itself of indebtedness, has wonderfully increased its interest in missionary and Sunday-school work, and has developed in strength sufficiently to enjoy full time preaching, whereas during Mr. Rocks' early ministry it had but half-time service. There is now a balance in the treasury. The first seven weeks of the new year have seen the membership of the church increased by 46 persons at regular services, and 26 more in a ten days' meeting of home forces. Of the 70 accessions, more than 40 were adults; 52 were by confession of faith. In four and a half years of student-preaching, Mr. Rocks has led his churches in over $6,000 of improvements and has received more than 200 persons into church fellowship. Mr. Rocks is in school at Culver-Stockton College, Canton, Mo., where he also serves on the history faculty.

—E. A. Blackman, former pastor at Chanute, Kan., is now serving as chaplain with the 130th Field Artillery. In a letter written to his friend, H. E. Jensen, of Milwaukee, Wis., he states that "the first service we held after we came out of the Argonne Forest drive was the most remarkable one I have ever attended." It is hoped the entire letter may be printed in next week's issue of the "Century."

—Floyd A. Bash has been preaching a series of special sermons on the general theme, "The Old Gospel for the New Age." That the theme is a popular one is indicated by the fact that the Sunday evening audiences before which these sermons were delivered have packed the auditorium so as to make necessary the use of chairs. A new Endeavor Society has recently been organized at Wellington, with 50 members.

—West Central district, Illinois, will hold its convention this year at Springfield First church, the date set being May 20 and 21. District Evangelist O. C. Bolman reports that the county organization is almost complete in this district. Twelve very successful convention institutes have recently been held, in which Mr. Bolman and Garry L. Cook were the leaders. Mr. Bolman is devoting a few months to the work at Gillespie, Ill.

—Barclay Meador, assistant editor of the *Christian-Evangelist,* visited the office of the "Century" last week while returning home from an exhibit in Michigan. While in Chicago, Mr. Meador made a trip to Elgin, where he visited the plant of the David C. Cook Publishing Company.

—The church at Plattsburg, Mo., to which Carl Burkhardt ministers, is a country church, writes the pastor, but is an unusual one: Out of $7,295 raised during last year, $3,602 was contributed to missions—including Men and Millions offerings; this gives a per capita offering of $9. The church supports Miss Ethel Haskell as a missionary in China. The congregation has a membership of 387.

—Crayton S. Brooks, of Ardmore, Okla., will soon hold meetings for the churches at Greencastle, Ind., and Mayfield, Ky.

CHURCH BUILDING AND CHURCH IMPROVEMENT CAMPAIGN

Debt Paying Campaign

The church building campaign proposed by Roger T. Nooe, pastor of Frankfort, Ky., and the president of the Board of Church Extension, is stirring up our people all over the country.

During January the following churches were assisted in the erection of their buildings by the Board of Church Exsion, and the following loans were paid to these churches, making a total of $41,500 which was paid out by the Board of Church Extension on the erection of new buildings: Hampton, Iowa, $7,000; St. Louis, Mo., Hammett Place church, $17,500; Buffalo, N. Y., Englewood church, $6,000; Tempe, Ariz., $5,000; Washington D. C., Columbia Heights church, $6,000.

There is a call for church plans and we are furnishing catalogues of church plans simply for the postage.

In the month of February, the following churches have called for application blanks for the purpose of securing loans from the Board of Church Extension, which indicates further activity in proposed new church buildings: Whiting, Ind; Dixon, Ill.; Yoakum, Texas; Arlington, Texas; Claremore, Okla.; Purcell, Okla.; Paoli, Ind.; Henderson, Ky.; Ponca City, Okla.; Saratoga, N. C.; Buffalo, N. Y., Greenwood church; Tonawanda, N. Y., First Christian church; Enterprise, Ore.; Forest Grove, Texas; Woodward, Okla.; Polo, Ill., Pine Creek church; Grand Prairie, Texas.

The board has just received an annuity of $200 from a friend in Colorado and an annuity of $500 from a friend in Missouri. D. A. Anderson, of Pueblo, Colo., sojourning for the present at San Jose, Cal., has just sent $3,000 as an annuity, which he and his wife have been arranging and saving for the past ten years to give to the Board of Church Extension. He would only allow his name to be used in connection with this gift because he thought it would encourage others who know him to do likewise. Let us hope that this may be true.

These annuity gifts will help in the church building campaign. Three hundred and forty-six churches have been erected by annuity money, through large loans, in the last twenty years since the board has been receiving annuity money.

All remittances should be made to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, March 13, 1919

The League of Nations and Religion

By **Charles E. Jefferson**

Published Weekly—$2.50 the Year

A Concerted Effort to Rebuild the Home Altar, Beginning Now and Culminating Easter Sunday

THE DAILY ALTAR MOVEMENT

"You have, by this superb volume, inaugurated a movement more far-reaching than any since the Union Movement itself was launched by the Campbells."

SO says DR. H. O. BREEDEN, referring to the Movement inaugurated for deepening the spiritual life among Disciples of Christ by means of private and family devotion. The publication, two months ago, of "THE DAILY ALTAR," by Herbert L. Willett and Charles Clayton Morrison, has elicited from ministers and laymen a flood of commendation of the book and of the Daily Altar idea. The tide of interest is now definitely turning from mere organizational machinery and from harsh controversy toward the vital things of religion, notably toward the culture of the life of the spirit. Never has a book been welcomed with greater enthusiasm by the churches than "THE DAILY ALTAR." Already hundreds of pastors are uniting in a concerted movement to establish family and private devotions in the habits of their people. The season approaching Easter is being utilized by ministers and church leaders to educate the people and to place in their hands the one book that makes daily devotion in these modern days practicable for all.

WHAT DISCIPLE LEADERS SAY OF THE DAILY ALTAR MOVEMENT AND "THE DAILY ALTAR"

Dr. Peter Ainslie, Baltimore: "I believe that people are hungering for just such ideals as are emphasized by the Movement."

Dr. Edgar DeWitt Jones, Bloomington, Ill.: "The Daily Altar fills my soul with delight and satisfaction. There is something indescribably fine about the book, like the winsome strength of a rich personality."

Dr. J. H. Garrison: "The book is happily conceived, happily worked out and most beautifully bound. We are using it right along in our daily devotions."

Dr. E. L. Powell, Louisville: "The suggestion appeals to me. The supreme need is a deepened spiritual life. Without it our organizations, little and big, are nothing more than the clatter of machinery."

Dr. Finis S. Idleman, New York: "We have had forward-looking programs of all kinds, and promotion campaigns of every character, but it has remained for you to suggest this fundamental and primary movement to all other enterprises."

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Rev. E. B. Barnes, Cleveland, O.: "This may be the beginning of a great spiritual awakening among the Disciples."

Dr. C. M. Chilton, St. Joseph, Mo.: "Your efforts to re-establish and extend a daily family altar will meet with the approval of serious men and women everywhere. It must be done if we are to become a spiritual people."

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Growing Use of a Good Name

IT is a relief to see Disciples of Christ grouped in the inter-church Year Book under their proper heading. No name could be more appropriate for any people than Disciples. It is the name that Jesus knew, and which lingers long on the New Testament page. It was the name Alexander Campbell preferred. It is especially fit for a reforming people such as the Disciples who must always learn, who must ever have the open mind. That name relieves us of the embarrassment of seeming to assume some special priority to Christ's favor in any exclusive use of the name "Christian," which has been a matter of criticism from the beginning. The embarrassment may be felt when our ministers in communities where we are not well known are introduced as representing the "Christian" Church. How the difficulty is obviated when our churches and those of the followers of Barton W. Stone who call themselves "Christians" are in the same neighborhood, is not evident. One or the other must use a different designation. It is true that we have other names which are thoroughly Scriptural, yet of which we have made little or no use at all, such as "Brethren," "Saints," "Friends." It would be replied in justification of our non-use that they were already used by others. Yet it must not be forgotten that the same objection applies to our use of the name "Christian." Those who see authority in Acts 2:26 for the divine conferring of the latter name should explain why the subsequent writings of the New Testament refer to it on only two occasions. But the weight of such authorities as Conybeare and Howson and Canon Farrar are wholly against the suggestion of a divine revelation of the name, while they affirm that, on the contrary, it was given in derision by the mob.

All signs point to the general adoption of the name Disciples of Christ by our people, a consummation which has been reached, not by any striking or decided argument, but by the usual slow growth of convictions which have been largely moulded by good taste and public opinion. The name Disciple does injustice to none, its adoption as final will remove the oft-repeated criticism of our assuming to be the only "Christians," and allow us to enjoy a name that really designates us which is wholly Scriptural.

Interpreting Religion to Students

A FEW thousand college students in America will be the bulk of America's leadership in a decade or two, for this is the day of the young man. The religious life of these students is of the greatest importance to the life of every man in the community. A student stands within the period of maximum physical temptation for a man and also at the time of the maximum doubt. One can find even in Christian colleges a fringe of students who have forsaken their ideals for unclean living, and in more than one church school an inner circle meets in an informal discussion group for the purpose of examining critically the faith of the fathers. The churches in the vicinity of the colleges and the universities are often unfitted for the service they are called upon to render. Between the naïve legalism of some old elders and deacons in a local church situation and the new intellectual freedom of some college and university men a great gulf is fixed. The Sunday school teaching is the occasion of further stumbling and unbelief. The kind of preacher who can satisfy these older men who pay the bills is usually unfitted for ministry to students. One wonders whether the state universities or the Christian colleges turn out the largest number of unbelievers. There is usually on

the edge of the state university a more intellectually alert pulpit ministry than in communities which set more store on orthodoxy than they do on religion.

The need of the hour is a national movement which would put into all college towns a ministry that is ready to meet the moral, the intellectual and the spiritual problems of the students. Men who minister in such communities might well have an organization for mutual counsel on methods of meeting the students' needs. Were we able not only to hold for religion the students who were Christian before they went to college, but to win many others to religion in college the Christian leadership of the coming generation would be assured. And in the long run the fate of society depends upon its leadership.

Women as Professional Religious Workers

A CONSIDERABLE number of women are now engaged among the Disciples of Christ in serving as pastors of churches, missionaries, missionary secretaries and in other forms of religious leadership. Just as the war opened up new avenues for the activity of women in other directions, so great changes are coming here also.

In the city there is a growing need of women religious helpers attached to the large churches. In some cases these helpers serve only as stenographers and office clerks, but these same people might be used to advantage in specifically religious work. While the physical limitations of a woman's voice will handicap many women, there will be more frequent occasions when women will speak in the large churches. Dr. Fort Newton of London has as his assistant pastor, Miss Maude Royden, who preaches in the evening most acceptably to large congregations.

Of course, if women are to be professional religious workers they must be trained for their work, just as men are. A number of theological seminaries admit women but make no distinction in the courses given. There is a place in these curricula for courses that would be specially valuable for women parish workers. Hitherto such courses have been given for the most part in second grade schools and by indifferent teachers.

The church that declares there is neither male nor female in Christ Jesus will never allow sex prejudice to prevent us from using every available force for the building up of the higher life of the community.

Hymns and Anthems

ANTHEMS are good and, perhaps, have a place in the worship of most congregations; at any rate, it is pretty difficult to dislodge them. But it is worth inquiring whether they are not given undue prominence in comparison with the hymns. The anthem is for the few, the hymn for all. Yet hours are spent in learning the anthem, which few sing, and little or no time at all spent on the hymn, which all are supposed to sing. A vital need of a majority of churches and even of a majority of ministers is a knowledge of the hymnal. The average choir leader knows nothing about it, all hymns look alike and sound alike to him. It is the preacher's duty to understand hymns and make them welcome to the congregation. Time spent on hymns in something like the proportion given to anthems would do more than anything else to put spirit and intelligence into the worship.

The Inter-Church World Movement

NOTHING holding the attention of the churches of America at this hour is comparable in urgency and in significance to the Inter-Church World Movement. More will be heard of it as the weeks pass. Only the preliminary steps are being taken in this year 1919, but in 1920 it is intended to launch a united drive for world evangelism by what is practically the amalgamated forces of Protestantism in this country. The Movement is the result of several pathfinding efforts such as the Men and Millions Movement among the Disciples, the New Era Movement among the Presbyterians, and the Centenary Movement among the Methodists, plus the enormous suggestion contained in the methods of wartime patriotic enterprises such as the Liberty Loan and the United War Work drives.

All Christian statesmen feel that the patchwork and sporadic methods of individual denominations must now yield to a united all-inclusive program reaching the last church and the last Christian in the land. The standards of generosity set up by war endeavors are to be capitalized for Christian expansion of the Kingdom of God. Dr. S. Earl Taylor, secretary of the Methodist Centenary committee, is to be the executive secretary of the Inter-Church World Movement. He brings to united Protestantism an order of executive ability which guarantees the successful administration of the gigantic task. In a recent expression of his feeling for the united drive he says: "I am thoroughly convinced that this movement is of God. The hour has come for it and there is no time for the Church to lose. It cannot be done by one denomination going alone any more than the war could have been won by England going on alone or France alone or Italy alone. There must be a united command."

There are four main features of the campaign now undertaken by the Inter-Church World Movement: (1) To create federations of churches all over the country so that when the later campaigns are put on there will be the agencies through which the churches can function. (2) To conduct exhaustive and very comprehensive surveys of the home and foreign field; to lay out a program for each denomination in relation to all other denominations and also to consider what are the unoccupied fields and have them assigned to different denominations. (3) An educational campaign all over the country with prominent speakers to lay before the various communities the results of the surveys and the plans for meeting the world's needs. (4) An intensive united financial campaign for securing the funds needed by missionary and benevolent organizations of America.

Several regional conferences are now being held in strategic centers over the United States to put before the people the plans and purposes of the Inter-Church World

Movement and to set in motion at once in every city, town, county and village of the nation where it does not now exist, some form of preliminary Inter-Church organization which will meet new post-war problems of the church as applied to the community. One of the most important of these regional conferences is being held in Chicago at the Hotel LaSalle, as we go to press. The states participating in it are: Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio and Wisconsin. The speakers are: Robert E. Speer, J. Campbell White, S. Earl Taylor, Fred B. Smith, Raymond Robins, Chaplain Daniel Couve of France, Frank W. Gunsaulus, E. W. Cross, John Timothy Stone and L. Wilbur Messer.

Delegates are in attendance at this conference from all over the middle west. The purpose of the conference is not so much to hear good addresses, but to counsel together as to the best methods of relating the united churches to the tremendous problems of reconstruction. The chairman of the Chicago committee in charge of the conference is Dr. Herbert L. Willett.

The program of the Inter-Church World Movement includes nothing less than the complete evangelization of all of life. Its purpose is to pool all the missionary budgets of all the Christian bodies and raise the money for them together, upon the basis of a thorough-going survey of all the fields at home and abroad. The sum now talked of is close to a half billion dollars. Such a sum raised by united action will undoubtedly have to be spent by united action.

Any one with imagination can see vast possibilities for a kind of practical Christian unity in such a relationship as this gigantic financial undertaking will create. What the Inter-Church World Movement means for ultimate Christian unity one dare not predict, but that it carries within it the gracious seeds of far closer fellowship than we have deemed possible in our generation there can be no doubt. Every Christian heart must thrill at the prospect which our church statesmen are opening to our view in this enterprise in which all the divided followers of Christ must for once act together as one body.

Our Observance of the Lenten Season

WITH the opening of the Lenten season the more ritualistic churches have begun the special services which, according to their traditions, are appropriate to the six weeks of approach to Easter Sunday. That the season of the year culminating in the anniversaries of our Lord's death upon the cross and his glorious resurrection holds especial suggestiveness for Christian feeling there can be no doubt. Many are the uses to which these holy days may be put. But none is more worthy of the season and more fruitful of the kind of results that will please the Church's Head, than the systematic endeavor to establish a daily altar in the homes of Christian people. According to the correspondence of The Christian Century office, more than 500 Disciple ministers have begun systematically to accomplish this good thing throughout their parishes, and the number is growing each week, and will grow.

Various methods have been adopted. First, a sermon is preached by these ministers, devoted to the interpretation of the need and value of a daily altar in private or family life. They emphasize the peril to personal Christian culture inherent in the modern world—engrossment in the war situation, in the vast social reform movements of today, in the grinding duties of business life, in the disintegration of the family circle, in the allurements of pleasure, in the over-indulgence of the moving picture appetite. They show how in a score of ways the attention of Christian people is drawn away from the inner life of the spirit and fixed upon secular or materialistic or frivolous interests. The theme is one of the most fertile in the entire repertory of homiletic subject matter. The entire Pre-Easter Season could be devoted to a pulpit interpretation of the various aspects of the inner life, the world within the breast, which so much of our preaching in these days of strenuous objective interest and effort has allowed to go entirely unregarded.

But these ministers are not stopping with public interpretation. Many of them are following up their pulpit words with systematic personal cultivation in the homes of their people. In several churches a "Family Altar League" has been formed with an efficient and influential woman in each case as its secretary, through whom a list of the households is kept in which the habit of daily prayer obtains. Already there are more than 100 daily altars established in one of these parishes. These informal organizations bring to the attention of the church the best literature on the devotional life, and they do many things to encourage the extension of the daily altar to other homes.

From Dr. J. J. Haley, of California, widely influential as a teacher and counsellor of Disciples of Christ, comes now the interesting suggestion that the establishing of the daily altar should be made a part, and a basic part, of the church's evangelism. He calls our attention to the important place given to home religion in the work of the pioneer evangelists of the Disciples. Dr. Haley's letter is so pertinent, as well as informing, that we quote it in full. He says:

> The Daily Altar Movement brings to mind a long-forgotten practice of our early evangelism. In the days of Walter Scott, John T. Johnson, Raccoon John Smith and Jacob Creath, when a preacher of the ancient gospel held a protracted meeting and sent a report to the "Christian Baptist" or "Millennial Harbinger," he did not forget, of course, to mention the number of additions from the world and "the sects," and the "prejudice" that had been "removed" by his efforts. But he was just as careful to mention the reconciliations between alienated brethren and the erection of family altars in homes where they had been neglected or had never existed. These men spent no time in raising dollars, but a great deal of time raising domestic altars in homes of the brethren. This was a fundamental element in New Testament evangelism as they understood it, and is a conclusive refutation of the charge, often made, that these men had exclusive regard in their ministrations for the dogmatic, the polemic and the theological. On the contrary, they were exceedingly zealous for the purity of the church, the spiritual culture of its members and devotion to the prayer life day by day. Would it not be inconceivably the greatest thing that could happen among the Disciples if this daily altar propaganda could be extended to take in our evangelism and restoration of this pioneer ministry of rceonciliation and devotion, so that all our evangelists of the present day would

arm themselves with copies of "The Daily Altar" in their revivals, to be put into the hands of new converts, the heads of families, and into old church homes where the altar has fallen down, or been neglected? Is not this the real road to the King's Highway of holiness, and to the unity of the Spirit in the bonds of peace?

Interestingly enough, this idea has already taken hold of some evangelists of the more substantial and unsensational type, and they are using the services of the entire first week of their visitation to a community in getting the prayer habit fixed in the homes of the church. What results will follow upon an evangelism which undertakes as its primary mission to Christianize the atmosphere of the Christian home, it is not difficult to predict. That sort of evangelism would justify itself if there were not a single recruit added to the church. For a church membership in whose homes the fire was kept burning on the altar daily would be a soul-winning church in its regular ministries, and in a deeper sense, too, than this word "soul-winning" is ordinarily used.

The season approaching Easter is the appropriate time for this work to be done, and we hope to have reports after Easter Sunday from all who have written us that they are taking part in this Daily Altar Movement. Such reports will be of the very deepest evangelistic significance. The departure of our modern evangelism from the spiritual idealism of the earlier days is brought out in striking contrast by Dr. Haley's letter. Manifestly the whole task of evangelism was projected on a higher level than is that of the current sort. Many an evangelistic and many a pastoral ministry can be saved if it directs attention to the deep need of home religion and personal spiritual culture through the observance of a daily tryst with God. And any minister or church leader who does not see that this Easter approach is the psychological, yea the providential, moment to achieve something significant in that direction would seem to be blind and unable to read the signs of the Spirit's visitation.

The Barber-Shop

A Parable of Safed the Sage

I WAS grieved by the Follies and Sins of men, And it seemed to me that all men were Wicked and all women were Foolish. And there were certain days wherein there came to me men and women whose deeds merited reproof. And I reproved them sharply; yea, I told them every one his Sin.

And there followed a day which was the Sabbath. And the thing had Got on my Nerve. And I went into the Sanctuary, and I stood up in the sight of the Whole Congregation, and I rebuked the people for their Backslidings and their Transgressions. And I feared not their faces; neither spared I them in my chastisement.

And certain of the congregation spake to me, saying, Thou didst Rub it In a Little Too Vigorously.

And I said, Nay. I speak as the prophets of God must speak. I will not prophesy smooth things. I will Cry Aloud and Show the people their Transgressions. Yea, the Word of God in my mouth shall not be as it were a Mouth of Meal, but as a two-edged Sword, dividing asunder the Joints and Marrow, and Discerning the Thoughts and Intents of the Heart.

Now on the morrow I said to Keturah, I go to the Barber-Shop.

And Keturah said, Go, my Lord. But another time go thou on the day that precedeth the Sabbath; for thy hair and thy beard showed yesterday that they needed to be Trimmed.

So I went to the Barber-Shop. And I sat on a Great Throne, with a Bib about me, while the Barber did his Duty. And I beheld, and there hung before me a Leathern Case wherein were many Razors; and they were exceeding sharp. And upon the Shelf were many pairs of Shears. And beside these were certain pairs of Clippers.

And I said to myself, Here also is a man who needeth Sharp Instruments in his Business, even as I do.

And I Spake to the Barber, and I said, Behold, thou dost use in thy Business only the things that are Sharp.

And the Barber answered and said, Not on thy Life. Thou hast another Think Coming. The Razor and the Shears and the Clippers represent only a small part of my Equipment. I use Cold Cream that sootheth; and Bay Rum that feeleth Mighty Good after a Shave; and Ointment that healeth wheresoever the Razor goeth over a place where the Skin hath any manner of Hurt. Yea, and I have Lotions, and Talcum Powder and Lots of Stuff to make a Fellow feel Good. Otherwise must I go out of Business. I could never Run this Shop with Sharp Instruments Alone.

And I meditated much on what the Barber said to me.

And I said to my soul, If the Barber needeth Healing Lotions and Emolients in his Business, much more do I. I will not attempt hereafter to run my business with Sharp Instruments only.

And I knew that God had sent me to the Barber-Shop that I might learn this lesson. Yea, and also because I needed an Hair Cut.

And I told it to Keturah. And Keturah spake to me and said, Tell it to all men who Preach: for among them are Many Men who possess as Little Wisdom as doth my lord. Yea, and there may be a few who know even less.

"Real Presence"

NOT on an Altar shall mine eyes behold Thee;
Tho' Thou art sacrifice, Thou too art Priest;
Bend, that the feeble arms of Love enfold Thee,
So Faith shall bloom, increased.

Not on a Cross, with passion buds around Thee,
Thorn-crowned and lonely, in Thy suffering;
Nay, but as watching Mary met and found Thee,
Dawn-robed, the Risen King.

Not in the past, but in the present glorious,
Not in the future, that I cannot span,
Living and breathing, over death victorious,
My God . . . my Brother-Man.

IVAN ADAIR.

The League of Nations and Religion

By Charles E. Jefferson

A MIND penetrated by the spirit of the Christian religion is naturally hospitable to the general conception of a League of Nations. A man versed in the life of Jesus of Nazareth and accustomed to breathe the atmosphere of the New Testament is predisposed in favor of a scheme so idealistic and so practical. He may find himself in opposition to sundry details of various proposed plans, but to the general idea of a League of Nations he will forthwith give his hearty assent. Such a proposal falls in with the general temper and intention of the teaching of Jesus Christ. Christianity is wide visioned. It carries the world in its eye. It assumes that "God has made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." In other words, all nations are the creations of the Almighty, under his guidance and care, working out in their various ways the far-reaching plans of the Eternal Wisdom.

"FEAR NOT!"

The religion of Jesus calls for faith and kindles it. It inspires men to face difficulties without flinching, to meet obstacles undaunted. Those who are completely swayed by it are without fear. They are not intimidated by what the world calls the impossible. They believe that with God all things which ought to be accomplished are possible. The Divine Leader of the Church says in every crisis: "Fear not, only believe!" He does not allow his followers to be tethered to the past, to be bound by stupid traditions, to be held back by foolish conventionalities, to be paralyzed by hampering precedents, to be browbeaten by bygone failures, or to be robbed of the joy of venturing into paths which are new. He said, and says, you shall see greater things than these. "Behold I make all things new." He makes it easy for his disciples to believe in miracles, marvels, wonders, things which cannot be accounted for by any of the hypotheses written in the world's philosophy. Those who have his spirit revel in projects which are colossal, and plunge gladly into moral enterprises which tax all the resources of the soul. A Christian likes this proposed League of Nations because of its vastness and the audacious way it fronts the future.

When some timorous soul suggests that there are difficulties in establishing a League of Nations, the Christian replies: "What of that?" When some one says: "The obstacles are well-nigh insurmountable," he replies: "Suppose they are." When some one shudderingly points out the perils, the Christian's response is: "Every path is perilous which leads toward the heights, and perils are no excuse for flinching in the face of duty, or running away from an opening door." Suppose the United States had refused to send two millions of our boys to Europe because the sea was perilous, and because France was still more perilous than the sea! No nation truly Christian ever stops to think of danger when momentous interests are at stake. A League of Nations carries with it frightful perils. Very well, then, let us have it, for without it the perils are more numerous and more appalling still.

The Christian religion is the religion of the cross. It accepts the principle of sacrifice as the controlling principle of human life. It is by the cross that we are to conquer. Only by giving up things which are precious can we obtain things which are more precious still. It is only as we surrender things which we prize that the world gains things which are essential to its progress. No step forward can be taken until the full price has been paid. No wrong can be redressed, no right can be established without bloody sweat. It is everlastingly true that without the shedding of blood there can be no remission of sins. The Head of the Christian religion carries a cross, and he says to all who are willing to listen: Unless you take up your cross daily and come after me, you cannot be my disciples. A true Christian is a cross bearer. It is his habit to make sacrifices for others. A Christian nation must bear its cross. It must give up a lower good to secure a higher one.

CHRISTIAN NATION A CROSS-BEARER

Some one dolefully remarks: "If our country goes into a League of Nations we assume responsibilities which are heavy." It is right that we should. Why should our big Republic refuse to get its broad shoulders under the world's burdens? That is what we are here for. God has given us the best part of this continent, and immeasurable resources, and a long line of noble leaders from Washington to Wilson, and millions of God-fearing men and women in order that in this, the greatest crisis of history, we should be ready to come forth and accept with rejoicing the full weight of our international obligations. To shrink back either from selfishness or fear would be unworthy of Washington, and would give pain to the great heart of Lincoln. It would be a crimson blot on the history of the land of the free. If the burden is heavy, by all means let us accept it.

It is a great step which is contemplated. We do well when we pause to ponder the full significance of it, for it is one of the most momentous and heroic steps which humanity has ever been called upon to take. The nations are now asked to impose limitations on their own sovereignty. For the sake of the liberty of mankind, each nation is asked to surrender a portion of its traditional liberty. Hitherto national sovereignty has been unlimited. Every nation has been free to do what it counted right in its own eyes. There was no human authority above it. But now the opportunity has come for all the nations to acknowledge a super-national sovereignty—to confess that above the nations there stands humanity. For the sake of humanity each nation must forego some of the privileges it has hitherto enjoyed. For the peace and prosperity of its neighbors, it must give up things heretofore counted indispensable to a nation for the full realization of its highest life.

NO WAY OUT SAVE BY SACRIFICE

A new vision has come in this great hour, and the

vision calls us to make a great sacrifice, to discard traditions, to depart from precedents. Will other nations make the sacrifice? Are we ready to make it? Many groups of men say "No." An occasional Senator says "No." But a Christian man knows that, whether we are ready or not, we ought to make it. This is the way of the cross. It is only by way of the cross that humanity can get on. If we are not willing to make the sacrifice now, we shall be compelled to make it later on. There is no way out of this world's entanglements and agonies except by way of sacrifice. We must have, sometime, somehow, a League of Nations. We cannot have a league in any high or effective form unless the nations are willing to curtail the limits of national sovereignty. It is only by the limitation of liberty that we ever secure a more abundant life. The surrender of a lesser freedom is always the price we pay for a freedom which is larger. Civilization did not begin until men reached the point at which they were willing to give up a portion of their own individual liberty for the sake of the city. After centuries of conflict, a second step was taken. The cities became willing to surrender certain rights for the sake of the State. Other centuries passed, all of them filled with tumult and tempest, until a third step was taken, and States laid down some of their liberties for the sake of the nation. State rights are indeed sacred, but they must be sacrificed whenever, by their surrender, the health and the prosperity of the nation are enhanced.

And now the hour has come when the human family stands before us. Its needs must be considered. Its welfare must be secured. Every nation must contribute to the security and liberty of all. Unlimited national sovereignty has brought us immeasurable woe. The right of every nation to pursue its own course, independent of the interests and wishes of its neighbors, is a right which must be surrendered if we are ever to have a world of righteousness and peace. In short, the time has arrived when the diplomats and statesmen must be willing to act on the principles proclaimed to the world through Jesus Christ.

"CHRIST IS KING OF HUMANITY"

These principles of Christianity underlie the whole world and must be controlling in all the kingdoms of human effort. There is no escape from them in the home or the school, the shop or the market place, the office or the state house. Christ is king of humanity. All the kingdoms of the world belong to him. There will be overturnings and overturnings until his right to rule is universally acknowledged. The world in 1914 fell into a ditch because men in high places said: "We will not have this man Jesus to rule over us. We prefer Macchiavelli, Metternich, Bismarck, Bernhardi, Nietzsche." The laws of Christ were flouted in the realm of international conduct. It was assumed that there is one law for the home and a different law for the State; one law for the individual and a different law for the group, one law for boys and girls and another law for rulers and statesmen.

It was a costly error. It was a deadly blunder. God's condemnation of it is written across the earth and across the heavens. Only blind men now fail to see what all men ought to have seen long ago: Armed peace is an abomination; universal conscription in time of peace is a degradation; swollen armaments are a disgrace and menace. A nation in arms except when under attack is a monstrosity. Exploiting backward peoples is a sin against Almighty God. Scrambling for markets and zones of influence is a demoralizing and brutalizing game. A strutting patriotism is anti-christian. A selfish and grasping nationalism is heathenish. An insatiable greed for privilege and power, at the expense of others, is of the devil. We must exorcise this old spirit of greed and domination. We must create machinery which will save us from plunging again into the abyss. We must league the nations together. Political wisdom says so, the religious conscience says so, common sense says so.

Without a League of Nations we are exposed to a recurrence of the same calamity which has recently darkened and devastated the world. Nay, the next war—if there be a next war—will be far worse than the last. Mankind is now in possession of instruments by which it can extinguish the light of hope. Civilization has the apparatus in its hand by which it can commit suicide.

REPENT AND BELIEVE IN JESUS CHRIST

Every man who is awake to the situation which now confronts us is saying in his heart—what shall we do to be saved? The answer today is the answer which Simon Peter gave in the street of Jerusalem 1900 years ago: "Repent, and believe in Jesus Christ. There is none other name under heaven given among men whereby we must be saved." Which being interpreted in the speech of our day means: Change your mind. Give up your old ideas, your old ideals. Start out now in a new direction. Act on the principles which Jesus of Nazareth has taught. Work them out in your individual and collective life. Apply them to the problems of your city and your nation and the whole world, for it is only by the application of these principles of brotherliness and good-will, of unselfishness and willingness to serve, of readiness to co-operate and bear one another's burdens, and to make heavy sacrifices for the common good, that it is possible for humanity to escape its manifold distresses and come into the peace and prosperity which a gracious God wishes his children to enjoy.

The church of God, then, has today a great opportunity and an imperative duty. The prophets and priests of organized religion should open their mouths boldly and hearten the people to support their leaders in the pursuit of this glorious quest. When we move toward the political organization of the world, we are moving in the direction which the God of history has unmistakably indicated. We have bound individuals and cities and commonwealths together for the glory of God and the welfare of mankind, and now the hour has arrived when, for the sake of all the generations yet unborn, we are to try to bind together, by bonds which shall never be severed, all the nations of the whole earth. Who could deny that this would be an advanced step along the ascending and difficult way which it is ordained that humanity shall travel? Who could doubt that the political federation of the world would mark a new stage in the realization of the plan of the one God who has created us, and who is the loving Father of us all?

Mexico To-day

By Samuel G. Inman

I AM once again among my old haunts in Mexico. The opportunity for writing this letter is given by the fact that our train from San Luis Potosi to Aguascalientes is delayed several hours because a locomotive is not available. This is the first delay we have had, however, since we left the border. How vastly different one finds conditions down here in the heart of Mexico from what he has imagined them after reading the American press! Here I am, sitting in the splendid dining room of the fine railroad station in San Luis, with no appearance whatever that we shall soon be attacked by bandits, or that we shall suffer for the lack of palatable food or other things necessary for life. Of course the American visitor never did find in Mexico all of the "comforts of home," but I have never received better treatment or better food in the interior of the country than I am receiving on this trip. As for being molested, there is not the slightest suggestion of such a thing. It is hard to understand why the under-officials of our State Department keep scaring Americans who want to come to Mexico by refusing to grant them passports to a city like San Luis. One finds Americans, both men and women, living in the most out-of-the-way places, some of them away off in the mines, without railroad connections, reporting that they have suffered practically nothing, with the exception of an occasional demand of an exorbitant levy by military officials. Such Americans pay no attention to the limitations of the passport department, for after one crosses the border he goes wherever he wishes without question.

AT MONTEREY

Arriving at Laredo, Texas, at 8 a. m., by hurrying through, one is able to have his passport vised on the American side and to take an automobile across the wagon bridge to Nuevo Laredo, have his baggage inspected some five times by different officials, fumigated, (which meant only that a bulb of chemicals was squeezed at the closed valises), and catch a southbound train at 11 a. m. The trip to Monterey, about 160 miles, was completed by 4 p. m., the quickest time I remember to have experienced on this run.

We stopped at Monterey three days. There are still some results of the terrible battles of 1914 especially noticeable in a number of burnt buildings, including the fine railroad station. Instead of the 4,000 Americans who lived in Monterey some ten years ago, there are now estimated to be about 500 who live in and around the city. These are largely employed by the smelters, the steel plant, the mines, and a few in commercial business. None are now employed on the railroads, which used to be run almost entirely by Americans.

A new organization is the splendid foreign club, where one meets the French, English and Americans and gets their opinions concerning the condition of things in Mexico. No one, not even the most pessimistic, seems to believe that there is any movement against the present government that is strong enough to upset it. There are various bands operating in different sections of the country, but they have no political program, desiring only to loot. President Carranza will undoubtedly complete his term, but has announced that he will be faithful to the principle of "no re-election," one of the most prominent planks of the Constitutionalist platform, and not run for a second term. Candidates for the presidency are already announcing themselves, although it is nearly two years before the election. It is said that the greatest political abuses are now committed by the innumerable "generals" of the army. Not even the Government itself knows how many of these "generals" there are. A series of editorials is now appearing in a Monterey paper concerning the necessity of sending these "generals" out to fight, instead of allowing them to parade around in automobiles in the cities, spending the people's money.

GERMANS IN MONTEREY

Monterey, being very close to the border, with a large American colony, has always had a strong American flavor, with the "gringoes" very popular. The English French and American colonies have been united very closely during the war and have fought together for allied sentiment against the strongly organized German propaganda. Some of the most important merchants of Monterey are Germans, and they have always wielded a wide influence. The president of the Y. M. C. A., before America entered the war, was a prominent German merchant, but he was immediately forced to retire. The Allied colonies have opened a reading room on the main plaza of the city, which has done a magnificent work. Every time I visited it, it was full of interested readers. The walls are lined with some of our most beautiful American and French posters. Three Monterey papers have been subsidized by this same organization, and the people here have pretty thoroughly understood the Allied cause all during the war.

As I penetrate further into the Republic, talking with all kinds of people and comparing conditions with what they were several years ago, and noting the difference between the actual situation and the average idea of it held in the United States, the following questions have suggested themselves as among the most interesting for investigation: What are the Mexican people now thinking about? What does the present economic, political and educational situation promise for the future of Mexico? How are the Americans in Mexico treated and regarded? What are the relations between the governments of the United States and Mexico? What are the things that are working for and against the best economic exchange, political relationships and friendly understanding between Mexico and the United States?

As to what the people are thinking, it seems to me that the most encouraging thing—which is very evident on all sides—is a realization that Mexico has been entirely too nationalistic, too self-satisfied, too fearful of foreign

influences, and that her future largely depends on her reaching out to the world and bringing to Mexico the lessons she may learn from the most progressive nations. The criticism of the keenest minds concerning President Carranza is that he has been too nationalistic, especially in refusing to allow the United States to be of help. The following is the beginning of an article (although not exactly quoted) recently appearing:

"President Carranza left Mexico City yesterday for the United States on a special train. He will proceed directly to New York, where he will board a warship of the United States, on which he is to accompany President Wilson and many other prominent delegates to the peace conference in Paris. President Carranza will represent Mexico at the conference and will suggest to the delegates how the immense natural resources of Mexico can be put at the disposal of the nations in the great work of world reconstruction."—This and many other similar things could now be written concerning the great opportunity that President Carranza has had of making Mexico a partner in the great work of bringing peace and prosperity to a torn world, if he had only seen his opportunity, left off his intense nationalism, and entered into an alliance with the other great democratic nations of the world.

The author of this, who is a strong Constitutionalist, says that President Carranza now recognizes the need of modifying his program of isolation and welcoming closer co-operation with the United States. It is interesting to note just here the frankness with which the press expresses its opinions these days, criticising the government as openly as it cares to, without restrictions.

MEXICAN CONVERTS TO AMERICA

Last night I was talking with a number of bright young Mexicans who had just come from the United States. One of them had visited nearly all of our cities from San Antonio, St. Louis and Chicago to New York and many of the manufacturing centers of New England. He said he had gone very much prejudiced against the United States, but his seeing not only the power in the industrial life of the country, but also the remarkable patriotism shown during the war, had made him return to Mexico as one who would propagate ideas of friendship between the two countries. The others spoke along the same lines, suggesting that one of the best ways to build up an understanding between the two countries would be by establishing scholarships for Mexican students to study in American institutions. They talked very frankly about the weaknesses of the Latin race—their unwillingness to save, their lack of respect for women, their desire to "show off" and to appear better than they are. They gave historical reasons for these things, and felt that if they could know the United States better they could the more easily overcome these debilities.

The editorials in the papers are more friendly than I have ever seen them in Mexico before. One appeared in a Monterey paper yesterday reciting the just reasons why Mexicans were prejudiced against the United States, but saying that there is no use denying that the United States is the greatest country in the world, and that the sooner Mexico begins to study her institutions and to find out the cause for her greatness and to imitate her in certain respects the better it will be for the nation.

As to the present economic situation, one of our consuls, with very wide experience, said that so far as he could tell the two great needs in Mexico at present are money and freight cars. The Government has not paid the interest on its national debt for several years past. The financial agent of the Mexican Government, Sr. Nieto, has recently gone to New York to make arrangements for a loan, in order to be able to pay this interest. But there is a need for a good deal more money than simply to pay the interest on the national debt. Many improvements are urgently demanded. The railroads cannot go on much longer without additional engines and thousands of additional cars. At the present time, the only way large firms can do business is to own and operate their own trains. The American Smelting and Refining Company is reported to operate some forty engines, carrying its trains over practically all of the lines in Mexico, this being the only way that it can get ore to its smelters and distribute its products to the market. Many smaller firms own their own cars and send individuals to accompany each car to its destination. The government has been unable to pay its teachers in the Federal District for some little time, and on this account a strike has been threatened. However, the schools were opened last week on time, but as there are only 512 such schools in the entire Federal District it is estimated that 100,000 children will be without schooling.

A BETTER UNDERSTANDING URGED

This letter is already too long, but I must quote briefly from one of the numerous articles appearing in the papers these days concerning the necessity of a better understanding between Mexico and United States. This article appears in the Mexico City "El Universal" of February 10, 1919. It is difficult to summarize this important article, but the following quotations indicate its spirit.

"The United States and Mexico have passed through large and painful difficulties, largely on account of the internal situation in the last named nation. The United States has not been able to appreciate sufficiently the Mexican crisis, not attributing it to causes of a general order, to a just desire of the people to recover their liberty, but to a supposed desire of ambitious persons, to foreign intrigues, to a disorderly spirit. It is the same old question. Although separated by short distances, Saxon America and Latin America understand each other with great difficulty, because of the influence of their two distinct psychologies. It is sad to affirm, but it is strictly true, that when a North American statesman or functionary speaks of public questions in the Latin American republics he assumes an astute attitude, and when the leaders of the states of the south speak of the United States they take upon themselves an expression of jealousy. Mexico and United States are found in this situation in the most critical form. History justifies this condition, but in this moment it is necessary to change, to take a new road toward harmony. Statesmen cannot be poets, living eternally in paradise, or in the remembrances of the beautiful old days. Governors must think of the future and of the happiness of the people whom they govern. The moment for a solution of this question is now, when the United States has placed itself at the head of the humani-

tarian movement to create the society of nations, when the North American spirit denies itself all idea of conquest and fixes the principle that public and private morality ought to be ruled by the same laws, when Wilson goes to Europe, breaking every precedent of American politics followed from the time of Washington, in order to preach there the ideas of social justice applied to international law, which until today seemed a subject not submissible to laws of order and right.

"Between the United States and Mexico there are two great problems—one of frontiers, and another of a civil order referring to foreign fortunes invested in Mexico. The first has been settled up to the present time with good judgment on the part of both. Much more difficult do we find the second, which refers to the foreign interests in Mexico. A foreign government cannot pretend that its citizens shall have better treatment than the natives nor that they shall not pay proportionately their part of the taxes, nor that they should not obey the law. On the other hand, a national government cannot refuse the proper protection to the lives and the interests of other nations, much less can it violate those interests by unjust and confiscatory laws. Evidently these general principles encounter great difficulties in practice, but if those governing the two countries are men who understand these precepts and desire to practice them, such difficulties will be reduced to a very small minimum.

"The good faith, the honor, of governments will solve problems which legal formulas cannot solve and never will be able to solve. If in Mexico and in the United States there are reciprocal prejudices, it will be difficult to solve the problems arising from their close proximity; but if, on the contrary, there is established a current of sympathy, all will be easy, even the gravest problem. The actual situation, full of resentment and jealousies, practically all of which are unjustified, is irrational. The United States and Mexico will do well to convince each other that, on the one hand, the Mexicans are a people worthy of modern civilization, and, on the other hand, that the United States does not care to conquer territory in Mexico. When the one has understood the first, and the other the second, they will both live in better understanding, the United States being satisfied to have so close to it one of the richest nations in the world, and the Mexicans content to receive the influence of the most progressive and just of all modern nations."

The Prophet

In Memory of Theodore Roosevelt.

AMERICA has nourished wiser sons,
More cultured men have graced her halls of state,
But one there was she destined to be great,
Who now is set amid her deathless ones:
Smooth words he scorned and compromise he spurned;
The truth to him was as a fiery sword;
He stood a mighty prophet of the Lord
To scourge the wrong, though flames about him burned.
His judgment erred, his conscience never failed;
Through fateful nights, within his dauntless heart
The great light gleamed which was of him a part;
His courage waxed when lesser spirits quailed.
Through all the years shall live this sovereign man,
Stout heart, high mind, great-souled American.

Thomas Curtis Clark.

The Hammer and Anvil Chorus

By Murvill C. Hutchinson

YOU are a "Knocker," probably—just like the rest of us. America has converted her industrial hammers into gossip hammers.

We, the free and equal citizens, one hundred millions of us, are industriously knocking most everything and everybody.

A visitor from Mars would decide we were contemplating a tremendous hammer and anvil chorus—in which each has his own practice hours and each plays a tune of his own choice. Probably we are merely getting ready for our next great overture.

During the period of the war we played in unison. The sky was our sounding board. Our leader was in Washington. We all faced and followed him. The music of the spruce boughs whose bodies were being converted into aeroplanes, the hum of the factory wheels, the staccato of pile drivers building ship yards, the throb of propellers pushing our crusaders across the seas, the great bass chorus of the cannon standing hub to hub from Switzerland to the Sea—all of America, men and things were playing in tout ensemble and the whole world marveled.

But today—well each of us is playing his own tune in his own tempo.

Our President came back from Europe and reported in the most human document he has issued that the whole world trusts America and looks to us for leadership. How plaintive sounds the solo of the "reed" instrument from Missouri!

The cries of mothers and children, coupled with the dictates of decency and of commerce, forced a prohibition amendment to the Constitution of the United States Government—and a bunch of brewery-inspired laboring men, many of them Americans, vow that they will not work if they cannot be fed on the broth of soured barley.

The Navy that during the War worked daily miracles is now smirched with a bribery scandal. The fact that only a few men and a little money are involved does not matter. We vociferously damn the whole outfit.

Brest has its "camp of horrors"; the Argonne is not a place where our soldiers "had a vision, they had a dream, and they were fighting in the dream, and, fighting in the dream they turned the whole tide of battle, and it never came back."—No, the Argonne Forest is not that but a place where because of a fluke in artillery and planes the Germans had their own sweet way.

An enthusiastic Congressman cabled to General Pershing, telling him that he and the whole army is accused of inefficiency and asked for permission to investigate the A. E. F. in general and the General in par-

ticular. We hope Pershing did not answer by wireless for fear of the effect on the vocabulary of the angels.

The Church was or was not (we forget which) to blame for the War. Nothing but blunders in its history, nothing but mollycoddles in its leadership—except a limited number of leaders of light and learning now illuminating the way.

The Y. M. C. A., we are told, by men some of whom were told to tell it, is a bunch of slackers, profiteers and professional handshakers.

"RIGHT AT THE FRONT"

The Y. M. C. A., sent overseas over ten thousand men, all of whom volunteered. Fifty-seven of these were *torpedoed,* thirteen suffered violent death in France, one hundred and twenty-six were casualties. One hundred and eighty-six are known to have received the Distinguished Service Cross, the Croix du Guerre, or other military honors. Out of the first three thousand five hundred "Y" workers who arrived in France, all except five insisted on an assignment "right at the front." Pershing, Lloyd George, Clemenceau, the King of Italy, President Wilson and other men of some standing give the Y. M. C. A. more praise than Dr. John R. Mott himself ever gave it; but what does this count against the testimony of Private O'Kelly, "who never did see none of them slackers in the front line trenches."

As to profiteering, the "Y" sent overseas and gave to the soldiers, absolutely free, enough movie film to reach from New York to Paris, enough base balls and foot balls to fill the Washington Monument, enough ball bats to make a picket fence ninety-five miles long, enough writing paper to make a building higher than Woolworth's, enough ink to fill a swimming pool, enough New Testaments to furnish every man, woman and child in Greater New York with a copy, enough smokes and sweets for free distribution to double, even quadruple all the free gifts of all other welfare agencies combined—all of this does not count. The "Y" men were profiteers. Just ask anybody, except the War Department, which, over signed statements, absolutely deny this charge against the Y. M. C. A.

Honestly, it makes a man feel like good old Prophet Isaiah who after a hard day used to go out in the sage brush and exclaim "O Piffle!"

THE GREATEST DAYS SINCE PENTECOST

In solemn truth we—you and I—ought to be ashamed of ourselves. We ought to be singing pæans of praise to the men and movements that have worked wonders in this old world. The kaiser and twenty-odd kaiserite kings are down and out. It cost us only nineteen billions of dollars and a quarter of a million casualties for our part in this triumph.

These are the greatest days since Pentecost. In fact, we can well imagine an ellipsis of the 2,000 years since then and that we are in a generation contemporary with Peter, Paul and John. For today in our midst are maturing the movements which they so earnestly advocated. World Peace, Sobriety, Christian Unity, Industrial Harmony—these and other desirable consummations are on the threshold.

We forget that only one year ago General Haig said to the English army: "Our backs are against the wall. We must stand here and die." Less than a year ago Germany was crossing the Marne and her guns were bombarding Paris wrecking cathedrals and killing Easter worshipers. Men's faces were blanched and the cause of civilization was discussed in whispers only. Today, if we but realize it, "we are sitting on top of the world."

As Churchmen, why not be the first to see the common foolishness of grouching? Why not be leaders in the constructive measures which promise a greater period of happiness than the world has ever known?

The year's at the Spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!

New York City.

Our Prayer Library

The Daily Altar. Willett and Morrison. $2.00, postage 5c to 15c
Meaning of Prayer. Fosdick. 60c, postage 5c
Alone with God. J. H. Garrison. $1.00, postage 10c
Assurance of Immortality. Fosdick. $1.00, postage 10c
The Second Mile. Fosdick. 40c, postage 5c
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The War Temper in Peace Times

The War Temper in War Times.

WHEN a man fights, even though he is the most gracious and courteous of gentlemen, he is not able to preserve his equanimity or practice all the courtesies of gentility. The fight reqnires temper and a quick and ready use of all the weapons of force at his command. His only escape from the methods of violence is through either a refusal to fight or resort to some other method of settling his disputes or righting wrongs done him. What is true of a man is true also of men, and nations are only men in congregate mass.

We had no alternative but to fight in the late war. One cannot choose his methods of settling disputes when the enemy boldly attacks with violence. The weapons are not of our choosing, but his, and we have no alternative. The necessities of fighting both induce and require the fighting temper. Thus we could not keep our equanimity or practice all the amenities of peace times. We must fight as one man or lose. Those who were willing to fight could not be expected to be always tolerant of those who tried to escape the ordeal. Neither could they preserve altogether those fundamentals of philosophical rights and personal liberties in a time of crisis. The crisis demanded the surrender of personal liberties and the acceptance of social obligation. The lives of all men depended upon the help of every man. It seemed monstrous that any one should demand personal privilege when a cruel foe was crushing a world.

Nor could men who fought for civilization and the lives of the inoffensive be expected to cherish affection for those who sought to destroy both. Fighting destroys love for enemies. We can only love our enemies by deep and prolonged effort and prayer, and even then it is a spiritual goal to be sought rather than a conquest to be perfectly accomplished. Thus we could not expect the world, so wilfully attacked and so cruelly forced to suffer from schrecklichkeit, to readily forgive and quickly recover its Christian virtues. It will recover them in good time. It will some day cease to persecute the conscientious objector and hate the German, but human nature is not ideal and we cannot logically expect it in a day. The only real failure will be that of Christian leaders submitting to the pressure of mass feeling and failing to plead for a prayerful and conscientious endeavor to regain the spiritual attitude of forgiveness and toleration.

* * *

The War Temper and Bolshevism.

Now that autocracy is destroyed, true democracy is menaced by its major reaction in Bolshevism. Autocracy was the class dictatorship of the royal few. Bolshevism is an attempt to replace it with the class dictatorship of the disinherited many. Autocracy despised to toil and sought to make the toiler a servant, if not a slave. Bolshevism despises culture and seeks to enthrone the toiler only; it would replace the aristocracy of leisure with an aristocracy of workers.

The brains of Bolshevism are the minds of men who have revolted utterly against the oppressions of autocracy and have pursued thier idealism to radical extremes. The masses of men respond to their radical ideas only when oppressed out of human rights. Bolshevism is a reaction from oppression and thrives upon hunger and all sorts of desperation. It was the Czar and the Kaiser and their minions who made Bolshevism possible, and if Russia and Germany are permitted to starve it will rage through the next few months, if not years, like fire over dried prairie grass. If we seek to subdue it by force of arms, we will probably only add millions to its banners whom we could save from it if only we fed them, for we add to their weight of woe and it is woe that makes Bolsheviki out of the unthinking multitudes. We may surround Great Russia, now under Lenin's dictatorship, with the cordon sanitaire and starve it, and starvation will drive all into Lenin's arms. We may continue the German blockade and deny free access to American food ships and turn sundry millions of law-abiding Germans into violent Sparticides.

The whole problem hinges upon whether the military or the civil mind is to rule. The military mind projects the arts of war making into those of peace making. Its business is to subdue by force and it seeks to continue forceful subjection after wars are won. But the forceful subjection that wins wars may ruin peace and thus undo all the victories of war. In the wars preceding the last half-century, armies fought for their governments; in this war peoples fought with all their resources. The making of peace must change as radically as did the making of war. It can no longer be a matter of military coercion, but of democratic assimilation. General Foch was the military genius that won the war, but the civil genius of Woodrow Wilson is better fitted to win enduring terms of peace. Foch understands military tactics better than Wilson, but Wilson understands civil tactics better than Foch. Great generals rarely make great governors except in military autocracies. The military business is utterly foreign to the spirit and the methods of democracy. Neither Grant nor Wellington were conspicuous as civil rulers. A military temper in civil affairs is as dangerous as a purely civil temper would be at the head of armies. Foch could no more be expected to successfully command the reconstruction of peace than Wilson could have been expected to command the allied armies.

Germany stands today on the brink of internal revolution. Her condition tomorrow depends upon her conquerors today. They can keep up the blockade and sundry other war measures and through them submit her civil population to Sparticide revolution and the red terror, or they can co-operate with the moderate civil authorities given mandate by the general elections and insure the establishment of representative government and the evolution of a new order there fit to live in a democratic world.

* * *

The War Temper and the Conscientious Objector.

General Ansell's testimony before the congressional committee was startling. It was the revelation of the war temper brought into striking contrast with the temper of justice in peace times. Boys in khaki were sentenced to thirty years in prison for refusing to obey a mess sergeant's order to peel potatoes and other like small offenses. Conscientious objectors were given life sentences at hard labor and some even sentenced to death. Even after war is over a prominent minister of the gospel and a congressman-elect are sentenced to twenty years in the penitentiary for voicing objections to war. Granting the offense, our protest is that the sentence is grossly out of all proportion to that offense. It is a violent display of the war temper, not only in courts-martial but in civil courts. When the War Department releases a number of men whose trials were irregular and whose military offenses were not proved, newspapers refuse to tell the facts regarding the order and the reasons given, but appeal to emotion by blandly putting the official order in the light of an invidious act against all loyal soldiers. When will reason replace war emotion in matters of common justice?

The writer of this page did not agree with the conscientious objectors. They failed utterly to discern their patriotic duty or to see their Christian obligation. Their moral lopsidedness and obstreperousness was most trying and one who was in the army camps could easily comprehend the feeling of the men who were offering their all in the common cause, even for the very freedom of these who claimed exemption from the obligation to fight for it. It is a hard and perplexing fact in times of great social obligation, but it

is nevertheless a fact, that freedom of conscience is fundamental to our liberties. Through several centuries our glorious fathers died for that and won it only with their blood. It is irritating to find men who pervert this blood-wrought principle through an overwrought application of it that demands they enjoy it but have no part with the fathers in defending it. Yet there they are and we cannot afford to destroy the sacred principle for the sake of coercing a few men who possess attenuated judgments and consciences upon it. Their numbers are small compared to the whole population, so small that there was no jeopardy to the cause, and it is better to allow them to escape duty than to jeopardize the principle of freedom of conscience to the nation. We can comprehend how utter intolerance toward the man who would not join the ranks prevailed in the army devoted to a vicarious duty, but we cannot afford to carry that spirit into peace times. Every sentence should now be reviewed and reduced to whatever is consonant with judicial temperament and a safeguarding of the fundamental principles upon which our common liberties are based.

Would to the good God of Justice that we could sharpen our tempers against the profiteer as we have against the slacker and conscientious objector. The steel trust is said to have made $217,000,000 out of our nation's emergency need. The DuPonts are reported to have coined more than $77,000,000 out of their country's sacrifice. The Armours are on the list for some $12,000,000 profits from a famishing world. No man is denied pay for his services, but the men who commanded armies received small salaries and the lad who left his work behind to die or come home with wounds did it for thirty dollars per month. Why not level some of the just disdain toward the man who plead conscience to escape fighting against the men who made profits a lively wartime occupation.

ALVA W. TAYLOR.

The Sunday School

The Straight Path*

"IF it is right, there is no other way!
Brave words to speak, and braver still to live;
A flag to guide the battle of each day,
A motto that will peace and courage give.

"If it is right, there is no other way!
Wise words that clear the tangles from the brain;
Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.

"If it is right, there is no other way!
This is the voice of God, the call of truth;
Happy the man who hears it to obey,
And follows upward, onward, from his youth."

Joshua had a single-tracked mind. Like the French, he resolved things into their simple elements and saw elemental things clearly. Like Matthew Arnold taught us, he "saw life steadily and saw it whole." As the task for Foch was to smash the German war machine, so the work of Joshua was to win Palestine for his people. To do this thing he went steadily at his work, turning neither to the right hand nor to the left, and carefully avoiding all compromises. It is a soldier's way of doing. It is a wise man's way of doing. Those remnants of tribes that remained unconquered made no end of trouble in later history. The unsubdued territories of a man's heart always make him trouble. I read once of two mediaeval barons who lived upon the Rhine. Between them existed a terrible feud. One time the stronger knight swept down upon his enemy and utterly wrecked his castle, conquered his retainers and murdered (like a true Hun) all of the family—save one little boy. This handsome little, innocent lad he carried away with him to his castle. The boy grew and one time a very old man told him about the ancient feud and of the frightful outrages which his father had suffered at the hands of him in whose castle he now lived. In that hour the lad registered a vow to avenge his father's house and to humiliate his newly-discovered enemy. Years wore on, the bold and bloody baron had almost forgotten the incident, but the lad, now become a man, had not. He had been plotting with powerful men outside the castle. One dark and stormy night the old baron was making merry in his great hall, the fires burned bright and the Rhenish wine flowed freely (in true Hunnish style). When the hilarity was at its height the enemy within the gates signaled to the enemy without. The drawbridge rattled over the moat, the mailed soldiers entered the castle and that night the baron perished and his estates passed to his enemies. If there lurks one unsubdued appetite, one unconquered lust, one false idea within my heart, all the fair estate of my life lies in jeopardy. Stopford Brooke tells of the man who carried a pet viper always with him—one day it stung him to his death. One day the pet tiger tastes blood; one day the wistful python feels its power. What does it all plainly teach? That the enemy must be completely destroyed, the viper killed, the tiger caged, the python crushed while young, the evil desire smothered. There must be no compromise.

Christ expressed this idea in his picture of the straight path. No devious way, no turnings to the enticing by-ways, no deviations to the right or to the left. Nature permits no trifling, a man can die of overwork as well as of laziness. "If it is right, there is no other way." There is a correct path, moving straight toward righteousness. Nature and God demand that this straight and narrow way be followed to success. This way need not be rigid and barren; it can be as beautiful as Christ. Ruskin, long ago, called our attention to the seven laws of architecture which must be obeyed and which allow all true beauty, as well as strength.

JOHN R. EWERS.

*Lesson for March 23. Scripture, Josh. 23:1-13.

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CORRESPONDENCE

The Ministry and the Soldiers

Editor THE CHRISTIAN CENTURY:

AFTER reading the article by an army chaplain in The Christian Century, I went to my study and re-read a letter from a chaplain now in the army of occupation. Then I gazed for a few seconds into the face of a picture of George Whitefield hanging above my desk. I wished that Whitefield might come back from the grave and read and answer the article. Let me read from the letter in my hand:

"I have been awfully broken up; lost my dear brother in one of the last battles. Oh, how it hurt! Will tell you all about the march to the Rhine some day, but for the present I am schooling myself to forget. 'Forgetting the things that are behind, I press on—'. I must forget. I have had to determine to know nothing save Jesus and him crucified. Had six funerals in one week here not long ago. Christ is more than ever my all in all."

One cannot help contrasting the atmosphere of this letter with that of the article in the "Century." And yet this letter was written by one of those "second rate instructors" from an "insufficiently endowed" college of the Disciples.

There are four chief indictments against the ministry in this chaplain's article: (1) "Most of the fields which offer a real challenge to a young man with training are filled." (2) "The need of more men for the ministry is all fiction." (3) That when one preaches a missionary sermon he is often "informed that the money is needed to run the local church." (4) That ministers "have not had even a decent wage, let alone an adequate salary for a professional man."

(1) "Most of the fields which offer a real challenge to a young man with training are filled." Would it not have been nearer the truth to have said most fields offering a "real snap" are filled? I wonder had our brother read A. McLean's article in the February "World Call" would he have published his article. I once complained to Dr. Ames about the ministry in much of the same tone as this chaplain. Dr. Ames replied: "Adorn your ministry. Find a place in the world where there is need and build yourself into it. To turn to any other profession would be to entomb your living soul." I have not been as successful as I was ambitious, but those words are as unforgettable as "Ye must be born again."

I know of another "second rate instructor" who twelve years ago took the pastorate of an abandoned rural church fourteen miles from a railroad over abominable hills. It has had a unanimous record for missions for years. Last year it gave $261 to missions and has extended the preacher a call for "a life sentence." It is one of the best organized rural churches in the state. Was not a field like that a real challenge? Then there are others. It is not the real challenge that is lacking, but real souls who will deny themselves daily and take up the gauntlet.

I happen to know another "second rate instructor" who took a rural church which waited two long years for him. They said to him when he visited them: "We are the hardest church in the state to get to; we are dying for preaching; you set your price; we will do anything you say; but come." Last Sunday night it seemed necessary, on account of impassable roads, for this minister to walk twelve miles. He started down the track with a flashlight, but two of his deacons followed on a hand car and took him within easy reach of his destination. "We could not sleep, knowing that you were walking down the track," was the way one of them commented. Wherever men can serve and work and suffer together there is a "real field" to be taken for the Kingdom of God. The "real challenge" and missionary opportunity of the rural communities is as alluring as the far away fields or the city.

(2) "The need of more men for the ministry is all fiction." If by the ministry large salaries for Sunday lecturers is meant, then the contention is correct. But there are needy, lonesome, hungry congregations in city, village and country that need shepherding. They need religious doctors, religious merchants, religious school teachers, and religious recreation. They know that they are being humbugged in many ways, and some have come to be suspicious of the church. This challenge is so real that one asks who is sufficient for these things?

(3) When one preaches a missionary sermon he is often "informed that the money is needed to run the local church." It all depends on how you preach the missionary sermon. My experience may be unusual, but mostly I have found the folks ready and willing to do as much as I was, with few exceptions. A church was apportioned $200 for 1919. They worship in a building heated by two old sheet-iron stoves with one hundred and fifty feet of pipe, more or less; but that missionary apportionment was gladly accepted.

(4) Ministers have not a "decent wage." It is better than a private soldier's wage. It is better than school teachers of the same equipment are drawing. The preacher's salary, as well as his period of service, depends upon his business acumen and judgment. Some are well paid and in demand. Others are not, but there is a reason. I believe I have made up my mind to quit complaining about the ministry and to preach a few times upon its great joys. "Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called." I am trying to decide to count myself happy to suffer a few hardships for the Kingdom of God in places where I know that others' ambitions and pride would forbid them to go. V. T. WOOD.

Canton, Mo.

* * *

Editor THE CHRISTIAN CENTURY:

I HAVE read the article entitled "The Soldier and the Ministry," and have also read the comments on same in the issue following, one or two of which were adverse. The description of the situation, it seems to me, contains much of truth, regardless of the motives which possibly led to the truths being told. Whether the chaplain was disappointed in not securing a much desired pulpit, as has been intimated, is far beside the point. And whether he was a failure in his former charge is also wide of the mark. However, I take it that he was not, since your editorial comment states that he is from a leading Disciples church. The question is, Did the chaplain tell the truth? Did he describe conditions which prevail? The reason why he told the truth is not pertinent. It is to be admitted that there must be deep feeling, and sometimes based on personal experience, before long pent up emotions and convictions of injustice will be so harshly expressed as here. But is it not an indictment of Christianity that we so often leave it to the person alone concerned to give expression to any such sense of injustice?

Are we bearers of one another's burdens along this line? For instance, would the "successful minister in a comfortable pastorate" feel impelled or obliged to champion any such cause, as a rule? Does the capitalist mount a soap box, and harshly berate and condemn the unfair economic conditions which make for poverty? Has the man in the pew, who has had to pay the minister's salary, as a rule showed a disposition to mount the pulpit, and insist that the minister was not getting a square deal in the matter of salary? Or rather has he not been the very first to accuse the minister of mercenary motives? And to denounce the minister for being a poor follower of the Lord when he complains that the birds have nests, and the foxes have holes, but that he has no home where to lay his head? But is this critic willing to keep his minister company, on that basis, by selling all that he has and giving it to the poor, and following along with the Lord, too? Then if not, had we not better get on another basis?

Is any distinction between the clergy and the laity justifiable in the Christian church? Are we not all priests in the Lord? Is not this what we teach? If this be true, has not the priest

serving in the pulpit an equal right with the priest serving in the pew to have his services measured by the same scale of dollars and cents?

The cost of living has increased three hundred per cent in the past ten years. Have the salaries paid ministers been trebled? Were they laying up fortunes against old age on the competence they were receiving ten years ago? If not then, what about now? Are they not being forced out of the ministry because not able to adequately support their families? Will not statistics substantiate this? Is not a man who neglects his family worse than an infidel? Then if so, is a minister to be condemned, as in this case, for even thinking of leaving the ministry and serving as a layman, elder, or deacon, in order to keep the wolf from the door, especially when his "brethren" are standing around, and not raising a hand to drive the animal away?

In order to save the ministry must we resort to the celibacy of the clergy? It is often cited that Paul served without charges, but it is to be remembered that Paul didn't have any wife to clothe or any kiddies to feed. Paul could find lodging with his friends, as a welcome guest, but his welcome would have been a different matter had he brought a family around. Has not this chaplain the same right to have a family, and to provide for it financially that any church member has who criticises him?

As to the matter of recruiting the ministry! Is it advisable to try to keep a sieve filled by pouring water into it? Had we not better stop the leakage? Is it good business sense to undertake to keep the church filled with ministers by tolling them into the front door when there is a steady stream threatening to empty it, pouring out the back because of economic and other conditions, such as heresy hunting, sectarianism, and such conditions as the chaplain describes in his article? The letter of the War-Time Commission the chaplain quoted states that the Christian ministry at home is sadly "depleted." The word is well chosen. What is doing the depleting? Must we pour more into it, and keep the depleted process up indefinitely, or had we not better get at the root of the evil? The same letter states that many ministers who went into the army will never come back into the ministry. Why won't they?

As to recruiting ministers, I am heartily in favor of it, and a certain amount of recruiting must continue, for the places of those who fall in the line must be filled, and the stations built on the frontiers must be manned. But when there exists untoward conditions which are causing a great exodus of ministers already trained, equipped and experienced, it is very poor business to try to remedy those conditions by swelling the depot brigades with a lot of raw recruits. Furthermore, it is the height of injustice to lead these young men hoodwinked into any camouflaged situation. We must not gloss over the situation; we must bare the facts. Any other course would be unchristian to the nth. degree.

Consider the manner in which the Master got his recruits. He did not swell his ranks by extolling the glories, virtues, and benefits of his calling. When they showed a disposition to follow Him He warned them to be careful. He did not show them the crown. He showed them the cross. He told them that it meant not having a place of your own to lay your head, that it meant leaving father and mother, sister and brother, that it meant denying of self, that it meant putting the hand to the plow and not once looking back, that it meant counting the cost of the house before undertaking to build. I believe in recruiting the ministry but I believe that we should follow the Savior's example, and warn any desirous of becoming ministers just what they are going up against! Then if they persist in their determination to go ahead, they will be ministers, indeed.

I have written this to help bear a fellow chaplain's burden.

BYRON HESTER,
Chaplain, U. S. A.

New York City.

* * *

Editor THE CHRISTIAN CENTURY:

SEVERAL such letters have appeared in the church press in recent years, as we have noticed. The rumor was passed around that there was a great lack of ministers, which I knew at the time was a false report and I wondered that some one did not expose it who was not engaged as I was in bigger game.

There would have been no call for a minister of Christ going into the army if there had been a Christian church in Germany in place of that bastard thing that was teaching our preachers how to preach. For war could not have begun if there had been a truly Christian church to tell the Kaiser where to get off, as our president had to do for us. We kept silent during the forty years Germany was grinding her sword.

This high-brow talk about "efficiency" as coming from college training is camouflage. It is only for sectarian competition and sectarian strife that the university equipment is needed, but not at all for vital and soul-saving Christianity.

The chaplain is right in saying that the churches do not need preachers.

It can be easily seen that the churches in all countries are aping the secular governments in form and spirit and are ready to go out murdering their neighbors at the command of some Nero or red-headed little captain and pretend that it is a call "from on high." The soldier-chaplain tells the truth when he says "the Church as at present constituted can never win the world to Christ." That is sure, and we wish other preachers would get their eyes open to this truth. But the chaplain's mistake is in turning to the college for preparation, forgetting the example now before the world and forevermore in the case of Germany. He talks about the church's lack of vision, but the trouble is that the very few preachers who have vision keep it to themselves, and feed themselves and their starving sheep on hardtack where they might have honey from Patmos if the preacher had vision and courage.

But this is not constructive. The most constructive thing I have seen in forty years is "The Daily Altar." That points in the right direction. Around the fireside is God's highest priest and priestess, and the sweetest incense ever sent to heaven is from the chimney that rises from the Christian Home Altar. Many church steeples ought to have a rooster on the top to remind those below that they have betrayed their Lord.

Holland, Mich. JASPER S. HUGHES.

* * *

The Daily Altar Movement came just in time. The Disciples of Christ have not been a devotional people and the lack has hurt. We have talked more about Christ than to Him.

Uhrichsville, O. CARL B. SWIFT.

Light for the New Age

Professor Shailer Mathews says in his striking volume, *"The Spiritual Interpretation of History":*

"In an epoch of reconstruction like ours, the world stands at the cross-roads of history. A few brief years will fix the course of centuries. Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall help determine whether they shall be subject to spiritual control. No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilizations looking to Christian people for guidance, and yet sees the forces of evil, of war, of materialism, growing more aggressive. The church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to an open shame. The opportunity is marvelous and appalling. It is a challenge to our generation to spiritualize world-history in the making."

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THE DAILY ALTAR MOVEMENT

An Avalanche of Correspondence in Which Pastors and Leading Churchmen Join in the Call to Make the Pre-Easter Season a Time of Education and Effort in the Matter of Establishing a Daily Altar in Every Christian Home.

I am delighted with the little book and devoutly wish that there may be a widespread Daily Altar Movement. As I am using the book in my own family I am impressed with its following excellencies: the variety of subjects treated, the vital importance of those subjects dealing with the Christian life in its larger aspects, the literary excellence, its brevity and comprehensiveness and the underlying conception of prayer, not as asking for things but as actual communion with God. These are some of the features that cause me to regard the book as the best book of its kind known to me. As is generally known, I have not been in active pastoral service for over nineteen years, owing to an attack of creeping paralysis. If I had the care of a church I should enthusiastically recommend the use of this book in family worship and in private devotion. I should do this under the conviction that the chief need of the average church member is a more intimate personal acquaintance with God, not a theoretical knowledge, but a growing, experimental knowledge of God, that He may become more and more to each one the great Companion, the indwelling Presence. One of the chief means by which we attain this knowledge is through spiritual worship. J. Z. Tyler.

Richmond, Va.

I like your suggestion for a Daily Altar Movement and would be glad to enter into plans that may be proposed. I confess that I do not know what plan would be most successful in carrying out the idea of the movement. Perhaps you can suggest some things through the Christian Century. Roy E. Deadman.

Lebanon, Ind.

I know of no movement among the American people today that has in it such possibilities for righteousness and power in the younger generation as has this one. You have struck at the foundation of American morals, a foundation which, if carried to its consummation, cannot be destroyed by all the powers known to men. "The Daily Altar" ties the children along with the parents to God, and unconsciously they grow into the service of the living God. Push it to the ends of the land. You are putting out a great paper, the only one that I read from A to Z of all that come to my table. God has used you and I believe will use you mightily in His Kingdom. John P. Givens.

Hoopeston, Ill.

Let me say in regard to the Daily Altar Movement that to my mind it is indeed timely. I have not seen your book, but I know the authors sufficiently well to be assured of its worth. I am professionally convinced that some sort of quiet hour, some sort of daily altar is essential to the spiritual development of our people. The few hours spent in the church on Sunday will not meet all the needs of the human heart, especially at such an unsettled time as this. May God bless your book as it goes out on its missions, and prosper the movement which you are, or seem to be, on the verge of promoting. Clifton S. Ehlers.

Baltimore, Md.

The need of the hour religiously is a deepened and widened spiritual life, a better conception and practice of the essential and vital in Christian life. If the Daily Altar Movement, or any other "movement" or means, will produce that deepened life, even in some degree, it should be welcomed. Keep up the agitation.

Fairfield, Ill. R. A. Thibos.

I have felt for some time that we need a greater emphasis put upon the worship of God and Christ in the home. The Daily Altar Movement is a splendid idea and should do much toward making the homes of our brotherhood feel the spirit of Christ as they have never felt it before. May you have every success with the new movement. L. W. Harper.

Buffalo. N. Y.

Some twenty-five years ago a pious old bishop said: "I am hustled out of my religion." With the problems and enterprises that are before it, the whole world is in that danger now. Yea, the danger is multiplied. I know of nothing that could call us back from that danger, restore our sanity and fit us for the world's day's work better than the establishment of family altars in the home of all believers. W. W. Phares.

Dallas, Tex.

It is a most hopeful omen to me that after so long a time there should come before our people in the form of a proposal for a concerted movement the expression of a passion for spiritual reality. I am happy to know that at least some have reached the heights and with the clouds of dogma beneath them can freely absorb the spiritual warmth of the Sun of Righteousness. I believe the movement you suggest would prove a most helpful agency in leading all Disciples to the heights. Please send me a copy of "The Daily Altar." I should have ordered it before this. I know it will help. I derived much benefit from Jowett's "My Daily Meditation." C. A. Hanna.

Glenville Church, Cleveland, O.

I have for some time been interested in the question of family devotion, and preached a sermon on the subject, "The Family

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Altar," one Sunday last autumn. It is a vital topic, and I am glad that your work is giving it prominence. I shall be glad to take up the subject again at once. Preachers need such a book as "The Daily Altar." We get hurried in the stress of what we call practical affairs, and our prayer life is liable to become superficial. Our people need such a book. We have been stronger in argument and debate than we have in prayer. This work will be good for us all. I am enclosing my check for which I wish that you would send me a copy of the book. CLARENCE REIDENBACH.

Indianapolis, Ind.

My confidence in the work of the editors of "The Daily Altar," you and Dr. Willett, along whatever line it moves, is such that I ordered the book of devotions as soon as it was announced as off the press. It came to my home while I was there during Christmas vacation, and I went through it carefully then, enjoying every moment of the time I spent with it. Mother and father found it so unique and vigorous and helpful that they begged me to leave it with them to use in their devotions. For without some such adequate and inviting stimulus to devotion like "The Daily Altar" the average Christian home finds it hard to sustain a program of spiritual culture. I think my home is typical of the average Christian home of genuine Christian ideals and atmosphere, and I know it is the desire to grow in Christian character, but the instruments to bring that result are not always nor easily attainable. "The Daily Altar" meets a situation that half a dozen good books, not so carefully and purposefully wrought out, could not measure to. I have known for several years the depth and genuineness of Dr. Willett's Christian spirit. More than one was conscious of it without knowing the reason, but through a friend who knew him I learned that his Christian spirit was cultured in habitual private devotions. I have long been convinced that you, Mr. Morrison, stand as one of the few real prophets of the spiritual life in our brotherhood, keenly conscious of spiritual issues and deeply desirous of spiritual progress in our brotherhood not only, but in the world. Therefore, no one anticipated "The Daily Altar," the labor of love of two such spirits, more than I did. And with honesty I can now say that it surpasses expectation. I welcomed the book itself, and could I welcome less the movement that will use it to produce the largest results in spiritual life?

Lexington, Ky. JOSEPH MYERS, JR.

This book from your pens I knew would be good, but it has exceeded my most enthusiastic anticipation. It is unique in conception and execution, and so far as I can see could not be improved upon in any respect whatever. You gentlemen have made a distinct contribution to a very large number of people. I doubt if any book, even more pretentious volumes, has been put out recently that will do as much good and be as much appreciated as this volume. I shall from time to time procure other copies of this useful book and distribute them where they will be appreciated and beneficial. JOHN T. LILLARD.

Bloomington, Ill.

For nine years the writer has traversed the good state of Michigan and has been hospitably received in many homes. In only a few is maintained the old formal family worship. There is no doubt but that our people have lost power by allowing the devotional fires to smoulder and die out; yet in our complex twentieth century life—with meals at all hours—it is difficult to maintain the unbroken circle of prayer, Scripture interpretation and application. Any move that would result in rekindling altar fires in Christian homes should receive not only approval but unqualified endorsement from every pulpit. I have not had the pleasure of perusing the pages of "The Daily Altar," but from the comments of well known and cultured men I must confess that it is a timely volume and one that will help to enrich the spiritual life of the users. To put stress upon *spirituality* is to put the emphasis at the right place. A movement that will cause devotional books, including the Bible, to be brought into daily use will have my endorsement and hearty support. After a century of wilderness wanderings the Disciples of Christ are apparently coming to their own; in order to take the land in the name of Christ we must also possess the Spirit of Christ. Let spiritual gymnastics be the order of the day. As the common thief among nations was overthrown by united and disciplined soldiers, so the arch enemy of the soul may be subdued by an united spiritual advance. The apostolic injunction, "Take heed to thyself," needs to be read into the ritual of every Disciple. For Christianity—pure and simple—this is the crowning day. J. FRANK GREEN.

Owosso, Mich.

Your Daily Altar Movement appeals to me. The book is a great book for the day. I bought the book while in camp; it was always on my table, ready to help me and others who came in. Today we realize that the great need is for more spirituality and times for devotion. "The Daily Altar" will be a great help in developing the devotional life. I feel that its place should be on the dining room table. "The Daily Altar" would be a fine wedding present for young couples. I am sure that a nation-wide movement on behalf of the spiritual life such as you speak of in your editorial would be a great help in solving the problems of these reconstruction days.

Many thanks for the book and its great devotional message.

Kansas City. B. H. SMITH.

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The Christian Century Press

700 East 40th Street, CHICAGO

In regard to the Daily Altar Movement which was treated in your editorial, I think that it is the right thing at the right time. There can be no better time for such a thing than the time when people are trying so splendidly to turn their thoughts away from the agony through which Christian civilization has passed to the formation of a more Christian world. The state can never rise above the home. Therefore if we would have a thoroughly Christian world, we must have Christian homes. Try to enlist the other church papers in the Movement. It is worthy. There is no reason why it cannot be done. WM. B. MATHEWS.

Pittsburgh, Pa.

The Daily Altar Movement, carried on along the line which your "Daily Altar" would make possible and aid would be, in my judgment, a highly commendable work among the Disciples, among whom there are many who are but slightly acquainted with that phase of Christian experience. I shall be glad to do what I can to further the Movement in our community.

Cheneyville, Ia. J. THOS. BROWN.

I believe no one thing is needed more in the average home of America today than the time for family devotions. To me as I think of my boyhood, the church meant much only because it stressed in a larger social way what I was experiencing every day in my home life, and I think this is true of many. Therefore it stands to reason that the great number who are outside of the influence of the church might become so if the homes had the daily worship. Now while a great many have realized this, they had no way to suggest how it should be done, but with this book, "The Daily Altar," that handicap is removed. It is a splendid piece of work because it fits a need. I for one like the idea of setting apart a day when a general movement should be started, and I am not particular when it should be, though no time of the year is more suggestive to prayer than the pre-Easter days. Our church will be for it. SETH W. SLAUGHTER.

Waukegan, Ill.

I read with interest your editorial in The Christian Century of January 30. I purchased a copy of "The Daily Altar" in December, and keep the same with me in my grip to use as I travel around as well as at home. The emphasis should be placed upon the devotional teaching of the Book and the practice of daily devotions is the one great essential in the present program of reconstruction. I think, however, that it serves the soul best when used in a suggestive way in connection with the Book itself.

Springfield, Mo. J. H. JONES.

I welcome, as all who are interested in the deepening of the spiritual life must, your suggestion of a Daily Altar Movement. It seems to me that there are great possibilities in such a movement if it is taken seriously by the churches. At the heart of all real progress, religious, or even social, must be a strengthening and enriching of the inner life of individual men and women. The most direct approach to the accomplishment of such an end is through the private and family devotions that are fostered by the use of such a book as "The Daily Altar." The intelligent Christian living in the modern world may find many of the means of religious culture of the past artificial and unprofitable. There is need for a means produced by modern piety and fitted to modern minds. I do not want to over-emphasize modernity. It is the religious life which is all important and that is essentially the same in all ages. But ideas and types of thought differ and need to be continually renewed in our devotional literature to make religious devotions vital. I do not think we ought to expect such a movement to eliminate controversy. If by controversy we mean discussion and differences of opinion, we do not want it eliminated. But a deepening of the spiritual life ought to make us all so conscious of something large and sacred that makes us one that we can carry on discussions in a dignified and brotherly spirit. It will help us to a unity of spiritual fellowship which will be stronger than any partisan or antagonistic feeling.

Hillsboro, N. H, H. V. WHITE.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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The Christian Century Press

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The Larger Christian World

A Department of Interdenominational Acquaintance

Religious Program of the Y. M. C. A. Expanded.

THE appointment of President Henry Churchill King as chief of the religious work department of the Y. M. C. A. in France has resulted in a great increase of activity in this department of the Association's work. Dr. King has written and published a booklet on religious duty. In this he has emphasized the duty of evangelistic preaching, Bible study, social service and personal consecration. The force of men in France devoted primarily to religious work has been increased from 75 to 300 and many more of the Association men in France are seeking a transfer to this department. Some prominent ministers of America are serving as departmental leaders under the direction of Dr. King.

Chaplain Helps to Place Boys

It is to be doubted if any chaplain in the service of the United States is doing more effective work in locating young men discharged from service in the home churches than Captain Frank Thompson, senior chaplain at Great Lakes. He notifies the pastor of each man discharged from the navy and to the boy himself he sends the following letter: "You are soon going back home. When you get there, line up with the forces in your country which stand for the betterment of life and the good of the community. Among these forces is your church. You need it, and it needs you."

Bible Plates Go for Munitions

During the war the officers of the German Kaiser seized all of the copper plates in Rumania and in some other of the smaller countries from which Bibles were printed. These plates were melted down and the copper was used in the munition works. The Baptists of America are proposing to devote a part of the war fund to the restoration of these copper plates in Hungarian, Russian and Rumanian languages. Seventeen thousand dollars will be devoted to this purpose.

Evangelical Synod Raises War Fund

The Evangelical Synod of North America is busy raising a war fund of $33,000 to meet the special problems of the denomination in the period which follows the war. The war has caused a number of men to leave their studies in the colleges and take up arms in behalf of their country. As these men return, they will be assisted to find their place in the denominational colleges again. It is planned to use $5,900 for the distribution of literature and $2,500 for the work of the chaplains and camp pastors of the denomination.

New Division of Territory in Mexico

The redivision of the field in Latin America is resulting in some problems of adjustment for the mission boards. The American Board of Foreign Missions (Congregational) has sent a deputation to Mexico to arrange for the transfer of some of their stations there. A number of exchanges have been effected with the Southern Presbyterians.

Work Against Sunday Theaters

A bill is now before the Indiana legislature in favor of legalizing Sunday theatrical performances. Dr. Edgar L. Williams, executive secretary of the church federation of that state, has mailed out four thousand blank petitions in his state asking the churches to secure signatures to a petition to the legislature against the proposed measure. Some theaters are open in the state illegally at the present time, but the petition argues against legalizing these. That the question of the Christian Lord's day is a matter of concern over the country is made apparent by the action of the ministers of Bismarck, N. D., in protesting against commercialized Sunday baseball in their city.

Bishop Brent Returns

Bishop Brent, head of the chaplains of the United States army, has recently returned to the United States. He has headquarters in Buffalo and is bishop of western New York. He asked last year for a coadjutor bishop, but it seems more likely now that this diocese will be divided and that there will be in the future a Bishop of Rochester.

A Little Church Gets Rich

We are familiar with the idea of individuals getting rich, but it is somewhat unusual for a little church of twenty-nine members to become possessed of $200,000, with prospects of much more. The Baptist church at Ranger, Texas, allowed an oil concern to sink a shaft on its church lot. The result was a gusher which has already paid into the treasury in cash $200,000. The leaders have refused an offer of a million dollars for their burying ground, but will not sell for sentimental reasons. Instead of dividing the $200,000 up among themselves, the members have given $100,000 to Baptist schools and orphanages in Texas and are considering plans for giving away the remainder of the money to Baptist philanthropies.

ORVIS F. JORDAN.

THE PROTESTANT

By BURRIS A. JENKINS

Unity, founded by the late Jenkin Lloyd Jones, says of this work:

THE author dedicates his book "To the bravest men I know—the heretics." "Unity" readers will like him for that; for of "Unity's" founder and recently lamented editor, it was said in high compliment: "He was the only really consistent Liberal." And "Unity" readers will like the fearlessness with which Dr. Jenkins sets forth in the language of the man on the street the inanities and the ineptitudes of conventional Christianity; the churches' bondage to tradition; the waste of its divisions; the chameleon-like character of many of its ministers. And yet Dr. Jenkins is not a useless bitter critic of the church. He longs for the coming of the Great Protestant, who with a human nature like that of Luther, with a vision of what the church might and ought to be, will lead the present apologetic, narrow, divided, hesitant, sectarian institutions of our day into the realization of the great purposes of individual and social reconstruction for which the ideals of her forsaken gospel calls. The author believes that the time is ripe for such a leader to arouse the church from its present littleness and sectarian interests, to its great tasks."

The Christian Century Press

700 EAST 40th STREET, - CHICAGO

News of the Churches

Secretary R. M. Hopkins to Visit Armenia.

A group of a dozen representative men of the churches of America has been selected by the American Committee of Relief in the Near East to visit Armenia, Syria and Greece and report to the committee the conditions there and the facts as to expenditures of relief moneys. Among this group representing the Disciples is Secretary Robert M. Hopkins of the Bible school department of the American Society. The commission sailed this week via France and Italy to Cairo, thence to Constantinople.

Eureka Church Studies Religious Neighbors.

Verle W. Blair of the Eureka, Ill., church writes as follows of a new phase of activity of the work there: "After about three years of earnest effort, we now have a Commission on Christian Union from our church which is making an intensive and detailed study of the whole problem involved in the Eureka community. We are making a careful survey first. We will then devote many evenings to a careful study of the Disciples' actual position upon these matters, and also devote considerable time to a study of our religious neighbors in a wholly sympathetic way. Steps are already taken for a federated group of Christian workers here, although this is in the forming. I am delighted also to say that we shall have a series of meetings March 16-30, in which our three churches are a unit, with the ministers of El Paso, Rev. Leach (M. E.) doing the preaching, Cryor (Presbyterian) giving Bible studies, and Williamson (Disciple) in charge of the music and devotional features. All the evening meetings will be in our church, the afternoon meetings in the Presbyterian church. We will have noon meetings in the Commercial Club for the business men, and each morning at 10:30 in various groups of the community will be held very brief meetings for prayer. So far as I know our plan is almost unique, and I consider it as a token of community feeling that is rapidly developing locally."

Indiana Church Plans for Community Recreation.

The church at Edinburg, Ind., W. E. Moore pastor, has appointed a committee of the officers of the church to make a serious study of what the church ought to do for the community. At present this committee is giving serious attention to the question of church and community recreation. Plans being considered will probably cause considerable addition to the present church building. At present additional Sunday school facilities are badly needed. The church is the fortunate possessor of a fine men's quartet which proves an attraction on Sunday evenings.

Open Forum Toward Church Unity At Manhattan, Kan.

The Congregational church at Manhattan, Kan., made its pulpit an open forum for the consideration of the unity problem, reports Pastor Otho C. Moomaw, of the Disciples church there, and the discussion was participated in by the local Roman Catholic priest, the Episcopal rector and Dr. Theodore Macklin, State College instructor in economics, and son of the famous Dr. W. E. Macklin. The latter considered the problem from the viewpoint of an economist. Mr. Moomaw was chosen to speak on "The Contribution of Protestantism Toward Church Unity." He was given a large hearing and his own congregation adjourned its evening service to make it a union meeting indeed. Mr. Moomaw writes that "there is the heartiest relationship in service existing between the Manhattan churches, with their aggregate membership numbering a few thousand, maintaining, as they have, high religious standards in this Funston Camp Zone and serving soldiers and civilians who pass in great throngs." Mr. Moomaw invited the union assembly to a great intercongregation communion service to be held in the near future.

Dr. Powell Stirs New York Disciples

The chief speaker at the recent annual dinner of the Disciples Missionary Union of Greater New York was Dr. E. L. Powell, of Louisville. The meeting was attended by representatives of all the churches of the Union. Dr. Powell spoke on "The Spirit in the Wheels." His endorsement of the League of Nations was clear cut; he pointed out that the league is both practical and Christian. The reference to the League of Nations was used to impress the audience with the yet greater need for the churches to practice Christian union. The Disciples of Christ were urged not only to preach, but to practice Christian union and thus prove the sincerity of their message. The progressive revelation of God was emphasized and His immediacy in life was dwelt upon. All service for the uplift of mankind is divine service, said Dr. Powell, and we must permeate the whole of life and make it sacred, for no work is secular, if it is for the uplift of mankind. Another interesting feature of the dinner was brief talks by Kirby Page, Ray Hunt and E. B. Kemm, three new ministers of the Union and an address by M. M. Amunson, of Sterling place, Brooklyn, who has recently returned from service overseas under the Y. M. C. A. Mr. Amunson stressed the need of larger ideas in the church programs. The churches of the Union raised $1,836.46 for the work of the missions in 1918 and with the aid of the A. C. M. S. contemplates the raising of $4,472 for the year 1919. The old mansion purchased for the Russian work was repaired and furnished for the immediate needs of the mission at a cost of $1,014.70 from funds furnished by the Church Extension Board and the A. C. M. S.

* * *

—On next Sunday at the University of Chicago the university preacher will be Professor John Douglas Adam, of Hartford Theological Seminary.

—J. J. Castleberry, of Mayfield, Ky., is closing a successful meeting at Alliance, O.

—The church school of missions, recently held at Central church, Lebanon, Ind., and conducted after the plan suggested by Mrs. Royal J. Dye, was a decided success, writes Pastor Roy E. Deadman; there were nearly 400 persons enrolled. Mrs. Elizabeth Ross spoke at the church on Sunday evening, February 23, and was given a large hearing. Audiences are increasing at Central, Lebanon. The church will raise $1,800 for missions this year.

—Pastor H. Clay Brown and wife are beginning a meeting in their church at Atlanta, Ind. Under Mr. Brown's leadership, the church has become entirely free of indebtedness, taken a worthy part in the Men and Millions movement drive and subscribed their apportionment in the missionary budget.

MEMORIAL CHICAGO
UNITED SERVICE
Memorial (Baptists and Disciples)
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—George A. Reinhardt, of First church, Washburn, Ill., recently delivered the C. W. B. M. Day address for First church, Princeton, Ill., where C. C. Carpenter has ministered for the past thirteen years. Besides addressing the churches at Washington, Secor, Princeton and Walnut in church life campaigns, he delivered the union temperance address at First M. E. church at Washburn. Mr. Reinhardt reports that the every member canvas was successfully completed at Washburn church and the church has oversubscribed for local expenses and will meet her missionary aim. The local budget called for $2,030 and $2,200 was received, while the missionary budget called for $1,206.

—The church at Franklin, Ind., A. L. Ward, pastor, closed a meeting March 2, with Mrs. Daisy Barr and her helpers as evangelists. It is rather a unique experience for a Christian church to employ a lady evangelist, and the more so an evangelist who is a member of the Friends church. Mrs. Barr has held many union meetings in Indiana with good results. The meeting at Franklin took the form of a union meeting in the Christian church. All the churches of the community received members as a result. Each day the pastor, A. L. Ward, mailed to the other pastors the cards on which preferences were expressed for other churches.

—J. Boyd Jones began his duties as pastor of the First church, Bloomington, Ind., March 2. Although the new church building is not entirely ready for occupancy, services were held in a large room of the community house end of the building. The Bloomington church is just completing a $100,000 modern church plant. It is considered by those who have seen it the most ambitious and modern building of the Disciples in Indiana. It has been something over two years since the old building burned and the church has expressed a rare heroism in its effort to rebuild so adequately.

NEW YORK CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—Community Gospel services were held in the Union avenue neighborhood at St. Louis, Mo., last week, special preachers from outside the city being in four leading pulpits of the community. At Union avenue church Dr. Finis Idleman of Central church, New York, was the preacher.

—David H. Shields of Main Street church, Kokomo, Ind., writes of the recent regional laymen's missionary movement held at Kokomo recently: "The meeting was a success beyond the most ardent expectations of all. C. C. Morrison, editor of the Christian Century, gave

one of the two outstanding addresses of the sessions, while our own Bert Wilson gave character and push to the two days, acting as chairman. Drs. Zwemer, Poteat and others left a great vision with the churches of the city." Main Street church is in the process of organizing a "Woman's Council" to take the place of the Ladies' Aid Society, and other organizations. It is hoped to unify all of the congregation, so far as the women are concerned, under three departments: "Membership," "Social Service" and "Missions."

—Texas Christian University will soon have a Bible school chair.

—Three French orphans are reported adopted by the Sunday school at Litchfield, Ill.

—Herbert Smith and Edgar A. Johnston, missionaries to Africa, are now on a furlough in this country.

—The Minges evangelistic meeting at Springfield, O., closed early this month with 300 accessions to the church membership and thirteen volunteers for Christian work. C. M. Burkhart is minister at Springfield.

—J. D. Arnold is to lead the church at Fayette, Ark.

—W. B. Zimmerman, who has been enjoying a twenty-day leave of absence from chaplaincy service in Texas, has returned from some northland visits to his work.

—Frank G. Tyrrell has resigned from the pastorate at First church, Pasadena, Cal., and is again in the law practice.

—H. H. Harmon of First church, Lincoln, Neb., will read a paper at the Lexington Congress on "The Place of the Disciples in the World's Religious Program." The review will be given by Roger T. Nooe, First church, Frankfort, Ky. These men have seen service "over there" as "Y" men, and their messages will be vibrant with thoughts drawn from their experience at the front.

—H. G. Connelly, leader of Central church, New Albany, Ind., has recently organized a men's Bible class of over fifty members with the pastor as teacher. The church is maturing plans for the erection of a well-equipped parsonage. One night in February about thirty young couples of the church were guests at a supper and thus made to feel the church's interest in them.

—A. L. Stamper is now the pastor of a united church at La Porte. The first and Tabernacle churches have joined forces. The Sunday school is crowding the present capacity of the building and Mr. Stamper is preaching to increasing audiences even on Sunday nights.

—Dr. E. S. Ames of Hyde Park church, Chicago, is speaking at morning services through the Lenten period on the general theme of "The Renewal of Religion." The following topics are being discussed: "Renewal of Religion Through Impulses of Love," "Through Hope of a Better Society," "Through Use of Knowledge," "Through Use of the Arts," "Through Struggle Against Foes," "Through Crucifixions," "Through Resurrections." The Wednesday evening meetings during Lent are given to meditations based upon the book, "The New Orthodoxy."

—The church at Worthington, Ind., to which A. C. Trusty has gone as pastor, is in a debt-reducing campaign. While Mr. Trusty ministered at Odon, Ind., funds were raised for the erection of a new building. During his pastorate at Linton a debt of long standing was almost wiped out.

—Edgar DeWitt Jones, First church, Bloomington, Ill., will read a paper at the Lexington Congress on "The Religion of the Soldier as Revealed in War Literature," and David H. Shields, Kokomo, Ind., will be the reviewer. Some think the soldiers' religion is quite different from that of the church and that it must be adopted by the church. That the religion of the church will be changed by the world war goes without question, but it remains to be seen what effect the religion of the soldier, if he has one, will have in bringing about this change.

—R. E. Moss, of Crawfordsville, Ind., has accepted the work at Winder, Ga.; Howard A. Blanning goes to Coshocton, O., Charles W. Ross to Crawfordsville, Ind., W. P. Shamhart to Petersburg, Va.

—J. W. Coleman is the new leader at Athens, Ill.

—The Sunday school at Owensboro, Ky., has a men's Bible class, "The 20th Century Men," taught by Dr. M. G. Buckner, which recently headed the list of men's classes in Disciple churches of the state. The minister at Owensboro, Horace Kingsbury, is making an effort to increase the number of men at the mid-week prayer meetings. The masculine goal at a recent meeting was fifty men present.

—At the meeting held by H. N. Van Voorhis at Martinsburg, W. Va., there were an unusually large number of adults among the accessions to the membership. Mr. Van Voorhis will probably accept the work of district evangelist in and around Charleston, W. Va., working under the joint direction of the American Society and state missionary organization.

—Miss Eva Lemert, Bible school expert, is now in an efficiency campaign at Central church school, Dallas, Tex., to which work Graham Frank ministers.

—J. A. Kay, singing evangelist, is now in a meeting with the pastor at Fulton, Mo., W. G. Alcorn. This is his third meeting with Mr. Alcorn.

—J. L. Fisher, who served as pastor at Hicksville, O., prior to entering war service under the Y. M. C. A., will now take up pastoral work again. He is engaged in evangelistic work, his family being still located at Hicksville.

—Dr. Edgar DeWitt Jones, of Bloomington, Ill., will be the chief lecturer at the assembly of Kansas Disciple preachers, which is being held at Manhattan this week. The president of Cotner University, and Evangelist Charles Reign Scoville, director of religious activities at Camp Funston, will also appear.

—B. H. Bruner, formerly pastor at Third church, Danville, Ill., and recently chaplain in the U. S. Army, has received his discharge and has been called to supply the pulpit of Central church, Terre Haute, Ind., until the church secures a regular pastor. This is Mr. Bruner's home church.

—At East End church, Pittsburgh, Pa., 806 new members have been received into the congregation during the nine and one-half years of John R. Ewers' pastorate. Jan. 1st the minister's salary was given a 25 per cent increase, and a Sunday school and church secretary was engaged. Seventy-eight men went to war from this church and none was killed. The plans for the new church are completed, but the actual building waits on the falling of prices. The largest congregations of the pastorate are regularly attending now. The growth has been quiet and solid; the personnel of the church is of a high order.

—W. B. Clemmer, former minister at Central church, Rockford, Ill., but who has for some time served as a religious camp director at Camp Grant, Ill., is now associate director of the religious activities of the entire camp. He has been asked to remain till the close of the demobilzation period and he may decide to

B·O·O·K·S

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stay still autumn, but he writes that even now he sometimes feels the old hunger for pulpit and pastoral work. Mr. Clemmer recently had charge of the program for a four-day state conference of the Y. M. C. A., which was held at Camp Grant. The purpose of the conference was to lay preliminary plans for a religious awakening over the state in the interest of the young men returning from the army. Picked men from the counties of Northern Illinois participated in the conference.

CHURCH EXTENSION NOTES

In the Year Book for 1919 the First church at Jeffersonville, Ind., J. M. Vawter, pastor, should have been credited with $40 to church extension which would have made that church unanimous, having made a contribution to every organized work represented in the Year Book during 1918. This money was received by the Board of Church Extension on July 9, 1918, and is credited to that church in the annual report on page 57 and reported to the Year Book. By mistake it was omitted from the Year Book of the Clark County churches on page 222 and does an injustice to the Jeffersonville church. The board, therefore, makes this explanation and apology to the First church of Jeffersonville.

During February the following loans were closed and the buildings completed for use: East Palestine, Ohio, Annuity Fund, $12,500; Reidsville, N. Car., Annuity Fund, $2,500; Las Vegas, N. Mex., Annuity Fund, $3,500.

The church building and church improvement campaign continues to arouse interest. Since our last report, Englewood, Tenn.; Grand avenue church, Portsmouth, Ohio; Princeton, Ky.; Fairfax, Okla.; Cache, Okla.; Valliant, Okla., and South English, Iowa, have made the applications for help to erect new buildings or improve and make modern their buildings. Yoakum, Texas, has also just made a plea for money to assist them in the erection of a new building.

At our board meeting on March 4th the following loans were promised: Chicago, North Shore church, $15,000; Ponca City, Okla., $12,500; San Diego, Calif., University church, $5,000; Enterprise, Ore., $600 and Port Arthur, Texas, $9,000.

An annuity of $450 was received from a friend in Ohio.

Remittance should be made to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

IN FOREIGN FIELDS

The church at Hara, India, has outlined its program for the year. It is expected to have every member of the church praying for and contributing to the work during the year. The aim is to have a thousand pupils in the Sunday-schools and twenty-five baptisms.

Fay E. Livengood and wife arrived in Jubbulpore, India, December 12. They are hard at work on the language and are greatly pleased with the outlook for Christian work in the Central Provinces.

Dr. C. C. Drummond gave 1,189 treatments during the month of December. He had 570 new cases. He treated more than ten thousand patients last year.

C. F. McCall of Akita, Japan, is hard at work enlarging the vision of the Japaness churches. He feels that a forward movement should be made in teaching the native churches the grace of giving and of self-government.

The receipts of the Foreign Society for the first four months of the present missionary year are about $6,000 ahead of the corresponding time last year. This is encouraging, in spite of the disorganized condition of the churches. However, this gain is not enough to keep up with the increased cost of the work in the present world situation of high prices and low exchange.

All checks for the work of Foreign Missions should be addressed to

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Box 884, Cincinnati, Ohio.

THE DEMOCRACY OF THE DISCIPLES CONGRESS

The Disciples of Christ are democratic. This democracy will be in evidence in the Lexington Congress, April 22-24. The program represents all schools of thought. Extremists and middle-of-the-road men are preparing to "speak their minds" upon this occasion. They expect their papers to be discussed pro and con, but in a Christian spirit. They will not be subjected to a trial for heresy, nor will someone challenge them for a public debate for the sake of debate or notoriety.

This is as it should be; it is in keeping with the constitution of the Congress. Every platform among us, be it convention, congress, or assembly, should be an open forum for the "comparison of minds" upon the great problems of the church. The "open-forum" policy is the only one that will bring unity of thought upon any problem.

Those who participate in the program of the coming congress will not represent some society or organization; they have not been selected with the "collection basket" in mind! They will come as individuals seeking the truth.

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Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, March 20, 1919

The Church's Message for To-Day

***By* Edgar F. Daugherty**

Published Weekly—$2.50 the Year

A Concerted Effort to Rebuild the Home Altar, Beginning Now and Culminating Easter Sunday

THE DAILY ALTAR MOVEMENT

"You have, by this superb volume, inaugurated a movement more far-reaching than any since the Union Movement itself was launched by the Campbells."

SO says DR. H. O. BREEDEN, referring to the Movement inaugurated for deepening the spiritual life among Disciples of Christ by means of private and family devotion. The publication, two months ago, of "THE DAILY ALTAR," by Herbert L. Willett and Charles Clayton Morrison, has elicited from ministers and laymen a flood of commendation of the book and of the Daily Altar idea. The tide of interest is now definitely turning from mere organizational machinery and from harsh controversy toward the vital things of religion, notably toward the culture of the life of the spirit. Never has a book been welcomed with greater enthusiasm by the churches than "THE DAILY ALTAR." Already hundreds of pastors are uniting in a concerted movement to establish family and private devotions in the habits of their people. The season approaching Easter is being utilized by ministers and church leaders to educate the people and to place in their hands the one book that makes daily devotion in these modern days practicable for all.

WHAT DISCIPLE LEADERS SAY OF THE DAILY ALTAR MOVEMENT AND "THE DAILY ALTAR"

Dr. Peter Ainslie, Baltimore: "I believe that people are hungering for just such ideals as are emphasized by the Movement."

Dr. Edgar DeWitt Jones, Bloomington, Ill.: "The Daily Altar fills my soul with delight and satisfaction. There is something indescribably fine about the book, like the winsome strength of a rich personality."

Dr. J. H. Garrison: "The book is happily conceived, happily worked out and most beautifully bound. We are using it right along in our daily devotions."

Dr. E. L. Powell, Louisville: "The suggestion appeals to me. The supreme need is a deepened spiritual life. Without it our organizations, little and big, are nothing more than the clatter of machinery."

Dr. Finis S. Idleman, New York: "We have had forward-looking programs of all kinds, and promotion campaigns of every character, but it has remained for you to suggest this fundamental and primary movement to all other enterprises."

Dr. Frederick W. Burnham: "There is a charm about this book which is distinctly more than may be anticipated. It has the chastity of thought and the fineness of expression which fits the mood of the morning devotion."

Rev. E. B. Barnes, Cleveland, O.: "This may be the beginning of a great spiritual awakening among the Disciples."

Dr. C. M. Chilton, St. Joseph, Mo.: "Your efforts to re-establish and extend a daily family altar will meet with the approval of serious men and women everywhere. It must be done if we are to become a spiritual people."

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An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Chicago Protestants and the Boys

THE Church Federation in Chicago is being led now in the direction of a unity that finds its support in service. There is no talk of maximums and minimums of faith, but only of the unfortunates of a great city and the opportunities of ministry. It is the children who suffer most in the city life and judging by the cases in the courts the boys are the chief victims of social maladjustment.

The Church Federation is now supporting Miss Beardsley, a deaconess, for part of her time, as a worker in the juvenile court. When the judge has a boy who must be removed from a home environment that is hopelessly bad, there is thus some one at hand to offer the facilities of the Protestant denominations for the care of the boy. In days gone by, there was no one except the Catholic priest to offer an asylum for unfortunate boys. There is only praise for the priest who was there to minister to the unfortunates of a great city, but Protestantism cannot afford to turn over its unfortunate children to the Roman Catholic church for care.

Many of these boys are taken to St. Charles, where they have the discipline of a parental school. In the school at St. Charles two-fifths of the boys are Protestants and a large percentage are from the city of Chicago. For many years no one was providing Sunday-school facilities for these boys, but this is now done by a consecrated woman worker who has secular employment through the week. Her work will be financed this coming year by the church federation.

The superintendent of St. Charles declares the greatest need of his institution to be the follow-up work that should be done for the paroled boys. The state of Illinois provides only two workers for 1,400 paroled boys, which is altogether inadequate. It is planned to enlist the service of Protestant Christians the coming year in behalf of the boys.

The new program of the church federation under the leadership of Dr. Willett contemplates many similar forms of service for other unfortunates of the great city and it can be safely predicted that the federation idea is about to assume reality and worthfulness in the eyes of all the people. Passing resolutions and tinkering with politics will never compare with service.

An Inductive Study of Church Problems

PREACHERS are too much prone to guess at the solution of the problems of the church just as the elders and deacons do. Why were so few at church this morning? Why are we behind with the finances? These and a thousand other problems that arise in church life are treated with guesses instead of with scientific investigation.

Suppose, for instance, that one wanted to know something about the church publicity. In the last few months twenty-five people have visited the church. Suppose each were asked how he had found the church and what futile efforts he had made to find it. It would indicate just what publicity is now serving the church and what further extension of publicity should be arranged for.

The minister is often in the dark about his preaching. What do the people want to hear? Suppose he should print his sermon topics for a year past and ask the people in his church to check any that they remembered at the end of a year. The sermon remembered would doubtless be one that helped. And then if the congregation were

invited to make suggestions about themes, there might be some interesting facts revealed by this process, even if the minister got some suggestions that he could not use.

An inductive study of the Sunday morning habits of a congregation would be most revealing. A persistent Irish Presbyterian preacher insisted upon learning from all his members over the phone why they had been absent from church, if they had been absent. The percentages of illness, Sunday dinner parties, late breakfasts and Sunday headaches made a revealing body of facts. It is well-known that only fifteen to thirty per cent of the members of an ordinary church attend services on any given Sunday morning. It is worth knowing where the others are.

Dr. Ames has gathered statistics about the recreation habits of his people and about their reading. The statistics when brought together helped him to understand his church and cooperate more closely with it. These are but a few suggestions showing how inductive study might supersede the old guessing habits which have made preachers appear at such disadvantage in the world.

Why Does the Government Put More Work on the Y. M. C. A.?

UNCLE SAM is presumably better acquainted with the faults and defects of the Y. M. C. A. service in France than any one else. Secretary Baker and General Pershing have unrivaled opportunities for getting the facts. Secretary Baker has had a special investigation made.

In spite of the current talk in criticism of the Y. M. C. A., the federal government has asked the association to carry out an extension of its service in France. Many hundreds of new workers are going over at this time to participate in educational and religious work. There are a number of other welfare agencies at work in France which have not come in for criticism. Why was not one of these chosen for this important service?

It is obvious that there can be but one answer. In spite of whatever mistakes the association has made in its work, it must be still the most efficient organization in the field, or it would not be asked to do the kind of work the government wants done. There does not seem much disposition in Washington to pay any heed to the silly stories that have found their way into the secular press.

The Sunday Movie Show

FOR a number of reasons the Sunday movie show is knocking for admission to many cities where it has never been before. The supply of film is now in the hands of great corporations who have taken such a heavy toll from the local theater operators that in desperation these men are turning to the Sunday show as a means of making a living. There is a great pride nowadays in being "broad," often without any careful regard for community welfare, and the implications of the Sunday movie show may not be studied in every community as carefully as they should be.

Many labor union people oppose the Sunday theater because it makes ticket sellers, pianists, licensed operators and other working people serve for a seven day week, and an intelligent working man will never vote that over on working people who are not numerous enough in any one community to defend themselves. Heads of families recognize that the city is disintegrating the family. The one family day has been Sunday. The Sunday show makes a powerful appeal to half-educated youths, no matter how pleasant the home may be. The welfare of these youths depends upon keeping the show out of town on Sunday and making the home circle as pleasant as possible.

Educators, also, oppose the Sunday show. The true amusement is one in which the individual plays rather than one in which he hires someone else to amuse. The eye-strain, the bad ventilation and other features of the movie show make it advisable to restrict attendance rather than to encourage it.

Of course the church is always injured by the Sunday show. Intelligent communities now recognize the inestimable service rendered by the churches in a social way, if in no other. They have learned to respect the conscience of religious people as being the dynamic of this work. It ought to be a big argument with most citizens that nothing should be done to weaken the churches. Even the man who does not go to church may appreciate this argument. Ministers will do well to interest their leading members in an organized fight wherever the European Sunday is about to be substituted for the American.

Evangelism in the Sunday School

UNDER the leadership of the Cook County Sunday School Association there are now being held in various sections of Chicago conferences for the Sunday-school teachers of the city. At these conferences the subject of Sunday-school evangelism is being considered. The plan is to lead up to Palm Sunday as a Decision Sunday.

There are not yet, in this plan, the fundamentals of an educational evangelism. The Lenten period is all too short a period to devote to the task of training boys and girls in the special knowledge which they need in order to enter the church intelligently. If the church is to do the best work with the children, instead of staging a Decision Day which is apt to work with the methods of the old mass evangelism, it should arrange a quiet and adequate training of the children of the Sunday-school by the pastor for a considerable period before Easter.

If Sunday-school evangelism is to be operated on an educational basis, there must be a year-round interest in it. Christian truth must be so presented in every year of the curriculum that it will be attractive and convincing.

The statistics of the Sunday-school movement indicate that there are a great many boys and girls who pass through the Sunday-school without ever being convinced by their studies. Most boys and girls are in Sunday-school some time during their lives. If the presentation of Christian truth was adequate, very few of them would leave the school without becoming Christians.

There must not be less zeal, however, behind a program of educational evangelism than behind the former kind. We are not any less certain today than our fathers were that it is important for boys and girls to give their lives to the service of Jesus Christ.

The Ministry to the Dying

IN the Roman Catholic church the priest has a great ministry to the dying. One of the seven sacraments of this church is called extreme unction and is administered to those who are not expected to recover from illness. The benefit conceived to belong to this sacrament has to do with the future world, lessening the pains of purgatory. In Protestant practice a few years ago the death-bed was the occasion of gospel preaching, which had much the same motive as did the Roman Catholic sacrament. The man who died with no public confession of faith in Jesus Christ was thought to be lost in hell forever. To induce the dying man to give some token of faith was to snatch a soul from the Evil One and to defeat the purposes of hell. For this good purpose the Protestant minister often used means so terrifying as to affect seriously the welfare of sick people and to insure that intelligent physicians would exclude him from the sick room.

Our faith in the future life in these current days has been so strengthened that it no longer makes salvation rest with the chance of a sacrament or with the accident of the dying man's profession of faith. The curve and direction of a life is the important thing. To be saved is not to go through a form of a sacrament or to utter a formula of words. It is nothing less than to become Christlike. The ministry at the bed-side of the dying is now seen to have less reference to the question of heaven and hell and much more to the peace and comfort of the man who is departing from this world.

The New Testament promises to the Christian release from the haunting fear of death. Our physical organisms may shrink from the great change, but the soul may be so disciplined with a divine philosophy that it may look into the very face of death and be unafraid. The ministry by the bed-side of the dying is a ministry of reconciliation. The soul that is soon to take its departure is to be led into a spirit of forgiveness toward all humanity that it may find forgiveness and spiritual harmony with the Lord of our universe. At the bed-side may be born the larger hopes of life. The bearer of such a ministry of reconciliation will always be a welcome visitor in the sick room.

Faith

By Arthur Somers Roche

THEY say that You are dead. . . .
We know so little in this world of ours.
Yet when the fall and winter kill the green,
And when the sun sets o'er the western hill,
We do not say that Earth is dead;
We do not say that Light is dead;
For we have seen the spring in its lush glory,
And we have seen the sunrise,
And what we see we know is true.
So this we know: that all that seems to die
But changes. . . .
And so the lovely frame that once held You
No longer holds You—that is all;
E'en as the tree no longer holds the green;
E'en as the waning day no longer holds the sun,
And as tomorrow's dawn will bring the sun;
As winter melts before the rush of spring;
So does the frame which I call You,
But which was not You, any more than yon dead tree
Is summer,
Yield to another frame. . . .
I hear the murmur of the ice-clad brook,
I hear a robin sing a note of spring.

—*Collier's Weekly.*

An Infrequent But Inspiring Voice

IN last week's issue of The Christian Century there was published a communication by Dr. J. Z. Tyler which must have stirred tender and grateful memories in a multitude of our readers. It was an expression of appreciation of "The Daily Altar" and of enthusiastic approval of the Daily Altar Movement from one whose voice, now heard only at the longest intervals, was once one of the most influential and inspiring of the galaxy of great leaders of the passing generation. The message of Dr. Tyler was so good and the sound of his voice is so welcome to the hearts of all Disciples of Christ that we cannot resist the impulse to let it have repeated utterance, and this time in an editorial context.

Dr. Tyler said:

> I am delighted with the little book and devoutly wish that there may be a widespread Daily Altar Movement. As I am using the book in my own family I am impressed with its following excellencies: the variety of subjects treated, the vital importance of those subjects dealing with the Christian life in its larger aspects, the literary excellence, its brevity and comprehensiveness and the underlying conception of prayer, not asking for things but as actual communion with God. These are some of the features that cause me to regard the book as the best book of its kind known to me. As is generally known, I have not been in active pastoral service for over nineteen years, owing to an attack of creeping paralysis. If I had the care of a church I should enthusiastically recommend the use of this book in family worship and in private devotion. I should do this under the conviction that the chief need of the average church member is a more intimate personal acquaintance with God, not a theoretical knowledge, but a growing, experimental knowledge of God, that He may become more and more to each one the great Companion, the indwelling Presence. One of the chief means by which we attain this knowledge is through spiritual worship.

One would expect just such words as these from such a spiritual leader. For Dr. Tyler's leadership in spiritual things did not end when, nineteen years ago, he was compelled to lay down the multifarious activities in which he had with almost superhuman energy devoted his rich life. Since physical helplessness overtook him and he has been compelled to submit to the tender ministries of others he has given by example one of the most remarkable illustrations of the triumph of the spiritual life over the weakness of the flesh that the annals of our communion contain. Denied the power even to read, his avid mind has been fed by Christian young people and others who have found delight in dividing among themselves the gracious task of calling regularly at his home to read to him the current papers, the great books and the Great Book itself. For years this service was performed by members of Euclid

Avenue Church, Cleveland, when Dr. Tyler resided there. Since the death of Mrs. Tyler, a few years ago, that remarkable woman whose inexhaustible patience and devotion were the admiration of the entire church circle, Dr. Tyler has lived in Richmond, Va., where the same loving service has been rendered by members of old Seventh Street Church as was formerly rendered by the Cleveland group. Of both these churches Dr. Tyler was a former pastor, and in both there remains to this day the flavor and color of a profoundly spiritual ministry. Rich in knowledge, up-to-the-latest-hour in his information of world and Christian movements, alive in a degree that even youth could not excel in the vividness of his intellectual insight and power, he sees clearly, as he always saw in the days of his nation-wide ministry, that the great thing needed in modern religion is personal communion with God, a communion that finds its inspirations not alone in the public worship of the church, but in the habit of household and private meditation and prayer. No word could go further in giving impetus to the Daily Altar Movement than this gracious utterance, haltingly dictated, we are told, to one of the friends who had come in to read to him. Through nineteen years of pain and helplessness, he has gained a nearness to God that has given his character a quality justly described as saintly. To know that each day he is using "The Daily Altar" in his own devotion will be an inspiration to the many who know him. A kind of fellowship in the Spirit with him is thus made possible each day for those who though far severed by distances do nevertheless recall gratefully his rich service to the cause of Christ and his Christian triumph over ills that without the companionship of his Lord would have been unbearable.

The Bay Rum

A Parable of Safed the Sage

I SAT in the shop of a Barber, and the Barber cut my Hair, and trimmed my Beard. And there came a Seller of Barbers' Supplies and spake to the Barber while the Barber did things to me. And the Seller of Barbers' Supplies spake thus:

Behold, I have brought unto thee a Sample of our New Brand of Bay Rum, which I wish thee to try, and see if it be not More Mild than any Bay Rum thou hast ever used.

And the Barber spake to me, saying, Shall I try it on thee?

And I said, Go to it. I will Try Anything Once.

And he put the New Brand of Bay Rum upon my Face and upon my Neck.

And he said to me, How dost thou find it? Is it indeed Mild?

And I answered, Thou hast said it. It is so mild I know not if it be Bay Rum or Rain Water.

And the Seller of Barbers' Supplies answered and said, If thou must have it Bite, I might have put in Red Pepper.

And I said, Nay, I care not for the Bite in Itself, but it seemeth to me the High Cost of Living had Hit the Bay Rum Industry, so that the New Brand hath come from Lake Michigan.

And I said, Mildness is All Right in Its Place. A little mildness now and then is relished by the Best of Men; but if I pay Real Money to the Barber, I desire that there be some evidence that he giveth me the Real Stuff, and not something out of the Rain Water Barrel. I would rather be hurt with something that is to do Me Good than be mollified by that which shall Harm me or Profit me Nothing.

So I left the shop of the Barber, and I went to mine House, and I sat me down to prepare Wise Words to speak to the people on the Sabbath.

And it was in mine heart to speak unto them in all Gentleness, for I love them, and they are very good to me. But I heard the voice of God saying unto me, Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and this congregation their sins.

And I did as God spake unto me, and I called them to repentance and a new life.

And they said unto me, Now that was the way to preach. We desire sermons that have Some Punch in them.

And I reflected that they would rather be hurt by that which was to do them good than be pleased with that which would harm them or profit them nothing.

NATIONAL GREATNESS

By James Russell Lowell

(Whose centenary was recently observed.)

WHAT we want is an active class who will insist in season and out of season that we shall have a country whose greatness is measured, not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet but shall call out all that is best in us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfil our thwarted ambitions when we are but a handful of forgotten dust.

From an address, "The Independent in Politics," delivered before the Reform Club of New York, April 13, 1888.

The Church's Message and Method in the Period of Reconstruction

By Edgar F. Daugherty

THE high note, the initial and ceaselessly dominant note in the message of the local church, no less than as always with the Church universal, can be naught else than: "Repent ye, for the Kingdom of Heaven is at hand."

There is nothing wrong with the world, nor has there ever been anything wrong with the world, other than that it is alienated from God. To the winds of alienation individuals, communities and nations have historically sown, and we stand today amid reconstruction's calls, in the wake of the whirlwind of God's wrath upon a veneered civilization.

The relation of God to men has in no whit been changed by the war, nor have the elemental, fundamental needs of human nature been metamorphosed. We simply are breathing after the smoke, the grime and blood of war, a clearer atmosphere wherein the wreck of materialism stands forth, and the idealism of Christianized Democracy has its unprecedented chance. The question of the hour is simply whether humanity can be enabled to get a new heart by regeneration through the truths of the faith once and for all delivered that men everywhere might be enabled to walk with God. Unless our times get an answer, clear-cut, positive and practicable to that question, an answer that will make righteousness actual and brotherhood habitual in men's relations, other wars will come, other floods of tears and pains will cleanse the earth. It is ours, in these pulsing times of renovation, to make channels for the goodness of God whereby men everywhere may be led to repentance.

A CALL FOR CHRISTIAN IDEALISM

Pride, and the pompous promptings seeking a "place in the sun" of worldly envy, made a catastrophic holocaust of our boasted civilization because it lacked the regenerated heart. Men's faith was focused everywhere save in the God of their fathers as revealed in the Christ. Midst materialism's wreckage, wherein the supporting pillars were philosophy, diplomacy, finance and culture—now all tried and discredited as saviors of society—the Church must enter with her call that the Christian idealism for which she has imperfectly witnessed be tried, rather than merely professed.

The charge which rose with the war's initial dust, that the Church had failed, has been exploded. I dare to claim that it was the Church universal which won the war. Presumptuous claim? That may be. But the ideals that triumphed in battle over Teutonic ruthlessness are Christ-born and Christ-sustained. Not one high standard of righteousness and honor, not one relief movement or rehabilitation and salvage enterprise of the past five years, but had its inspirations rooted in the message of the Church for a lost humanity.

Had nations and the determiners of their policies been looking to God, the war would never have come; now, that it is past, and the faith of men in everything save Christian idealism has been discounted, the par value of Christion idealism must be pressed on the world as never since John Baptist or Elijah the Tishbite. Prophets, reformers, statesmen never had such a chance to sound aloud and make heard the call "Repent ye." Woe unto the spokesmen and builders of our time if they fail to cry aloud and convict of sin!

The heart of humanity, around the earth, is responding to the leadings of the spirit of Christ in its midst, else such hopes, such prayers, such audacious claims in respect to the "League of Nations" had not saluted the birth of its operative document, demonstrating that ours are the supreme days of faith in the age-long strife with doubts.

The faith of men was wrongly placed preceding the war, for it focused in anything save—God; now that finesse in diplomacy, dilettantism in art and science, facileness in finance and statesmanship, and the superficial gentilities of a surface culture have been ground to powder in the mills of militarism, humanity's faith must be focused in God—for He only remains unshaken by the world's debacle!

"REPENT YE"

Through every cycle His call from reformatory and prophetic lips has rung, "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else!" None else to inspire and equip rebuilders of a shattered world! The grisly face of Militarism, from Potsdam plottings, with its back toward God, thought of the world's subjugation through frightfulness, but now, with the tests of strength and conscience all of yesterday, humanity is weighing the fact that it is "not by might, nor by power, but by the spirit of the Lord" that the world's refashionment will come.

A shriven, humbled soul is that of our universal humanity, surveying the wreckage out of which rebuilders must bring order from chaos; all's gone but our faith in God, and our faith in humanity's possible alignment with Him. In the spirit and the power of the Supreme Authority before whose breath thrones have crumbled and cabinets have been nonplussed, the call to local and world repentance must be sounded; for

"Drunk with sight of power men loosed wild tongues
That had not Him in awe! Such boastings as the Gentiles
Use and lesser breeds without the Law.
God of the nations! Spare us yet,
Lest we forget—lest we forget!"

Infidelity has not one single champion of first caliber size in its ranks today the world over—not one worthy of consideration by religious leaders. The leaders, spokesmen and fashioners of our new world at hand are Christian! They are flaming witnesses of the faith of our fathers, the faith pulsing in stricken human hearts—that God is the world's one hope and stay.

Before the war's impact, that faith shivered and shrank; for the faith of the church had become conventional, respectable, immobile, shot through with infidelity of life, as it had all but repudiated the claim of being its brother's keeper. But out of Belgian patriotism, self-immolated; out of Britain's deathless sense of honor; out of the valorous intrepidity of La Belle France, the appeal to America's altruism reached home—and the love of country in all these lands and others, uniting with the quiescent love of God-revealed truth, evoked a world repentance from the universal selfishness preceding the war.

AMERICA'S REPENTANCE SUPERFICIAL

However, for all its heights of heroism and depths of sacrifice, it has not been, in America, anything other than a superficial repentance. Local church, and universal, must have its ears unstopped that it may hear the call to repentance for its self-satisfaction and formalism, else the message of the Church will nowhere become resonant with challenge to a sinful world.

Whether in the Church or out of it, the profiteer must be blasted from his economic entrenchments and made repentant; the conniver at injustice must be transformed into an exponent of right; the traducer of honor must be forced into a transparency of life and action; in the world's low places and high, whether in the seething, restless ranks of bolshevist agitators or around the council tables of state—the call for repentance before God for all the regnant wrongs in earth must be voiced by the Church, and in whatever status of human relations it is lacking her message is emasculated.

It was so before the war; for her spokesmen inclined too markedly toward the spirit of that shepherd who admonished his flock of wealthy parishioners thus wise: "Beloved, you must repent in a measure, and turn from your wrongs in a degree, or you may be partially damned!"

Thoroughness was the over-topping demand laid by the war on every heart, which, leaving conventionalism behind, went over the top to death or glory; and the church to be saved in these, her days of test and peril, must cry aloud and spare not until audacious, reigning wrongs of whatever type are dethroned and rights, long adjourned, are established, and duties discharged!

The second note in the message of the local church must be as in the past of the Church universal—the note of comfort. "Comfort ye, comfort ye my people, saith the Lord your God." And "of one blood He hath made all peoples." "Speak ye comfortably unto Jerusalem, for her warfare is accomplished," the Jerusalem of our day being the universal democracy now in its birth throes. The toll of blood and blunders, of tears and fears, of trials and tests, if men on a basis of repentance can but be bolstered to "stand fast in the liberty wherewith they have been made free," need not again be paid with streams of material treasure. By tragedy immeasurable, unthinkable, the bonds of the guild of sorrow have wrapped the earth about and drawn peoples together with unparalleled closeness of sympathy and fellowship. They all need the uplift of the precious, divine assurance that "though sorrow may endure for the night, joy cometh in the morning," and the morning of the Kingdom of Christ's grace on earth is well advanced.

Whatever the heartaches now gone—though lingering—however perplexing and trying the problems which the near future must see adjusted to serve human welfare, the adjustment is coming, and the hope of it must suffice for humanity's comfort. For the prize that was set before Him, the world's supreme revealer of the way endured the cross, despising its shame. For the hope to be realized of a world of righteous justice wherein war will nevermore occur, the church of this day of ours, from its recent crucifixion in agonized apprehension, can endure the pains of the tests it now meets—for it bears the marks of its Lord and Head in what it suffered in backing up the battle-lines of liberty.

Pity the spokesman in any pulpit of this day who cannot—from what his heart has felt, his eyes beheld, and his mind encompassed—speak to any and every stricken heart or home or company the sufficient word of comfort—that "God reigns and all's well with the world" in the measure that men look to Him from the midst of whatever life may bring them.

THE MESSAGE OF COMFORT

The third note in the message of the local church must be the note of consecration. It has been lacking. A sporadic consecration, and partial, the Church universal and in local way has always had. Our new age must hear and heed and honor the call for consecration to God's will, unequivocal and complete. The tithes only were asked for in olden times. A proper Christian tutelage will establish the philosophy and practice of stewardship, not merely of wealth but of life and thought. It was wealth and life and thought consecrated to patriotism's usage that out-sacrificed, out-fought and out-thought German rationalism, which had reckoned without God and spiritual verities.

Now and henceforth the Church must say that, with fabulous treasures such as accumulated in munitions for battle, equipment for fighters, and stores for the commissary; with enthusiasm such as marshalled the battling hosts of freedom from the earth's near and far stretches on the fields of strife; with commitment to the Cause Supreme such as characterized the supporters of forth-takers of Democracy's standard—the Church must say, both locally and universally, that with equal backing and support for the regenerative agencies of which she is the mother, her schools, her asylums, her missions and benevolences—with equal backing for her message toward life's remaking we can have a new earth wherein righteousness and peace will be permanent among all peoples, however remote from what have been civilization's centers.

That means this: There is none other than God, and His will on earth, worthy to have the consecration of human life and wealth. His way on the earth has not been adjourned from establishment because it is fallible or imperfect, but because his people have had only partial consecration. The consecrations which war demanded and secured must be duplicated and surpassed in the consecrations to peace and spiritual progress.

METHOD IN CHURCH OF FUTURE

Enough for the message of the local church. What of its method? The first Christian church of Pentecostal birth was born of evangelistic fervor and with evangelistic

expedients the banyan-tree spread of the Church in any age and land has been marked. Evangelism may temporarily suspend its stress, but it will never completely pass as a method whereby the local church may amplify its strength and impress its community.

The catechetical or educational method has builded the Church by the nurture it has afforded its children in every century, and educational needs, from Sunday school cradle rolls to university standards, the Church has always inspired and will always need for her own strengthening. No other agency has been, as has the church, a weaver and maker of visions, in the lack of which the people perish, in the supply of which they mount on eagles' wings.

But for two decades and more, the local church before the war had been more concerned with mechanics, machinery, manipulations and maneuvering in tactical way, than with the dynamics which galvanize the dry-bones of religious indifferentism into flesh and blood epistles of righteous Christian living.

A world of new and clarified values has burst on our vision. They are spiritual, internal and eternal. The elemental, fundamental values of sincerity, probity, genuineness and clarity have emerged with thunder-clap clearness from the mists of intrigue and chicanery with which manipulators sought control of humanity's relations. Nothing counted, we are told, with the lads who came to final grips with destiny in the trenches, nothing counted but the Cause for whose triumph they gave themselves and the God who prompted their commitment. Pretense, subterfuge, ritual, mere profession, were there shed as husks from ears of corn, and the kernel of royal and loyal hearts alone put into their forward push the dynamic that made them invincible. The local church which lacks a sincerity and simplicity of devotion must soon be an anachronism as supinely powerless as the Potsdam puppet!

Brotherhood

THERE shall rise from this confused sound of voices
A firmer faith than that our fathers knew,
A deep religion which alone rejoices
In worship of the Infinitely True,
Not built on rite or portent, but a finer
And purer reverence for a Lord diviner.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

There shall come a time when knowledge, wide extended,
Seeks each man's pleasure in the general health,
And all shall hold irrevocably blended
The individual and the commonwealth;
When man and woman in an equal union
Shall merge, and marriage be a true communion.

There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world;
When the cannons roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.

—Lewis Morris.

No method of the local church will suffice for co-operation in all interests of human helpfulness. Co-operation, I therefore affirm, must be the outstanding method of every congregation everywhere, or it will be left as stranded flotsam in the eddies aside from the streams of effort whereby our world is to be reconstructed. Let forever die the day of bigotry and intolerance over mere opinions, wherein our inalienable right in Christ is liberty! Out forever with the suspicions and misintepretations of motive and aim wherewith religious bodies once raised the dust in each other's paths of effort! Welcome the day now here, when as workers with God, seeing eye to eye, we know we are called of Him—not to build denominational walls, but to buttress the bulwarks of His Kingdom of Good Will among all men. It is a consummation waiting on the co-operation in unselfishness of the once divided hosts of Christendom, waiting our denominational coronation of the Christ above every prince of Israel our particular church may have known—just as the tide of victory for Democracy waited supremacy of command in Foch, and the resistless co-operation of the Allied lines that swept back the Hun hordes!

CHRISTIANITY AND GERMANY

Purveyors of good will and buriers of ill, practicers of the love of God for ourselves and all others, a thoroughly Christian co-operation can achieve not merely the conquest of China and India for Christ, but also the refashionment of Germany and Turkey in paths of humble self-appraisement. The local church of today and now can make no greater mistake than to seek its own strengthening by a neglect of co-operative programs. The inter-church spirit of frank fraternity on all matters of moral and religious value is the only spirit worthy of applause by fair-minded and in-christed men. Whether its plan be to compass a local reform or to conquer by the Cross a pagan land, the evangelization of the world waits for a united church!

The local church, while demobilization proceeds, needs no ecclesiastical hysterics about the boys coming home; heroics it may well indulge in the welcome it may accord every mother's son of them. They helped bring Germany to her knees, but they bear no commission to either rebuild the church nor re-fashion her message; they come merely with the right to hear her message and join in her methods with a virility, vigor and vim—which she lacked before she learned of them the meaning of practical sacrifice and devotion.

They will come with a love for her that they lacked in their going forth on the overseas adventure, for then they knew not her faith in them and her love for them; but, with hands across the sea, she cheered and strengthened and comforted them, imparting to them a morale unprecedented; and they knew that in her ranks behind, around the home fires, were hearts as brave, as devoted and capacious as any that had place in their immortal lines of valor. They will not forget, nor will they face the Church with any other expectation than that she be true to her mission as they were true to theirs.

The Church's mission is purely inspirational, regenerative, and on that basic fact there will never be on earth a

consummated reform—whether the death of King Alcohol or the extirpation of social vice—there will never be a heathen land redeemed from superstition and ignorance, nor a re-constructed world from the follies consequent on forgetfulness of God, that will not have its inspirations from the message and method of the Church. Such are some of the vital considerations of the present hour which stress our inter-church responsibility. Meagerly they constitute the glory of today, in our faith skies, as they presage the triumphs of tomorrow.

Los Angeles, Cal.

God in the Bible

By Shailer Mathews

THERE was never a period in which people were more interested in God than now. There is not so much interest in the person and attributes of God as in his relationship with humanity. Mr. Wells in his book, "God the Invisible King," has discovered that there is a God who is supreme in the universe, yet comes into personal relation with men. People in this world crisis want to know about God; they are not content with men only. I have sometimes asked a group of ministers how many times they had preached about God during the past year. You would be surprised to know how few have been the times.

You may approach the Bible from many points of view; but I know of no angle from which you may approach it with such profit as the study of God. In that wonderful passage that opens the Epistle to the Hebrews we see the progressive revelation of God. You may describe history as a growing revelation of God through successive crises of human life. The book of Judges marks a brutal period of life, and the revelation of God made therein is incomplete; but there are rays of divine righteousness shining down into the darkness. Take David: I have often wondered whether David was as popular with the women as with the men. He is a scrapper, and an adventurer, yet religious in his own way; but he never poses as a religious man. The Psalms that he wrote are simply ebullitions of his inner life. When we see him as he faces Nathan, we realize that a new conception of God is before him; it is the righteous God.

Someone has wantonly said that man has created God out of his own image. It is true that our conception of God has been affected by our experience. Some people conjure up a democratic God. I do not mean that I am unwilling for God to be a democrat, though I hardly think he is. He is not my equal; but greater even than the greatest king. The Christian religion, as it projects its conception of God into history, has always been within definite limits. What are these limits? There are some conceptions of God that are not found anywhere in the Bible. The polytheistic idea is foreign to the Scriptures. Has it not occurred to you that we prepare our children to live in a Christian community by having them learn the polytheism of the Greeks and Romans? These gods had morals which were based on pagan ideals of life and there is hardly one of them, male or female, whom we should care to introduce to our families or with whom we could be on terms of intimate friendship.

When Socrates set forth a conception of God that was moral and superior to the ideals of the times, the Greeks killed him. When Jesus set forth an ideal superior to the God in which the Jews believed, they crucified him.

In geometry the farther you project the radii from the center, the farther they get apart, but the angle is always the same. I feel the same way about the progressive revelation of God in the Scriptures. A pantheistic God is too abstract to have a part in daily life. Gods propagate rapidly when they once get numerous. The Christian religion can never become pantheistic. We conceive of God personally, and indulge in anthropomorphising for the sake of definiteness. We think of him in terms of personality.

When we think of God as father we can only idealize a monotheistic deity. The Bible always and everywhere holds up the ideal of a righteous God; the gods of mythology were too full of human vices and weaknesses and yielded to many low impulses under the name of religion.

Hammurabi developed a system of law under the guidance of his god that is a marvel. His god was not only a giver of law, but an observer. In his covenant with Abraham God established the principle that he was to keep his word as well as his servant. What is to become of a nation that sanctions immorality and dishonesty? If God makes a covenant, he keeps it. He can be trusted to keep his word. We think of God as back of the world's order. He has laws according to which he lives. He can be trusted. In these days of confusion he is the great law-abiding God.

The Spot on the Soul

By Ernest H. Wray

A PROMINENT business man, the other day, went home, packed up his household goods, sold out his business, said good-bye to his friends, and started for a distant western city, because his physician had said to him, "You have a disease spot on your lung and you must change your climate." Apparently, the man was all right, strong and robust, but for weeks he himself had felt his energy ebbing and his old-time power growing less, and so he was not surprised when the physician gave his diagnosis.

Jesus treated sin as a disease. There are many people who would be terrified if they thought they had symptoms of a spot on the lung, who do not seem to realize there is such a thing as a spot on the soul. It is possible for us sometimes to hide our sins for a while from the eyes of man, and by good appearance we can sustain an honorable place in the church and society, but sooner or later our spiritual energy is exhausted and the world discovers the lurking disease within our bosom.

It is possible for a man to give every outward evidence of a healthful spiritual condition, when at the same time his inward life is like the inside of the whited sepulcher. Often it is the case that a man who has much ability and who does much good is still the victim of some sin which may seem negligible, but which before he knows it grows to such proportions that it counteracts all the good which he may have done. The most deadly sins are not those which come upon us in the form of open warfare, but those lurking forms which steal upon us unexpectedly and which appear in garments of decency and respect.

Jealousy is one of the commonest sins of the day, and yet few seem alarmed at its appearance or are ashamed that they are its victims. Covetousness is one of the most prevalent sins and one which the Bible speaks against more than any other, and yet men can be the incarnation of this sin today and still be recognized by the church as Christians. Sensitiveness is common to most of us and yet few are trying to get rid of this hideous form of sin. The misuse of the tongue is often evidenced within Christian circles today and sometimes innocent hearts are made to bleed and much unnecessary unhappiness is caused. Thoughtlessness in action or in failing to act, carelessness in speech or even the tone of the voice, oftentimes wounds the hearts of others, and when it does we have sinned against our fellow Christians.

A man with a diseased lung is not of very much use in the army of our country and the man or woman with a diseased head and heart is not of very much use to the church and the kingdom of Christ. The Apostle Peter reminds us that there are souls with spots and blemishes, who follow the way of Balaam and who love wrong-doing. Under the consciousness of his diseased soul and sinful heart, the prophet of old cried, "Is there no balm in Gilead" is there no physician there?"

No soul needs to go uncured today, for the same Christ who healed men of their diseases, is still just as willing and ready to cure us of all our ailments and cleanse our breast of the perilous stuff which weighs upon the heart.

Buffalo, N. Y.

The Democracy of Jesus

By H. E. Jensen

THE touchstone of democracy is service. Our institutions are democratic in proportion as they serve human need. A democratic government is one which seeks to enrich human life, and bases its policies upon facts which every man has a right to know and pass judgment upon. A democratic church is one which in its doctrines expresses the highest legitimate hopes which mankind can hold, and in its ritual dramatizes our highest aspirations.

A democracy derives its authority from the truth of its laws and doctrines. The only kind of authority which a democracy can recognize is the authority of the truth itself. The authority of divine right which said, "We are appointed to rule over you, and exercise authority over you," belongs to a past age. The executives and ministers of a democracy are its servants, who hold their leadership only so long as they can convince their fellowmen that they have the knowledge and integrity which fit them for leadership.

There are breakers ahead for both government and religion unless they rid themselves of the last vestiges of autocracy, and make themselves thoroughly at home in our democratic age. If the state fears to submit its policies to its citizens for discussion and criticism, it will perish. If religion dares not submit its doctrines and ritual to the test of human experience, it, too, will die. For government the alternative is democracy or anarchy; for religion it is democracy or atheism.

The hope for church and state in the coming era of world reconstruction lies in their whole-hearted acceptance of the democratic faith of Jesus; that the highest honor is not the honor of ruling, but of serving, and that the surest and sanest authority comes not from fiat but from truth.

Milwaukee, Wis.

Eye Witness of Syrians' Suffering

The following letter was sent to Mrs. Herbert L. Willett, Jr., by her mother, Mrs. F. E. Hoskins of Beirut, Syria. Mrs. Hoskins has been a resident of Syria for almost forty years and consequently speaks with authority. What she tells she has seen. She was in Syria during the first two years of the war, then, after some months in the United States, she returned with Dr. Hoskins to Beirut, which they reached December 4, 1918. She has worked with and among these unfortunate people and knows conditions as well as anyone can know them:

DEAR ONES: We arrived in Beirut a week ago today. The want is appalling. Our towels, sheets, table linen, bedsteads taken by relief committee and clothing taken by community. Hundreds of people have sold the last bit of furniture and the last salable rags from their bodies and then have sold the timbers from their roofs for fuel. These short sentences are not intended as a description, but simply as a side-light on the conditions.

The famine has increased in strength with every year of the war, so that now many villages have been entirely depopulated and others have only a small fraction of their former population. There was a terrible commentary on Old Testament famine stories when some women here were found to have *lured several children to their homes, killed them, and eaten their flesh,* and then boiled their fat and sold it in the market. The bodies of the friendless poor who died in the streets were too many for the authorities to bury, so at first they threw the bodies into the river to be carried into the sea. Later they collected them into the empty houses and sent a cart every day or two to carry the corpses off to the sands.

The conditions we have found to be very bad. In Beisour half of the people have died in the last 18 months. One house, where a poor widow lived with her remaining

child, was found to contain a portion of an old rotten door in one corner. This was bed, bedding, table, furniture and all. Half of the floor was a sea of mud, and the woman herself was busy trying to pry off the shutters from the window which was to the southwest, the direction of the prevailing winds. She wanted to sell the shutters to get a few piasters to buy food and remarked, "Of what use is a house if we have no food to keep us alive?" In another village every man was dead except one, an outsider. Everywhere the greatest mortality was among the men, who seemed less able to stand the lack of food and easily fell prey to various diseases, especially cholera and typhus fever. Our teacher in Damour reports that *one man ate three boys; that a woman ate the meat of a camel three days dead,* and that 4,000 of the 5,000 inhabitants of that wealthy silk manufacturing town have died. Cannibalism was also resorted to, on a small scale, in Sidon and Tripoli; cats and dogs were eaten.

Over against this appalling picture of suffering and want, of heartless cruelty, of bribery and corruption, of a nation's crucifixion on the cross of military absolutism, stands out in pure white light the resplendent altruism of the American people. While all Europe has been drawn into the maelstrom of human blood, and terrible destruction has rendered her impotent to help this down-trodden nation, from across the seas America has stretched forth the hand of charity and sympathy. President Wilson and the people of the great American Republic—God's noblemen—have won the undying gratitude of all classes in the land.

Our task is plain, if we but have the necessary funds. There is food to be bought, but the price is high. And besides this the bodies must be clothed as well as fed; one with a weak, emaciated body, mostly skin and bones, looks forward to the winter with dread, for it has a poor chance to fight the continuous chill of winter with next to no vitality. How much more so if without sufficient clothing!!!

The money you have helped to collect has saved many lives. Few would be living but for America's aid. General relief money has come to the missionaries safely and separate amounts for individuals have also reached here. With keen satisfaction the treasurer reports that all these transactions have revealed universal confidence in the integrity and benevolent intentions of the Americans in handling this money for their Syrian friends.

Mrs. F. E. Hoskins.

Beitna, Beirut, December 10, 1918.

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Two Poems

By James Terry White

Author of "We Shall Remember Them"

Not by Bread Alone

IF thou of fortune be bereft,
And thou dost find but two loaves left
To thee—sell one, and with the dole
Buy hyacinths to feed thy soul.

But not alone does beauty bide
Where bloom and tint and fragrance hide;
The minstrel's melody may feed
Perhaps a more insistent need.

But even beauty, howe'er blent
To ear or eye, fails to content;
Only the heart, with love afire,
Can satisfy the soul's desire.

Consider the Lilies

LIKE one of these, art hath not made
Apparel that our eyes can please;
Even Solomon was not arrayed
Like one of these.

Consider how they grow at ease
And leisure, dancing in the glade
Like butterflies upon the breeze.

Then be not thou with burdens weighed;
If He a flower's need o'ersees,
Thou, too, shalt on His care be laid,
Like one of these.

—From "A Garden of Remembrance."

The "Truth" About Russia

Is There Any "Truth" About Russia?

EVERY one coming out of Russia tells us the "truth" about conditions there. Of those who have asserted that their narrative was the "truth" we have three classes. One is the man of wealth or of property interests who tells us of the horror reigning there. One is the socialist, who tells us that it is as nearly bloodless as revolutions ever are, recognizing that revolutions always cause bloodshed. The other is the social worker, who tells us that there has been a bloody revolution, but perhaps no bloodier than other historic revolutions, and that the Bolsheviki are now securely in control in all central Russia.

Which of these three shall we believe? All are doubtless equally truthful folk, but their version of the situation depends upon the spectacles through which they looked. The capitalist believes the very foundations of society rest in the historic sacredness of property rights. But the Bolsheviki propose to overthrow that historic principle and put an end to legal rights to private property, substituting therefor a communal ownership of all the means of production. To do so, they violently overturn the existing order, expropriate private property and leave sundry well-to-do people in poverty. Thus he sees every act of violence as a terror and can see nothing beyond the terror. The socialist finds at last a genuine attempt to put pure Marxian socialism into working effect. It is revolution, but he has believed in revolution all his days and can honestly see no way to overthrow the present "exploitative" system and procure human as against property rights. He knew the Russia of yesterday, with its very few rich and its vast masses of ignorant poor, with its Siberian exiles, dungeons, knout and gallows, and he rejoices that so iniquitous a system can be overthrown with what to him seems a minimum of bloodshed. To him the terror looks small in comparison to the good that it procures. The social and religious worker has neither prepossession. He does not believe that property right comes before human right, nor does he believe in red revolution and terror as the means of emancipation. He finds the revolution has been bloody, but he also finds that the era of bloodshed seems pretty well over and the Bolsheviki government well established. He does not believe the government can endure, nor does he think it ought to endure, but he is determined to throw away both the red and the golden spectacles and see things as they are. As one who spends his days trying honestly to discover the real social facts in all situations, the writer is convinced that the most reliable reporters are the social workers.

* * *

What, Then, Are the Conditions in Russia?

We take our evidence from Y. M. C. A. men who have spent the entire period of the revolution in Russia, from workers with the relief commission of the English Quakers who have lived and labored there for a like period, from Red Cross workers, and from such men as Professor Lomonosoff, a moderate socialist who was sent to this country by the Kerensky government on an official mission. This body of evidence is now quite considerable, but never finds its way into the daily press and is thus hidden from the popular eye.

Facing such a condition in news-giving, one does not wonder that popular issues are no longer decided by the newspapers. Illustrations of the manner in which the daily press reflects the real conditions are instanced in the lurid report that the Lenin government had decreed a massacre of all the middle and upper classes on St. Bartholomew's day. On that day the great Petrograd Soviet decreed the release of all political prisoners, excepting only a few deemed guilty of treason to the established government. They have repeatedly told of the decree "communizing" all womanhood. There has been no such decree, but instead women have been given the vote and every right of men. The Little Grandmother of the Revolution, anti-Bolshevik and passionately so, denounces it for not only a misreport, but a scandalous libel upon the Russian people. We read of massacre in Moscow until the gutters actually ran with blood, but a "Y" man who was in that city at the time says there was no massacre, but some real fighting, as in all battles, and no rioting beyond that connected with the assassination of the German minister, Count Mirbach, and that the Bolshevik quickly suppressed that. We read of thousands rounded up and mowed down with machine guns and it is entirely believable that in the chaos of early revolution many bloody scenes were enacted.

But here comes a relief worker telling of Cossacks and Czecho-Slovaks killing the last man of 4,000 Bolsheviki soldiers, murdering all of large bridge guards and mutilating the bodies, hanging women, and committing many like atrocities. We may well believe there were such terrors on both sides, but we must remember that it was revolution, and revolutions are bloody; that will help to balance our minds to recall the thousands of Russia's best that have died in Siberian prisons under unspeakable cruelties, of the tragical White Sunday in Petrograd when the Czar's guard shot hundreds of unarmed poor who came petitioning for bread, of the red terror under Count Sergius in Moscow, with due process of Russian law, and of the everlasting knout and gallows over all Russia wherever freedom raised its head. We will not justify either, but we will better understand the why of Bolshevism. Autocracy begets Bolshevism and terror begets terror.

Lenin's government was two years old on March 17, this year. It is now the oldest continuous government in Continental Europe. Lloyd-George and Woodrow Wilson are the

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only two rulers whose tenure is longer than his. These social and religious workers are fairly unanimous in declaring that the great majority of people are loyal to Lenin and that there is no power resident in Russia that seriously threatens the Bolshevik government today. We may wonder how it can be so and deplore that it is so, but that state of mind on our part does not change the facts. Doubtless we would as well make up our minds to believe that the landing of Allied troops on Russian soil only served to drive Russians into an acceptance of the only tangible Russian power in sight and thus solidified Lenin's rule. Whatever our aims in the matter, to the average patriotic Russian it was an infringement of his national honor and territorial rights.

* * *

The Future of Soviet Government and the Bolshevik Party

As pointed out in a previous article, the soviet form of government and the Bolshevik party are no more one and the same than is our republican form of government and the Democratic party. Kerensky came into power through the soviet form of representative government. He or some other moderate socialist will no doubt come into power again by the vote of the soviets. Milyoukov and Prince Lvoff attempted to found a constitutionalist government upon the bourgeois class. Their idea was an evolution of representative government after the manner of English history. The moderate socialists overthrew them by substituting soviet or group representation for our western model of geographical-popular representation. Milyoukov's assembly did not represent soldiers and workingmen so much as property owners. Kerensky represented workingmen and soldiers and the vast peasant class. He believed in one man one vote with no property or other qualification. His policy was to win the war first and adopt internal reforms afterwards. But the army was hopelessly defeated because the old regime had left it unarmed and helpless. The Maximalist socialists offered immediate internal reforms, especially immediate division of the land, and the peasant masses joined them. They held about 40 per cent of the seats in the Kerensky assembly and bolted over this question. In the caucus they obtained a majority and hence their name Bolshevik or majority.

Lenin took advantage of the situation and seized dictatorial powers, frankly ended a war that was already lost, sent the peasant millions home to get their share of the landlord's land, and thus fortified himself in the affections of the masses. He assumed the dictatorship in March, 1917, called an election in November, and was overwhelmingly given the mandate of the All-Russian Soviet. Recall now that 84 per cent of the Russian people are peasants and 9 per cent workingmen and that 90 per cent of these two classes are illiterate and provincial minded, that they had fought a hopeless war without sufficient arms and food and left one-third their comrades on the battlefield or in Teuton prison camps, that they do not know the world beyond their little Volost or county and never did know why they fought, and that they have no newspapers in the ten thousand villages nor other means of modern communication; add to all this the further fact that they never had land enough while the vast estates of the landlord class were now to be divided between them so there would be bread for all, and you can comprehend why they accepted the Bolshevik platform and fortified Lenin in power.

* * *

What Should Be Done About It?

There are three ways to deal with the Russian situation. We can intervene with arms and rout the Bolshevik from power. We can adopt the cordon sanitaire and starve Russia to death and probably put Kolchak or some other monarchist into power. We can feed the starving masses and by clothing and putting them in their right minds let them settle their own revolution and form of government. The first method is already in the discard. It would take millions of men and billions of treasure, and no democratic government can force men who put on the khaki to fight Germany to go to such a war in Russia. The English soldier and American democracy settled that. The next is still being considered, but evidence accumulates that Kolchak is a reactionary monarchist and that the Cossack movement is on behalf of the autocracy Cossacks always served so brutally. Kerensky opposes it bitterly and under the threat of it the leaders of both the Kerensky and Menshevik socialist parties have established an entente cordial with the Lenin government and so powerful an opponent as Maxim Gorky has accepted office with them. Professor Lomonosoff and Babushka and practically all other socialists stand with Lenin as against this invasion of their native land by alien powers to back such reactionary forces.

The class dictatorship of the Bolshevik is indefensible from the viewpoint of true democracy, but these Russian patriots and democrats prefer it to any restoration of the old autocracy. They all favor the soviet type of representation, but believe food and work will overthrow the radicalism of the Bolsheviki. Thus the third method is that of economic rehabilitation. It is the method of mercy and it comports better with democracy, Christianity and the arts of civilization. It gives the Russians a chance to settle their own internal questions and face the world with gratitude instead of enmity. Bolshevism cannot live without conquering other governments and the world has not overthrown autocratic class rule to adopt proletariat class rule. It is said that Lenin once advocated that his followers give up the government of Russia and devote themselves to the underground methods of the "reds" to overthrow all established bourgeois governments. He and Trotzky accepted the Brest-Litovsk treaty in the faith that Bolshevism would soon bring internal revolution in Germany and Austria and end the war. Unless they win the world to the "dictatorship of the proletariat" they cannot maintain it in Russia, but the soviet is native to the genius of Russian social organization and all true democrats ought to welcome an honest experiment in it in the land of its nativity by some party that accepts representation of all classes as the basis of government.

ALVA W. TAYLOR.

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A COMMUNICATION

Editor THE CHRISTIAN CENTURY:

I HAVE just read the article, "The Soldier and the Ministry," written by an army chaplain and published in the last issue of The Christian Century. Seldom am I tempted to write a rejoinder to any published statement, but the article above mentioned is in line with so much that is being written and spoken in similar vein on this vital subject that I am tempted to say a word on the other side of the question and am yielding to that temptation.

The article under discussion is well written and certainly deserves serious consideration and courteous regard. There is much of truth in all that the chaplain has to say. Just how much truth there is in what he says is, of course, largely a matter of individual judgment. As one who has dedicated his life to the work of helping to train ministers and as one who is constantly urging young men to enter the ministry, I cannot escape the conviction that the chaplain is dealing in half-truths—which are often more dangerous than error. If the author is correct in his premises and conclusions, then those of us who are in the business of recruiting for the ministry and mission service are both misled and misleading and the sooner we devote our energies to other work, the better. To my own thinking, the chaplain is wrong, dead wrong. Even granting for the sake of argument the truth of every statement that he makes in his excellent article, he is still wrong. He is wrong because there are certain fundamental fallacies underlying his contentions.

His first fallacy is that of substituting *quantity* for *quality*. He says, "I do not believe the church needs any more preachers." This may be true—I seriously doubt it. It may be true that the church does not need any *more* preachers, but it does need more *Preacher*. He further remarks, "In my own communion there is not a congregation which can support 'a strong, well-trained, highly qualified leader,' and which offers any real opportunity for community or world service; that does not have from fifty to a hundred applicants every time a pulpit is open." That is true as regards the *number* of applicants. On the other hand, I do not know a single "strong, well-trained, highly qualified leader" that has much trouble finding a job. There are exceptions to this rule, due to our utter lack of any adequate method of getting church and preacher together. This is the price we pay for our super-democracy. However, the church with the fifty to a hundred applicants usually has to go entirely outside the list and take some fellow away from a successful work in order to get the man they feel they need in order to enter into their opportunities.

I am not one who would make a fetish of academic training. Some of the most successful ministers I know have had little or no college training. Some of the biggest failures I know have doctor's degrees. But these are the exceptions that prove the rule. When one knows that only 40 per cent of our ministry have college degrees and 32 per cent have no college training whatever, he does not wonder that on every hand the churches are literally crying out in despair for a more efficient leadership. The churches are asking for trained men. I recently heard a prominent layman, chairman of the official board of a city church, say, "In the four years in which I have been chairman of our church board, I have never once known of our preacher coming before our board with a big, clearly outlined, constructive program for our church." Another layman writes, "Send us a man who is big enough to see and great enough to lead and I promise you the church will follow his leadership." The church does need more preachers of the right kind. It is not so much a question of numbers as it is a question of type.

A second fundamental fallacy is that of confusing *bigness* with *greatness*. The chaplain assumes that in order to do a great work one must be in a big place, with a big church, possessing a big plant. This is the all too common viewpoint of ministers, and young ministers in particular. We Americans like bigness and we are apt to assume that because a thing is *big* it is *great*. The greatest mistake I ever made as a minister was when I left a town of 1,000 and a church of 200 to go to a city of 12,000 and a church of 700. The first opportunity was far greater than the second, as I afterward learned to my sorrow, but I did not have sense enough to know it. I would remind our chaplain friends that some of the greatest ministries in the world have been wrought out in small and unpromising places. This is true in both education and religion. Think of Booker Washington going to a little town of a few hundred, out of the way and unknown; beginning his work in a henhouse and old barn and within a generation building up a work whose reputation is nation-wide and whose influence touches the remotest part of the earth. Think of George Matheson, the blind preacher, resigning the pastorate of the largest and most cultured church in the West End of Glasgow and going to the little hamlet of Innelland. There were only a few families in the place and the church was only a mission. However, it was in this small village that Matheson became the great preacher who attracted men and women from all over Scotland and England to listen to his wonderful messages. Think of Sylvester Horne leaving the Kensington church, located in a fashionable section of the world's metropolis, and taking a run-down mission in Tottenham Court Road, close to the homes of the poor and the haunts of shame.

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There, amidst the gin-house and the brothel, he made an opportunity and became one of the most useful as well as one of the greatest preachers of his generation.

I hear some one say, "Oh, those are exceptions." I grant the men were exceptional, but the opportunities were not. There are thousands of such openings on every hand, if men will only have gumption enough and grace enough and grit enough to enter into them. Two of the most successful preachers of my own acquaintance have spent most of their three-score years and ten in small communities—one in a town of a thousand and the other in a town of fifteen hundred. It is true that both of these communities are out of the ordinary, but it has been the untiring, consecrated efforts of these heroic ministers that have made them such. Few men ever enjoy a wider range of influence or have more affection bestowed upon them than either of these. It will take greater proof than I have yet seen in any of these modern philippics against the church to convince me that the minister in the average church of our time has any greater handicaps than did these two men in their day and generation. They were simply made of a different mold. Nothing could daunt them —nothing could shake their faith in the church and in their fellowmen. I do not believe that the present-day church "offers no real challenge to the young men of our day." On the contrary, it is my humble judgment that there is no field of service in all the world equally great to the man who is equal to it.

Another fallacy is that of supposing that *salary* can take the place of *sacrifice*. I am perfectly willing to admit that the ministry is underpaid. I sincerely wish that our churches paid more adequate salaries. This is one problem that the leaders of the church must speedily give attention. But there is another side to this question. There is an all too strong tendency in these days to measure men and positions by the size of the pay-roll. The altruistic vocations are being commercialized. The first question ordinarily asked when a position is offered is "What does it pay?" The parallel which the chaplain draws between the church and the government is not so deadly as the author thinks. How long does the chaplain think our government could have continued to maintain so great an army so well equipped? How long does he think it will take to pay off the debt we incurred in the brief period of eighteen months? How long does he think the church could spend money equally lavishly? I am not criticising our government. I heartily endorse its policy. The point is that he has chosen an unusual and unique crisis as the norm of what the church should be and do. Suppose the church should spend money as our government did to train and support its leaders; how long would it be until we would have a degenerate ministry? Suppose the church should educate its young ministers free of cost to them; and suppose it should guarantee to them upon the completion of their course a good position "and everything that money could buy was at their disposal"; how many of them would ever amount to a tinker's dam?

Yes, the ministers are underpaid. So are also the great majority of men. I believe the average preacher in the average church has a larger income than most of the men of his congregation. This has been my own experience. The largest salary I ever received as a minister was $1,500 per year. Yet only a few men in the church had a larger income than that. There were many men in the church whose brains, training and character were equal to or superior to my own, whose salaries were less than mine. Then, too, I doubt very seriously whether I was worth as much as I received. The man who isn't worth more than he receives isn't worth as much as he receives. While larger salaries are needed and must be paid, they alone will not solve the problem. The issue is a deeper one than size of salary. It is very largely a question of consecration and passionate devotion. There is need of a solemn rededication to an unswerving purpose in the heart and life of many a salary seeker.

I believe in the preacher. I believe that the vast majority of them are, despite all limitations, performing a work tha calls for hard service, fine tact and true consecration, in manner that is well-pleasing to Him. But I cannot close m eyes to the fact that the position taken by the chaplain i an all too prevalent attitude on the part of the younge preachers especially, toward the work of the Christian mi istry? Does not the church need to raise up in this grea hour a generation of preachers like unto those messenger of the early church who were willing to "suffer the loss o all things and count them but dross" that they might wi Christ? Do we not need men who, like Judson, will say, " do not know that I shall live to see a single convert, but would not leave my present field of labor to be made kin of the greatest empire on the globe"; men like Henry Martyr whose motto was "Let me burn out for God"; men like Davi Livingstone, who declared "I do not believe I have ever mad a sacrifice"; men like the fathers of the Restoration Move ment, who journeyed through wildernesses, waded swamps swam rivers, slept in the open, preached in barns, and neve once asked, "What does it pay?" Is there not need of th restoration of the heroic in the modern ministry? To us Coningsby Dawson's homely, but expressive phrase, "We nee men with guts."

The most serious fallacy in the article under discussio is its cynicism. *Cynicism* has taken the place of *optimism.* O course, I have no notion as to who the author of the article i and I do not wish to misjudge him. Most of all, I do not wan to say anything that will wound his feelings. But, judging from the printed page, I would say that our friend is in grea danger of becoming a cynic—if, indeed, he is not already such When a man becomes a cynic, his days of largest usefulnes are at an end. No cynic can ever inspire and lead people int large things. Our friend speaks of becoming a layman to se what can be done from the pew. If he carries over with him into the ranks the cynicism which the article bespeaks, I wish to say, kindly, that he will hinder and not help the work of his preacher.

Perhaps I am too severe. I trust the chaplain will for give any seeming unkindness. I do not mean it as such. But truly, has not this practice of "heckling the church" becom a pastime? Is there not a popular cynicism regarding th church and the ministry which the facts do not justify? Yes the church is weak—just as weak as human nature. Yes, th church is slow—just as slow as human progress. Yes, th church is selfish—just as selfish as sinful men. Nevertheless with all her weakness and slowness and selfishness she i fundamentally good. The church is still, with all her imper fections, the most necessary adjunct to civilization and withou her inspiring and spiritualizing power, our race would soo slip back into pagan bogs. The church is still "The pillar an ground of the truth." The church is still God's chosen agency for the ongoing of His kingdom in the earth. The church i still the "Bride of Christ."

If the church is weak and narrow and mean, it will neve be otherwise except through the leadership of devoted, trained capable, godly preachers of the Word. And what a glorious hour this is in which to lead the church! There has neve been a day so pent with possibilities for constructive Chris tian leadership as this one. Just now when world forces ar being loosed; just now when world movements are being fash ioned; just now when a re-united church is coming into being what magnificent privilege it is to lead the church out into th new world order and to declare to the needy age "the un searchable riches of Christ." I would rather be a preacher o the gospel at this hour than at any time since Pentecost. would rather be engaged in the task of calling young men an women into the ministry and missionary service and of help ing to train them for their high and holy calling than to d any other work under the sun. Oh, how I covet the power t be able just now to call out a thousand of our best and bright est young men; who would take the vow of poverty, if neces sary; who would be willing to secure an adequate preparation who would not shrink to "endure hardness as a good soldie

f Jesus Christ"; and send them forth as preachers and teachrs of the Gospel of Grace in this eventful and strategic day f the world's remaking. H. O. PRITCHARD.
Eureka College.

CORRESPONDENCE

The Corydon Resolutions

ditor THE CHRISTIAN CENTURY:

MAY I add another word on the discussion arising from the Corydon Resolutions, not for the purpose of controversy, but by way of a better understanding of the subject of acticing Christian unity. I gather from my correspondence that ere is considerable interest taken in the matter, and that many, oth ministers and laymen, among us are anxious to get on firm oting. The Corydon position seems to have the approval of a od many, and if it is a fallacy, as you affirm, it is important at we better understand the whole matter. It is very evident at a large number of Disciples have become disgusted with e position of the church and are ready to abandon the old actice of immersion only and adopt the position taken by the orydon church or some other more satisfactory than the old ay. It is a time when wise and vigorous leadership is greatly eeded, but, in the meantime, friendly discussion may help many us who are struggling with this question. Christian union s gotten upon the consciences of the people and they will not st till it be accomplished. Some may counsel patience, but no eat movement has yet been achieved through patience, and paence is quite as much out of place as it was in the days of atrick Henry when he called for action. Let us rather welcome is impatience and unrest and lead it to victory. To me, this mpatience and unrest is the very thing needed, for the desire r unity must precede any satisfactory move to that end. I now of no better service that you can render the brotherhood rough your valuable paper than to give us the leadership eeded. I do not care to weary you with much speaking, or to rust myself upon your readers, but some of my correspondents ve expressed the earnest wish that the discussion go on with e hope that we can get a better understanding of the subject.

I cannot see yet that the Corydon position is a fallacy, but erely a difference of opinion, and your position is not at all ear to me. The practice of Christian unity, to me, includes more an the question of fellowship between sister churches as you em to imply in your last article—the question of receiving embers from other churches who desire fellowship with us ithout re-baptism. It must include enough to reduce the numr of churches in many places, to reduce the multiplicity of urches, the overlapping of churches and remedy the ineffiency that has resulted from overlapping and excess of churches. must produce a condition where all the members of all the urches in small towns and hamlets can get in one church, herwise it amounts to nothing. A mere fellowship between ster churches will not accomplish this. As to the status of the hristian seeking fellowship and the unbaptized person seeking embership your distinction is hair-splitting and your position mpracticable. In my opinion, a person becomes a Christian when accepts Christ and not when he is baptized, hence the difference only one of a baptized and unbaptized Christian seeking membership. I agree with you that the church should decide the form initiation upon which any member shall be received, but I sagree with you that the Corydon position leaves the matter be determined by the candidate.

I take it that "the church" includes all churches and "the urch," including all denominations, has determined by practice rtain forms of baptism, and the Corydon has adopted all of ese and simply gives the candidate a choice among them or a reference between forms determined and practiced by the church churches. Your illustration quoted from Z. T. Sweeney is ore humorous than weighty, as there is no reason to suppose that any candidate would ask for any other form than those determined by "the church" and established by long practice. And if one should, the church would refuse, which proves the point that the church and not the candidate determines the form. My position is to conform to the conscience only so far as it has been educated and influenced by the teaching and practice of "the church." I agree with you that too much importance has been given to the subject of baptism, but I raise the question whether to insist upon one form universally would not tend to emphasize the form more than a multiplicity of forms. Certainly the insistence of the Disciples upon form has done much toward creating that conscience. If the Disciples had practiced through all their history all forms practiced by the church the question of conscience might have been different.

I hope, with you, that at some not too distant date this conscience on [the mode of] baptism may be removed by education, but right now it is here and it is only practical to deal with things as we find them, and, in my thinking, it is a question that we cannot lightly cast aside in this matter of Christian union. The church is responsible for its being here and the church will be responsible for its removal, and the Corydon position will be an advanced step in that direction, for it will cease to attach so much importance to the form. Granting that immersion is the one form that satisfies all parties it can hardly be called common ground. It certainly is not to the Friends church. I fear there is too much long-standing prejudice against immersion only to give any hope of ever making it universal. It would appear too much like taking the Immersionists' position, and since to practice all forms would not require the surrender of any person's convictions, it appears to me to be the wiser policy. The only common ground to me can hardly extend beyond the simple teachings of Jesus, the things that are essential to Christian character, the things that all churches have and do hold in common. Organic union must be spiritual, a spiritual union, and the churches have and do hold in common the really spiritual elements of Christianity. As long as representatives of the different denominations come to conferences insisting upon their peculiar doctrines, I fear the cause will not make much progress. To me, Christianity apart from any historical trappings and doctrines is sufficient, and constitutes the only possible common ground. These other matters may be left to the principle of adaptation.

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the cause by taking this position; it will give the world a pledge of sincerity and earnestness that will be worth more than anything else we can do. It puts us in a conciliatory relationship. That has been the effect upon the citizenship of Corydon. One person said to me: "Now, I can listen to you when you preach unity and I am not ready to listen to the others until they take an equal position." I look for unity to come as prohibition came, by "local option" first, and when the local sentiment becomes sufficiently strong it will be reflected and consummated in a national conference. I feel that when we really get in earnest about this matter we will be willing to drop all our peculiar doctrines and meet on the common ground of Jesus Christ, and the plain, commonly accepted facts of Christianity. It seems to me that we are playing with this matter, and while we play the Socialists and Russellites are proclaiming that the present order of the church is to be destroyed. I cannot avoid the impression that we are "fiddling while Rome is burning."

I am sure that you realize that what I have said has not been in any spirit of controversy, and I appreciate the kindness and courtesy which you have shown,—as well as your patience, which I shall not further abuse. M. A. COSSABOOM.

Corydon, Ind.

"Campbell Institute and the Congress"

Editor THE CHRISTIAN CENTURY:

I am thoroughly in accord with your article on the Campbell Institute and the Congress. Every lesser movement must now be merged in the larger movement insofar as possible, and the specific purposes of the Campbell Institute ought to take on the larger object of the Congress, as it is now constituted. In fact, I think the members of the Campbell Institute have been largely responsible for the inauguration of the Congress and its general program, and ought to be glad that the spirit of inquiry and honest discussion, for the promotion of its ideals, are now possible through a much larger group. FINIS S. IDLEMAN.

New York City.

Editor THE CHRISTIAN CENTURY:

Your editorial in the "Century" of February 27 contains a splendid suggestion. It seems to me that the Institute has long since made its contribution to the Disciples cause, and a very valuable one, too, and should now lose its identity in the larger group where it may even more efficiently serve the interests of the brotherhood. T. E. WINTER.

Philadelphia, Pa.

Editor THE CHRISTIAN CENTURY:

I heartily approve of your editorial on the Campbell Institute. It has served its day and a merger into the larger fellowship of the Congress would be wise. ARTHUR HUNTER.

Chicago, Ill.

Editor THE CHRISTIAN CENTURY:

I heartily agree with the suggestions set forth in an editorial in the Century of February 28, concerning "The Campbell Institute and the Congress." A group of men big enough to bring into existence such an organization, and be loyal to it through the years of misunderstanding and misrepresentation, are big enough to disband it when its purpose has been served, regardless of what any one says. DAVID H. SHIELDS.

Kokomo, Ind.

Editor THE CHRISTIAN CENTURY:

I am heartily in favor of your suggestions concerning "The Campbell Institute" in your recent editorial. I believe the Campbell Institute will best serve the interests of the brotherhood by now disbanding as an esoteric organization and merging itself with the Congress. CLAIRE L. WAITE.

Colorado Springs, Colo.

Editor THE CHRISTIAN CENTURY:

There is much food for thought in your suggestion that the Campbell Institute be merged with the Congress at its meeting in Lexington. Both organizations stand for the open discussion of all vital problems without reserve, the Congress being the more democratic and therefore more in keeping with the liberty and genius of the Disciples of Christ. Two organizations so similar at this point, without which the Disciples could scarcely be happy, seem to be unnecessary. Whether or not such a merger would be heartily accepted, or even wise, a free discussion of the plan at least looks toward a seemingly necessary readjustment.

Springfield, Ill. WM. F. ROTHENBURGER.

Editor THE CHRISTIAN CENTURY:

I believe, now, that it would be a good plan to disband the Campbell Institute as an exclusive club, and to turn all of our energy into an annual Congress, where men of every type may meet and scrap it out. Any one who wishes may then attend the Congress and we will be able to convert a lot of the hard-heads from the error of their ways. Let's all get together and find out what we all look like together! I imagine we will like each other very well and we can together work out a constructive program. I have no energy to waste in hating! JOHN R. EWERS.

Pittsburgh, Pa.

Editor THE CHRISTIAN CENTURY:

I have just read your editorial in the issue of Feb. 27 on "The Campbell Institute and the Congress" and I wish to enter my protest against the Institute being merged into the Congress. If the Institute wishes to merge with some organization, let it merge with the Bible College League, and then let the resultant monstrosity die and be buried! There are plenty of folk who will arrange for the digging of the grave, provide the coffin, the minister and the singers, and pay the undertaker!

Of course, the members and some of the ideals of these organizations, are wanted and needed in the Congress. It is not these to which so many object; it is the organizations, as such, one of which is the "answer" to the "other," that are looked upon with disfavor by, we dare say, a large majority of our brotherhood. No one questions the right of existence of these organizations, but many, including members and ex-members of these organizations, do question the wisdom of their continuance. At best, they represent extremes, neither one of which will be taken seriously by the brotherhood; they will only serve as "bones of contention," and of these we have too many.

No, Mr. Editor, we don't want the Institute merged into the Congress. Let it die! However, if it could by any "hook or crook" merge with the League, as noted above, and take that organization into eternity with it, it would have performed, at least, one serviceable act that would justify its days upon earth. W. E. M. HACKLEMAN.

Indianapolis, Ind.

Dr. Henry F. Cope

Reviews "The Daily Altar" in *"Religious Education"*. Here is what he says:

A book of this character, tasteful in appearance, convenient in form and with material well selected and arranged is, we hope, a sign of keener and more general interest in worship in the family. At all events no one can now set up the excuse that suitable materials are wanting.

Copies of "The Daily Altar" may be had at $2 per copy (plus 5 to 16 cents postage). Six copies to one address, $10.

The Christian Century Press

700 East 40th St., Chicago

THE DAILY ALTAR MOVEMENT

An Avalanche of Correspondence in Which Pastors and Leading Churchmen Join in the Call to Make the Pre-Easter Season a Time of Education and Effort in the Matter of Establishing a Daily Altar in Every Christian Home.

The Daily Altar Movement is most timely. He who closes the day with an approach to God along the restful paths of worship, or he who, going forth for the day, precedes his going with such fellowship with God is bound to live a higher, truer, stronger life. J. H. FULLER.

Nashville, Ark.

I received my copy of "The Daily Altar." I may say it is just the thing I have learned to expect from the pens of its authors, and it is significant to me that such a call to prayer and preparation for the larger service which is to save the Disciples should have its origin among men who live close to the springs of the spiritual life. I am in hearty accord with the attempts to launch a nation wide, indeed, world-wide, prayer movement among us. We will thereby understand each other in our own fellowship better and our brethren of other faiths also.

W. GARNET ALCORN.

Fulton, Mo.

I read with great interest your editorial in the "Century" of January 30 on the subject, "A Daily Altar Movement." I am very happy to say that I feel that such a movement is timely, and I believe will meet with hearty approval on the part of many people who are hungry for that which nourishes the inner life. Such a movement, moreover, should very naturally gather itself about the little book, "The Daily Altar." The book itself will help to make the movement significant, and the movement will increase the usefulness of the book, which is worthy not only the widest possible circulation, but the fullest use that can be made of it. I am happy to join my voice with others in the chorus of praise that is coming from everywhere concerning the book. To handle it gives one the feeling of reverence and quiet, to read it stimulates thought and awakens emotions. I feel sure that for many years it will be the standard book of devotion for the Disciples, and I trust that it may reach a very wide circle of sincere Christian people in all the churches. PERRY J. RICE.

Chicago.

I will be glad to use a special day as a time to urge "daily devotions" in some form in our homes. W. H. NEWLIN.

Bicknell, Ind.

Herewith find enclosed my check, for which please send me "The Daily Altar." I have examined Brother Muckley's copy, and think it one of the finest I have ever seen as a manual for devotions and family worship. With personal good wishes and a God-speed in your work, I am faithfully yours,

Kansas City, Mo. JOHN H. BOOTH.

I am very heartily in favor of giving added emphasis to the prayer life. I shall be glad to bring the matter to the attention of my people. It seems to me that a movement such as is contemplated in yours will meet with the same bigness of success attending the ministry of the Men and Millions Movement, except that the results will be of a different kind. CHAS. M. WALES.

Grant City, Mo.

I have just read The Christian Century issue of February 6 and note what you say concerning "The Daily Altar" idea. I have been concerned for some time about the lack of spiritual growth in the average home of our city and also the real Christian experience of the average church member of my church. I am fully persuaded that growth in the soul of man must come before any great growth comes in the Kingdom of Christ. We may have all the methods we like, and these may get us "somewhere," but until we are conscious of the power from on high in the life of the individual church member, we will never get to the "where" that Christ has given us as our objective.

The longer I live the more I see that we must get back to bedrock in things spiritual, and that the family altar must be established in our homes. We are all too guilty along these lines to throw stones. What the ministry needs to do today is to face this issue in real earnest, confess his own faults, and get his people with him to start things right in the sight of God and man. When we get our people doing this we will have the true spirit of revival in our churches all the time and souls will be born into the Kingdom.

I am happy that The Christian Century is placing some emphasis upon these essentials to Christian life and experience and whatever is in my power to help encourage such movement will be done in a spirit of gladness. Thus any assistance by way of the printed page such as you have given us so beautifully in your little book, "The Daily Altar," will be a great stimulus to the movement. But it must go further by frequent editorials and many pages devoted to the subject in your weekly paper, The Christian Century, in order that the mind of the people, both preacher and pew, be stirred to activity. HENRY W. HUNTER.

Des Moines, Ia.

I have read the editorial twice. The need for a home altar is so great that you cannot state it too forcefully. A week from Sunday I plan to preach to fathers and sons and I intend to emphasize the importance of the devotional life in the home. I have not had an opportunity as yet to examine the book on "The Daily Altar." What I have read about it makes me feel that it is

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CHICAGO

the book we need. Men and women with liberal views are not made less spiritual by these views, but they need devotional books that are not antagonistic to science. They need a book which will not do violence to their faith in the results of modern scholarship and a book which will feed their souls every day. I believe by the descriptions I have read of this book that it is of such a character.

Do as you are now doing. Keep the idea before the readers of your paper. Make suggestions as you are already doing about the presentation of this book in church and prayer meeting and the need of devotional life in the home. I am just now presenting to the members of my church and congregation the importance of daily prayer and Bible reading, as the inclosed card will indicate. This book should help our people to carry out their resolution in this respect.

I wish you would send me a copy of the book, accompanied by a bill, and also let me know if you can give a special price when ordered in large numbers. JOHN MASON WELLS.

First Baptist Church, Ann Arbor, Mich.

In these momentous times the people of our brotherhood, as well as the people of the world,

> "Want no pulpit hammered by the fist
> Of loud asserting dogmatist,
> Who borrows for the hand of love
> The smoking thunderbolts of Jove."

In the place of such a pulpit we are beginning to want an altar, and a *daily* altar, for only this will meet what we deeply need. The church at Jerusalem, we are told, "continued steadfastly in the apostles' teaching and the fellowship, in the breaking of bread and the prayers." We have tried to be consistently "orthodox" on the first three counts, but how we have failed on the last! If only the last had been first! If, when we could not exactly agree on the apostles' teaching, we had only prayed. If only we had prayed before disturbing and disrupting the fellowship of the brotherhood. If, instead of arguing for unity, we had only prayed for it, like Christ did. Our problem has not been one of unanswered prayer, but of unoffered prayer, and of prayer that is *"continued steadfastly."* The day has dawned and the hour has come for a nation wide movement on behalf of the spiritual life of the Disciples of Christ. We have in the past dwelt with emphasis upon the importance of the apostles' teaching, the fellowship, and the breaking of bread. Now let us one and all, conservatives and liberals, unite as earnestly in one great heart symphony of prayer, which will give unity, spiritual meaning, and moral power to all. Your appropriately named book will contribute to give a decided impetus to this movement. And as to the time that you suggest for definitely launching it, none more fitting could be found. BYRON HESTER.

New York City.

It would hardly be proper for me to comment on the Daily Altar Movement without having looked at the book which will most largely be used in that connection. I presume therefore that it will be necessary and profitable for me to ask you to turn the enclosed check over to your commercial department and have them send me a copy of "The Daily Altar." I have been wondering if the big drives which the great churches of America are putting on are really to solve the problems of religion in these reconstruction times. These great denominational programs such as our Men and Millions Movement, the Methodist Centenary Movement, and the Presbyterian New Era Movement have large sums of money as their most concrete objective. In spite of the insistence of the leaders that there are vital spiritual objectives, the money emphasis remains the most dominant. Is there not some danger in this? The church is already accused—falsely perhaps—of being identified with the capitalistic classes. Will these great movements with their emphasis upon millions not serve to fix this more more firmly in the minds of the masses? It is true that we need millions to carry on the great work of the Kingdom in this day of large things, but we must not be bought, nor seem to be bought, with the millions that we are seeking and finding. The only way to offset this sentiment is to drive for the spiritual life with great zest. The Daily Altar Movement is on the right track. It should be prosecuted with zeal. Our people should be enlisted for the simple and wholesome arts of prayer and meditation. Let us not hesitate, for this is basic and vital.

Hastings, Neb. C. E. LEMMON.

The Daily Altar Movement is a big step forward. This closer contact with God, in every Christian home, will make all desire His likeness the more. It will clarify our vision to things really Christian and generate the power needed for the World Task. I congratulate you upon starting such a movement and will use my influence to help it along. Please send me one copy "The Daily Altar," and also send special prices on lots from ten to twenty-five. GEORGE O. MARSH.

Aberdeen, S. D.

We need to cultivate a deeper spiritual life in our homes. I know no better way than through the use of "The Daily Altar" either by the individual or in the family group. I have a copy of the book and find it very helpful. D. D. DUGAN.

Lexington, Ky.

I heartily approve of the Daily Altar Movement. We have plenty of machinery to run our work. We need spiritual power. If we can have this in the home, it will help in the church life. I shall do what I can to erect "altars" in the homes my work touches. M. D. DUDLEY.

Troy, Mo.

I am certain that the Daily Altar Movement will find a hearty response among the Disciples in Winnipeg.

Winnipeg, Man. CHARLES M. ROSS.

I am delighted with the book and am glad to have it finding a place among the people to whom I minister.

Dallas, Tex. GRAHAM FRANK.

The Daily Altar Movement you are proposing appeals to one as precisely the proper approach to the solution of the problems of this new day. It means reconstruction, with Jesus Christ leading—which is the only kind of reconstruction to be trusted.

Cadiz, O. A. A. SEBASTIAN.

I believe the campaign to reinstate and extend the "altar" service in every home is an admirable work indeed. To inaugurate a sane devotional service in the home will sweeten and purify the atmosphere like planting a church in a churchless community. Instead of a silent and obscure Christ in the home—which is almost the same as no Christ—there should be a real living Presence who will walk and talk with us and manifest himself to us. The "altar" service will enable him to thus manifest himself. With all my heart I say Amen to the plan. J. WILL WALTERS.

Hannibal, Mo.

Please mail me at once copy "The Daily Altar." From the testimonials regarding it I fear I can't do without it.

El Paso, Tex. MRS. P. R. OUTLAW.

We organized a Daily Altar League in our church yesterday, and expect to keep on until every family becomes a member of the League. Please send copies of "The Daily Altar" at once.

Croton, Ohio. THOS. T. BASS.

I think the Daily Altar Movement is undoubtedly a very timely one. The reaction and the relaxation from war duties makes the movement of vital importance. It will tend to correct the tendency of the times, which is to forsake "the altars of God." The altar in the home is the guarantee of the church of tomorrow and the foundation of our country's glorious future. Send me copy "The Daily Altar." J. T. BLOOM.

Palmyra, Mo.

The Larger Christian World

A Department of Interdenominational Acquaintance

Convention of Religious Education Association

The sixteenth annual convention of the Religious Education Association will be held at Detroit, March 17 to 19. The general theme of the convention will be the new and more democratic world order as this will affect the programs of schools, colleges and churches. Among the speakers of note are Sir Robert A. Falconer, Toronto; Dr. George A. Vincent, the General Education Board; Dean Lee S. McCollester, Crane Divinity School; Dean Andrew F. West, Princeton; Sec. Clyde Furst, the Carnegie Foundation; Prof. Samuel P. Orth, Cornell; Dean William F. Warren, Boston; Pres. Charles F. Thwing, Cleveland; Pres. Samuel A. Eliot, Boston; Prof. W. W. Phelan, University of Oklahoma; Prof. Duncan Yokum, University of Pennsylvania; Prof. Allan Hoben, University of Chicago; Pres. Ozora Davis, Chicago Theological Seminary; Prof. F. B. Oxtoby, Huron College.

Rearrange the Plans at Union

There is a new tendency in divinity education toward making it cost more rather than less. No form of education has ever been so heavily subsidized, with the result, as some believe, that the ministry has not always drawn men as strong and resourceful as should be. Union Seminary of New York will charge a tuition fee next year of $150. The school is also arranging to provide more clinical experience for the men while they are in attendance.

Catholic Party Broadens Out

The Centrist party of Germany has always been Roman Catholic in its constituency. It has broadened out recently to include Protestant Christians as well. The menace of radicalism in the country has led to the change of policy. The Protestants have heartily responded to the overtures for cooperation.

Presbyterian Stated Clerk 75 Years Old

Dr. W. H. Roberts is one of the unique figures of Presbyterianism. Though he is 75 years old he still holds the office of stated clerk of the General Assembly. On the occasion of his seventy-fifth birthday a dinner was held in his honor at the Witherspoon building, Philadelphia.

New President for the American Bible Society

The board of managers of the American Bible Society met on March 10 and elected Mr. Churchill H. Cutting as president of the society. Mr. Cutting is a retired merchant, residing at 37 Madison Avenue, New York City. He is a prominent Baptist layman, whose father was a distinguished New England clergyman. For many years Mr. Cutting has been a member of the board of managers for the society and vice-president for some time past. He succeeds Mr. James Wood, of Mt. Kisco, who has been president of the society since 1917, and whose resignation has just been accepted.

A Program for Easter Week

The Federal Council of the Churches of Christ in America has issued a program for the observance of Holy Week. The constituent churches are called together for prayer and a series of most helpful topics has been suggested. These are: The New Discovery of Self, The New Discovery of God, The New Stewardship, The New Passion for Others, The New Sacrifice, The New Day for Palestine. The following prayer is suggested as appropriate for the new day in which we live: "Help us our Father to do Thy will and to follow fully Thy plans and methods. Teach us to think in terms of world-need and establish in righteousness the nations now disordered and confused. Give us courage to tread unfamiliar roads and keep us free from unclean alliances. May the experiences and discipline of today make more worthy the citizenship of tomorrow. Rekindle our smouldering fires, quicken our spiritual hunger and give us holy unrest with present attainments. May our work be done with deepening desire and joy to the praise of Him who ever lives to intercede for us."

Chaplain Couve Speaks in Brooklyn

Rev. Daniel Couve, the French army chaplain who is in America under the auspices of the Church Peace Union and the Federal Council of the Churches of Christ in America, representing and interpreting French Protestantism to the American churches, in speaking before a large audience at the Central Congregational church, Brooklyn, on a recent Sunday evening, said in part: "What we in France want is a Christian democracy like yours. You can render the highest service only through the Protestant group. You are too democratic to have much influence on the Roman Catholic group in France, and too religious to exert much influence on the democratic non-church group. "I bear a message of thanks from the French soldiers and the people of France. I know your country lost seventy thousand. My country lost more than a million men, and I know there is not one mother in France today who does not know that if your seventy thousand had not died our million would have died in vain."

Bible Society Plans Active Service

The Bible was never a more popular book than now. The presses are busy printing it in all languages. The bindery of the American Bible Society turnd out in 1918 three million volumes, and this takes no account of volumes made for the society in other establishments. The appropriations for the new year are planned to the amount of $925,000. The expenditure of $105,300 for home agencies of the society and $322,850 for the foreign agencies have been authorized. The society is particularly interested in the task of providing Bibles for the devastated sections of Belgium and France.

ORVIS F. JORDAN.

Dr. Powell Praises

"The Protestant"

Dr. E. L. Powell, of Louisville, Ky., writes of Dr. Burris A. Jenkins' new book "The Protestant" as follows:

"Some such shaking up is bound to bring about better things and preserve for us the things that cannot be shaken. The book is in harmony with the world war business of smashing and shattering the conventional, dogmatic, usual, pedestrian and common-place in religion."

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News of the Churches

George H. Combs Resigns from Independence Boulevard Church

A dramatic event is reported at Kansas City, Mo., by E. E. Elliott in the "Christian-Evangelist" of last week. As is known to readers of this paper, Dr. Combs recently left the work at Independence Boulevard, Kansas City, in charge of E. E. Violette, and spent a year in rest and observation in the war countries. Within the last few weeks he had returned to his work. The following is Mr. Elliott's report of Dr. Combs' most recent action: "George Hamilton Combs threw a hand grenade into the congregation at Independence Boulevard Sunday, March 2, by offering his resignation. It was announced in advance that a secret was to be divulged that morning, hence a large concourse of members and friends was present. Instead of the usual sermon he presented his resignation and left the building. He said that he had come back from France seeing things religious with different eyes than when he went, and could not reconcile himself to continue in view of prevailing conditions. The congregation discussed the situation at length and deferred action until March 9." Later reports state that the Kansas City congregation refused to accept Dr. Combs' resignation. No final decision has yet come from Dr. Combs.

Death of Prof. Amzi Atwater, Long a Disciple Leader in Indiana

For twenty-six years Amzi Atwater was a member of the faculty as professor of Latin and Greek at Indiana University, located at Bloomington, but at various periods in his life has held pastorates among the Disciples. He served as student pastor at Bloomington during his college days there. Many years later, after completing his active service at the university, he ministered at Ravenna, O., Franklin, Ind., at Sullivan, Ill., and at Bridgeport, Conn. But much of Professor Atwater's later life was spent in active service as a layman leader at the Bloomington church, in which town he has made his home most of the time since giving up his professional work. His funeral, which was held last Sunday at Bloomington, was the first to be held in the new $100,000 building there, toward the erection of which he contributed liberally. Professor Atwater was eighty years of age at the time of his death and had been ill for many weeks.

Dunkirk, N. Y., Church Reveals Heroic Spirit

Any who think the spirit of the Christian church is dead are welcome to read the following story of recent developments in the church at Dunkirk, N. Y. It is sent us by the minister, O. F. McHargue: "The Dunkirk church is rising from the ashes of incendiarism to the joy of worship and world-wide missionary fellowship. Having lost its home by fire in the war days (Jan., 1918), the congregation developed the heroic spirit and bought one of the best sites in the city with a splendid old fifteen-room mansion which has been remodeled for a combined church workshop and parsonage. We now have an excellent auditorium, church parlors, class rooms, pastor's study, living rooms, garage and many other modern conveniences which will greatly increase our opportunity for growth and service. We now have property valued at $20,000, with an indebtedness of $10,500. We have adopted a five-year program which includes the doubling of our present membership of 182, the attainment of a Bible school of 300, the training of workers for every activity of the church, and the reaching of the necessary objective, 'out of debt and self-supporting.' The following summary of annual reports for former years and pledged budget for the current year will show the growth of the work.

Year	Members	Missions	Total Finances
1916	120	$114.75	$1,174.07
1917	169	217.53	1,636.91
1918	181	309.71	2,874.73
1919	(Pledged Budget)		4,670.00

State Corresponding Secretary John P. Sala of Buffalo assisted us with the dedicatory services on Feb. 16, and the finances of our five-year program, aggregating $21,000, were fully pledged. Mr. Sala also continued with us in a week's meeting following the dedication. There were seven confessions and five additions by statement."

* * *

—President Arthur Holmes, of Drake University, recently addressed the ministerial alliance of Kansas City and vicinity.

—Peter Clark Macfarlane, who has returned from the war zones of Europe, is now in San Francisco, spending most of his time writing stories. He has already contracted for story work which will keep him busy for nearly three years.

—John G. Slater, of Dallas, Tex., is in a meeting at Frankfort, Ind., where Edgar D. Salkeld ministers.

—L. A. Chapman, recently of Portage la Prairie, Can., is to lead the church at Albion, Ill.

—William Price, who for several years had pastorial charge of Howett Street church, Peoria, Ill., but who has recently been in England, has been recalled to the Peoria work, to which F. Lewis Starbuck ministered until about a year ago.

—The Minges meeting at Springfield, O., closed with 300 accessions to the membership and $23,000 raised toward a new church fund. There were 250 reconsecrations during the meetings. C. M. Burkhart, the Springfield pastor, speaks in the highest terms of the work of the Minges company.

—R. W. Abberly is supplying at Pasadena, Calif., church of which F. G. Tyrrell was pastor until recently.

—Grandview church, Portsmouth, O., is planning to build a new home.

—James T. Nichols, who is associate editor of the Peoples Popular Monthly of Des Moines, as well as a Disciple preacher and lecturer, is just home after a trip abroad. Mr. Nichols was one of about two hundred spectators at the Peace Conference meeting at which President Wilson presented the covenant of the League of Nations.

—Mrs. Laura D. Garst writes that the Student Volunteer Conference for all Virginia colleges met at historic Lexington March 7-9. There were 178 students registered from 44 institutions. Ten were present from Virginia Christian College. The sessions were held in the historic church over General Lee's office. A life-sized statue, reclining, of General Lee, occupies a crypt in the rear of the pulpit, and is in plain view of the auditorium. Mrs. Garst further reports: "A good delegation of colored friends were present and were cordially included in the state federation. Another record was broken in presenting Japan first on the program. These Peace Table days are bringing conspicuous triumphs. Dr. Zwemer gave most soul-stirring messages on the Mohammedan problem. Others of world fame added to the thrill and worthwhileness of the conference."

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—The church at Highland Park, Des Moines, where Henry W. Hunter is the pastor, had a beautiful service in connection with the demobilization of its service flag on the night of March 16. After a spirited song service the names of 11 of the 46 men in service were read with a brief word as to each man's war record. The silver bars were pinned on the stars by Mrs. Lillian Lane, the wife of one of the younger men who is yet in France. She was dressed as a Red Cross nurse and, being a fine reader, made a unique contribution to the service. The pastor of the church gave the address of the evening in which he emphasized the need of a greater heroism than ever in putting all efforts into the life of the community in order to bring it up to Christ-like standards. The Des Moines church is giving thanks that out of the 56 men in service none was killed.

—E. F. Daugherty, of First church, Los Angeles, Calif., gave an address at a recent inter-church conference held in Los Angeles. He took the place of Bishop H. M. DuBose on the program.

—The Disciple Congress committee leaders urge the point that women will be welcomed at the coming meeting of the Congress next month at Lexington, Ky.

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—Lieut. William H. Fonger, who resigned his pastorate at Cooksville, Ill., in April, 1917, to enter the service of his country, has received his discharge and has begun a pastorate at Kansas, Ill.

—The church at Galion, O., has gained 50 per cent in membership since the beginning of the pastorate of C. R. Wolford there last May.

—F. A. Poffenberger recently closed a home force meeting with his congregation at Waynesboro, Pa., and reports twenty members added to the congregation.

—G. Lolin Eaton, minister at Memphis, Mo., assisted Pastor J. Will Walters in a twenty-day meeting at South Side, Hannibal, Mo. There were thirty accessions to the membership.

—J. Boyd Jones, the new leader at Bloomington, Ind., church, told his congregation there at a recent service that it was the new institutional building of the church that had led him to make favorable decision. Part of the plan of the new leadership will be the securing of two pastoral assistants—a young man for work with the boys and a young

woman to lead the girls. There will be classes in gymnastics at the church for all ages. The social life of the work will not be neglected. Mr. Jones, closing his statement of plans, said: "To the more mature we shall preach the gospel in season and out of season. We believe that the gospel is the power of God unto salvation."

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—The friends of Merritt Owen will regret to learn that on account of ill health he has been forced to give up his pastorate at Bloomfield, Ind. Mr. Owen has suffered from several attacks of paralysis. The Bloomfield church refused to accept his resignation for over a year, although he was unable to preach.

—Springfield, Ill., now has a Disciples Union, formed recently of the official boards of First church, West Side and East Side churches. A committee composed of members from each of the churches was appointed to effect a permanent organization. The ministers of the churches above named are, respectively: W. F. Rothenburger, R. H. Heicke and W. D. Hawk.

—The annual report of the Disciples Missionary Union of Greater New York shows that 37 members were added during the year at Ridgewood, thirty-two being within the last six months. Borough Park, without a regular minister for six months, had exceeded the apportionment for missions and had nine additions. The Russian work was handicapped in the old rooms but had five accessions and raised $79.50 for missionary work. The new year begins with the Russian Mission housed in the Community House with an enlarged program. Borough Park has the full time services of E. B. Kemm; Ridgewood goes forward under the leadership of Kirby Page, and John Johnson continues the Russian work with Miss Bertha Merrill of Chicago, coming to assist this month.

—F. M. Warren, of the Keota, Ia., church, writes that W. A. Shullenberger, of Central church, Des Moines, visited that church recently for a week of special meetings. Mr. Warren writes of his visit "His messages are a great tonic to both church and pastor. The fellowship with him is wonderful. His five nights with us will do much toward calling the entire church life to an acceptance of the challenge of these wonderful days when the world is crying out for the fundamentals in religion."

—S. S. Lappin began his pastorate with the Bedford, Ind., church March 16. Mr. Lappin comes to Bedford from the pastorate of the Bethany, West Virginia, church. He formerly held pastorates in Illinois and for a number of years was connected with the "Christian Standard." The Bedford church is one of the large and progressive churches of southern Indiana.

—The church at Poseyville, Ind., Harry F. Lett pastor, has closed a meeting with Pastor Z. E. Bates of Evansville doing the preaching. The Poseyville church is studying the relation that the church ought to bear to community problems and interests.

—S. G. Fisher, formerly pastor at Minneapolis and recently a chaplain, becomes pastor at Muncie, Ind., to succeed F. E. Smith, now the secretary of the Ministerial Relief Board.

—John W. Underwood of Anderson, Ind., has accepted work with the Y. M. C. A. and has already left for the east to take up his new task. T. W. Grafton and J. Boyd Jones were formerly pastors at Anderson. It is one of the largest and most active of the Indiana churches.

THE 1919 INTERNATIONAL CONVENTION

I have been authorized by the Executive Committee of the International Convention to advise the brotherhood that the next convention of our people will be held in October, 1919, at a point yet to be selected, presumably in the Ohio or Mississippi Valleys. It should be our greatest convention, measured by every standard.

The war has ceased. Things have been accomplished this past year that our people have sought to do for fifty years. The unification of our missionary and benevolent interests has finally been brought about. The united magazine of our societies has been established. A pension plan for our ministers has been put into operation. All of our missionary societies are out of debt for the first time in their history. Our plea for Christian union has become the plea of many other bodies. The Men and Millions Movement has raised the $6,300,000 it started out to raise. It is now promoting the united budget in the churches. Regional superintendents have been placed in charge of certain areas of the home field, serving several boards. There has been large progress in home and foreign mission fields. The Church Extension Fund has grown to more than a million dollars. Great church buildings have been erected to the glory of God throughout the land. Our people have become prosperous.

There has been some slackening, such as in the field of evangelism, for instance. Some of our fences need strengthening, and some possibly rebuilt. The days of reconstruction must be considered. A largely attended convention will give our people an insight into the changed conditions, and the messages of the convention can thus be interpreted to the churches. Let us plan now for the best convention we have ever held. E. E. Elliott,
Chairman Publicity Committee.
Kansas City, Mo.

MINISTERIAL RELIEF

The last meeting of the Board of Ministerial Relief was unusually interesting, like all of them are, from the fact that the needs of our disabled workers, many of whom have given an exceptional ministry, came up for consideration. Four ministers and two widows were placed on this, the highest Roll of Honor of the Churches. It will never be thought of as charity for need does not constitute the first consideration, but a worthy life in a consecrated ministry and after that the support of the churches is given as far as we can, not according to need, for we never can do as much as ought to be done with the limited funds at our disposal. Those who share in the benefits of this blessed ministry of the churches do not consider it as charity and surely no one else should.

One of our best young ministers recently went out in the beginning of his success, leaving his widow, a woman of fine Christian character and truly devoted to his ministry, with four children, the oldest nine years, the youngest six months. She was placed on the Roll for the largest amount yet given a widow, and even at that it should have been twice as much.

Such cases as this lay profound claims on all of us to prove the love that James speaks of. Every one of more than 200 homes has reaches of tenderness and appreciation in it that would warm the coldest heart into a proper response to help, if he only knew about it. Like the walk on the way to Emmaus, this sacred ministry strangely warms the heart of all who share in its support.

W. R. Warren, Secy.
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A Journal of Religion

Chicago, March 27, 1919

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Associate Professor, Union Theological Seminary

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The Christian Century

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Church and the League of Nations

ON most political questions the church remains neutral, leaving it to statesmen to work out a solution of high tariff and low tariff and similar controverted party questions. With the League of Nations it is different. Here we have an issue that deals fundamentally with the Christian's attitude to the world and to life. The Christian who has known his position has never been a narrow nationalist, but his very religion has made him in some measure an internationalist, even though he recognized the need of national units for sectional questions. Nor has the Christian who knew his position ever gloried in war. During the recent war and in other similar situations, war was the least of two evils. It is abhorrent to the moral consciousness, however, to admit that war is a permanent necessity in human society.

The Federal Council of Churches of Christ in America has done well, therefore, to produce a study manual for the League of Nations idea. It is suggested that churches use several week nights to gather their people together to study the plan of the League of Nations. It is not likely that we would find it possible or desirable to endorse in every detail the plan that will be put before us. But no one can question that it is good citizenship to understand it.

The forces that will be aligned against the League will be for the most part forces not friendly to the church. The professional militarist, the jingo patriot, a certain narrow kind of commercial interest and partisanship which would play politics in the presence of a world tragedy are the enemies to be faced. The self-interest and blindness of these groups must be made known to the people that none shall be led astray.

In addition to the study classes, local churches will do well to secure the aid of lecturers and publicists who can present the subject in public speech in an acceptable way. No stone should be left unturned to make our citizenship informed on the most important issue that has ever come before the American people.

The Propulsive Power of Our Religion

IN nature we find that growth is no even and steady process. The rings in the wood of a tree tell the story of successive bursts of growth and subsequent resting periods. In religion, too, there have been the high tides and low tides. Religion has tended to push forward with an invincible *elan vital* at the same time that other big life interests were active. The Lutheran reformation is an interesting example of this tendency. It was in this period that Constantinople fell, shutting off the way to the East. The danger of Mohammedan domination and of European isolation shocked the nations wide awake. Printing was invented, and soon the Bible and the classics were widely circulated, bringing both a humanistic movement and a revival of religion.

In our own day we are witnessing the death of nationalistic isolation. The world empires have grown up to express the larger fellowship of man and now that the League of Nations seems a possibility, we are near to the great parliament of man foretold by our poet seers. It would be strange if in the midst of world movements of such profound significance there should be no effect upon religion. The effect will be congruous with the cause. It does not mean a revivifying of well-nigh forgotten modes of religious interest, but the growth of a new devotion that shall idealize and interpret all of the other movements of our age.

Religion must lose its provincialism. The narrowness of credal sympathies are more confining than ever. Even a national church seems now an absurd survival. The

times demand a catholic religion. The medieval age had its own kind of catholicity. Another kind is necessary for our day, just as different as the times are different. The western world is teeming with energy. This enormous energy must also express itself in the religious life. Perhaps the Inter-Church World Movement is one of the foretokens of the way this new vitality will express itself. This new power should be wired up to every local church and to every individual Christian life until every hamlet and every soul shall feel the thrill of it and move forward under its divine impulse.

The Campbell Institute

THE question raised in the minds of many progressive men with reference to the wholesome influence of an esoteric organization such as the Campbell Institute in the body of the Disciples will not be answered by vehement assertion that the Institute as the patron of progressive and scholarly ideals is merely a convenient target for reactionary opposition, and that if this target were removed the opposition would simply pick out some other object for its attack. In determining what disposition should be made of the Institute, no progressive gives any consideration at all to the attitude of reactionary and destructive forces. Nothing is clearer than that the agents of reactionism are utterly impotent either to impede the progress of our people or to carry out the threat of their newspaper organ to divide us. What that organ does or might do is inconsequential and irrelevant.

The large body of Campbell Institute members who question the present usefulness of their aristocratic group as an instrument of propaganda, or even of public discussion, simply feel that the free and democratic fellowship of a Christian communion does not need any self-appointed patron of progress and culture. They do not imagine that the merging of the Institute with the Disciples Congress, or any other disposition that might be made of their organization, would conciliate the conservative opposition and thereby unify the brotherhood. What they are concerned about is the fact that the Campbell Institute is a divisive factor among progressives themselves. It inhibits the commitment of a large body of liberal men to the progessive cause, of which the Institute makes itself the symbol while it excludes such men from its membership. In suggesting, as The Christian Century did in a recent issue—and it was only a suggestion—that the Institute be merged with the Congress, there was not the slightest thought of reconciling reactionaries and liberals thereby, but rather of unifying liberals themselves in a democratic, unrestrained forward movement. That this would be the salutary result from such action, there is hardly room for doubt.

The Preservation of the Lord's Day

HENRY VAN DYKE has declared recently that "the preservation of the Christian Sabbath is one of the greatest after-the-war problems which the world must face." It is interesting to find a man like Secretary Josephus Daniels of the United States Navy saying, "Any relaxation of the observance of the Sabbath of the Christ would lessen the American morale." Probably Marion Lawrance goes too far when he says, "If the Sabbath goes, everything goes." But we can at least feel the danger which faces the church in the new customs which will be brought back from Europe. A soldier writes from overseas, "I did not know Sunday had passed until it was Tuesday." There are so many kinds of labor necessary in the army that the week division of time is less significant than it was in peace times.

Meanwhile, in the home-land we have an increasing tendency to open the Christian Sunday to practices which are inimical to worship. There is the constant encroachment of commercialized amusements. The pastors of a Chicago suburb fought successfully against the commercialized movie show on Sunday, but agreed that there would have to be some substitute. The public schools are now open on Sunday afternoons for lectures and concerts, all provided to the people without any admission fee. The Lord's Day Alliance is being heavily backed by the Presbyterian churches and is one of the causes officially recognized by the General Assembly. It is proposed to raise seventy-five thousand dollars among Presbyterian churches this year for the use of this organization.

There is need of preparing a new literature on the Lord's Day which will base the keeping of one day in seven for the purposes of religion not upon legal enactment, but upon the principle of human welfare, just where Jesus based it. In our busy lives we not only need a day to rest ourselves from our ordinary occupations, but this day should be used for the cultivation of those higher life interests which would otherwise be neglected. We would not want laws to compel people to go to church, but we may well protect the use of the day of worship from the godless exploiter of human life.

A Trained Pig in Sunday School

A SUNDAY-SCHOOL in Missouri advertises that the "unclean beast of Moses" will be in its sanctuary on a given Sunday. He is a trained pig and is being brought to Sunday-school as a special feature. It is expected that the presence of the pig will bring out an increase of attendance. No doubt it will. In addition to the hippodrome feature that this school is staging, it might get some tight wire experts to draw other elements in their town.

All of which indicates just how far the passion for numbers has carried some in the work of the Sunday-school. There is a magic in just being in the sacred building on a Sunday morning at a certain hour. The reports of the number present sound good. It is assumed, of course, that if youngsters go to Sunday-school they will be built up in the faith, even if they go to see a trained pig!

While we feel about as much shock at the idea of a pig in the sanctuary as Moses would have felt—though for a different reason—there are other methods in modern church work which reveal an equally crass and unspiritual attitude toward religion.

When people externalize religion, a church building is holy, no matter what goes on in it. Baptism is a sacred ordinance if it is administered with enough water, no mat-

ter what happens to the candidate afterwards. The Lord's Supper is holy, provided the letter of the law is observed in its administration. Religious materialists have brought many a symbol of religion into disgrace and caused many of our religious associations to be befouled with secularism.

The Sunday-school and the church must be more concerned with quality and relatively less with numbers. We must be "spiritually discerned," not only at the Lord's table but also out in the presence of every other mystery of the faith. Only thus may we avoid the scorn of the unbeliever and the profanation of our sanctuaries.

The Church Choir and Worship

THE worship of a congregation is directed by leaders who are chosen with some reference to their ability to build up the spiritual attitude of people. The minister must be more than a sermonizer. Unless he knows how to pray so that others pray with him, unless he can read the scriptures in a way to throw new light upon the sacred page, he has failed in his high function. As he stands by the Lord's table, he must know how to bring the hearts of his people into mystic communion with the great Head of the Church.

All of this about the minister is a commonplace. But is it not also a duty of the church choir to look upon itself as leading the public worship? The professional musician in the choir is a well known stumbling-block to the spirit of worship. The voice trained for the concert hall can never fitly lead in services of worship unless there is a heart beneath that thrills to the great causes of religion.

Even chorus choirs fail often in realizing their high function. Many preachers have known what it is to have their perorations broken up by a giggling girl singer or by some whispering swain who utilizes the sermon hour for some surreptitious courting.

In no other particular have the evangelical churches been so weak as in the building up of an acceptable service of worship. They have often lacked in finer feeling about the things that are fit for the sanctuary. Both minister and choir should understand each other perfectly as regards the real function of the morning worship. A sermon that does not warm the souls of men, a service that does not lift the members of the congregation out of the ruts into which they have fallen, into new modes of existence, is a failure, no matter how clever the preacher is or how large the congregation may happen to be.

Salvation for the Dying

A MINISTER was summoned the other day to a sanitarium where a woman was about to die with a heart lesion. The doctor knew that her mental anxiety was shortening her life, for she was in a great state of fear. She told the minister how she had been in church one night when the invitation was given and had gone away without reaching a decision. The preaching of the night haunted her mind. She was afraid of hell. She insisted upon baptism by immersion, though the doctor thought she might die in the administration of the ordinance. The minister in vain sought to assure her that the Lord required no such hazard as she proposed taking. Finally, on the advice of the physician, the woman was immersed and the following day died.

Who was to blame for this woman's torment of soul? Is it necessary that we should have forms of religious education in the Sunday school and in the pulpit that produce a set of images such as haunted the dying woman?

While the open-minded thinker in religion makes these observations, there is another observation to be made also. The dying woman found peace in the ordinance, and to that extent it was justified. Perhaps the human race is incurably tied up to some sort of sacramentalism. If that be so, the church is responsible for seeing to it that its ordinances typify spiritual realities, that they really set forth present-day faith.

Is the Congress Academic?

THE charge that the Disciples Congress is not an academic institution has gone the rounds for years. Is there any fairness in it? Let us take this year's program as representative. There is to be a discussion of war issues, and if these be called academic then the whole world is just now engaged in academic discussion. There will be a discussion of the age-long problem of authority in religion, a problem which has exercised the greatest minds in Christendom for fifteen hundred years, and bids fair to continue to challenge the highest intellects for as many more. But is it academic, and must it be ignored among thinking people because a conclusion cannot be reached that will satisfy all? There cannot be named one subject of more importance to either Romanism or Protestantism, for by the adherence to external authority or by allegiance to the "still, small voice," either of these systems rises or falls. Rationalism is to be discussed, and as it has filled a large place in our newspaper controversies for upwards of two years, and in the controversies of Christendom for six hundred years, at least, it can in no sense be called an academic question, especially to us Disciples who are following the philosophy of Alexander Campbell who, in turn, followed the philosophy of John Locke, the master rationalist. There will be a paper on mysticism, a theme and a thing little understood by a people like the Disciples, but which has kept alive the inner life of a group of Christ's followers in almost every age. And last, but not least, is a paper and review on the subject, "What the Disciples Believe and Teach," academic in any sense? Think it over, and consider well how many good institutions are discredited by adjectives which have not even a shadow of truth in them. Moreover, even an academic discussion of many subjects would bring life to many a brain drying up under a drought of mediocrity and the routine of pulpit performance and parish activities. No more practical and vital institution than the Congress exists today among the Disciples, an institution which kindles fires, gives inspiration, and helps all who come within its reach to do their work better than it could be done without it. It is the Disciples' yearly view and appraisal of the intellectual world. That this year's gathering at Lexington, Ky., April 22-24, will be the best in many years is clearly indicated by many tokens.

The Stumbling Block of Celibacy

OUR friends in the Episcopal communion have dared to hope for the reunion of all christendom, Catholic and Protestant. In this hope they are doubtless anticipating events by decades and probably by centuries. Many changes would have to be made in the thing which calls itself catholicism for it to be acceptable to people who have the evangelical experience of religion.

While some see a certain openness in evangelical circles to the acceptance of the church year, a catholic practice, it is also possible for us to see in catholic countries the working of a certain leaven of evangelical attitude. In Bohemia, the clergy of the Roman Catholic church have adopted a resolution demanding the right to use their own language in the liturgy of the church and have also demanded that the celibacy of the clergy be abolished. The Poles have long since had a married clergy who are in full fellowship with the Church of Rome. Should the idea of a married clergy spread, one of the lines of cleavage between Rome and the rest of the Christian world would be removed.

It is not only that the celibacy of the clergy has laid it open to certain grave moral abuses—though it is certain that there are thousands of priests of blameless life; the unmarried priest whose life is clean is out of touch with the life experiences of his people and fails to minister to the home life in practical ways. The existence of an enforced celibacy in any church is a reflection on the married life which St. Paul used as the symbol of the spiritual union of Christ and his church.

Celibacy arose as one of the products of the monastic attitude. We are now well through with monasticism in most sections of the world. A number of Roman Catholic countries forbid it as a menace to the moral standards and to the economic safety of their people.

While Protestantism is talking gladly of the changes that will come in the reconstruction days, it is to be hoped that Rome will no longer boast of her changelessness but will become hospitable to new ideas.

The Inn and the Eating House

A Parable of Safed the Sage

THERE came to me a friend of mine who inquired of me whether I had any money that I could lend unto him. And I said, I have an hundred shekels: take it: it is thine.

And he thanked me, and he said, Thus am I borrowing from all my friends, for I have opportunity for a great investment.

And he told me of the great new Five Million Shekel Hotel that had just been opened, which people of wealth did inhabit, and he said, I have rented the great room next door, and therein will I open a Cheap but attractive Restaurant.

And I said, Thou wilt surely lose all thy money.

But he did as he had said that he would do. And he furnished a good meal at about the price which the Waiters next door expected as a Tip.

And it came to pass that all the High Toned Guests who came to town and registered at the Hotel, and wrote their letters on its Stationery—they did every man buy his meals at the Restaurant of my friend.

Then did my friend prosper, and he paid me back my hundred shekels with usury. And besides this did he serve me now and then a Good Square Meal and took no silver therefor. And he went from city to city, and whenever a great hotel was builded, there did he put in a Cheap Restaurant. And he now hath great Wealth.

And I considered the matter, and I remembered that the man who spendeth his money for one thing doth not have it to spend for another. And this is what wise men have called The Law of Compensation.

America the World's Hope

I WANT to utter this solemn warning, not in the way of a threat; the forces of the world do not threaten; they operate. The great tides of the world do not give notice that they are going to rise and run; they rise in their majesty and overwhelming might, and those who stand in the way are overwhelmed. Do not let yourselves suppose for a moment that the uneasiness in the populations of Europe is due entirely to economic causes or economic motives; something very much deeper underlies it all than that. They see that their governments have never been able to defend them against intrigue or aggression, and that there is no force of foresight or of prudence in any modern Cabinet to stop war. And therefore they say, "There must be some fundamental cause for this," and the fundamental cause they are beginning to perceive to be that nations have stood singly or in little jealous groups against each other, fostering prejudice, increasing the danger of war rather than concerting measures to prevent it; and that if there is right in the world, if there is justice in the world, there is no reason why nations should be divided in the support of justice.

They are therefore saying if you really believe that there is a right, if you really believe that wars ought to be stopped, stop thinking about the rival interests of rations, and think about men and women and children throughout the world. Nations are not made to afford distinction to their rulers by way of success in the maneuvers of politics; nations are meant, if they are meant for anything, to make the men and women and children in them secure and happy and prosperous, and no nation has the right to set up its special interests against the interests and benefits of mankind, least of all this great nation which we love. It was set up for the benefit of mankind; it was set up to illustrate the highest ideals and to achieve the highest aspirations of men who wanted to be free; and the world—the world of today—believes that and counts on us, and would be thrown back into the blackness of despair if we deserted it.

WOODROW WILSON.

Looking Forward

By William Adams Brown

Secretary of the General War-Time Commission of the Churches

ON November 11, Marshall Foch and his colleagues, on behalf of the Allied Nations, signed the armistice which announced to the world that the unexampled sacrifices of the past four years had been crowned with victory. Relief and gratitude, wonder and congratulation, have had their first expression, and in the more sober days that follow we are face to face again with duty and with opportunity. God has given us a triumph beyond our hopes. It is for us to determine what use we shall make of it.

First of all, we would utter our heartfelt gratitude to Almighty God for the signal evidence which he has given us of His beneficent providence. Beyond and above all human factors in the great events which have transpired we have been conscious of a divine actor overruling evil for good and making the very wrath of men to praise Him. We realize that what we have won we have won not by ourselves or for ourselves. We are trustees for God and for the generations that come after us, and He will hold us responsible for our fidelity to this trust.

THE RETURNING FIGHTERS

Foremost in our thought and prayer are the soldiers and sailors who are coming back to resume the places which they have left for a time at the call of their country, and the families of those who will never come back. We must see to it that among the voices that speak our welcome to these home-comers the Church has her word of greeting and cheer. And we must speak by our deeds even more loudly than by our words. Let us have ready for these returning soldiers a place to work and something worth working for. May they find the Church alert, active, resolute, united, committed with heart and soul to the completion of the task they have begun, the task of freeing mankind from the tyranny of ruthless force, and laying the foundations of a new social order wherein men and nations shall dwell together in freedom, justice, brotherhood and peace.

To these principles we would dedicate ourselves anew. We would do this as patriots in our relations with other peoples, that we may carry into the tasks of peace the principles which have inspired us in making war. We must reassert the truth long ago uttered by Israel's prophets that nations, like individuals, are sons of God, and that for nations, as for individuals, greatness and liberty alike are realized through united service. We must reinforce, by every influence in our power, the efforts of our President and his associates at the peace table to establish a league of free nations in which law shall replace license and cooperation, rivalry. God grant that they may be guided in their counsels to such wise action that this purpose of unity may find effective and responsible expression, and that we who remain at home may so second their efforts by voice and pen that the cause for which our soldiers have dared and sacrificed so greatly may not be imperiled by our lack of courage and faith.

"PARTNERS IN PEACE"

We must act in the spirit of our faith. Spared as we have been the extremity of sacrifice, we must share with the suffering and needy of all lands the burdens which they have borne for our sake. We must do this freely and, of course, as becomes co-workers in a common task. As we have been comrades in war let us remain partners in peace. May we see the world's need as a whole and render a world-wide ministry. While we deal justly with those who have done wrong, holding them to a strict account for their deeds, let us not so act as to shut the door against repentance and amendment, but rather as becomes servants of the Christ who came to save sinners and who has said to us through his apostle, "If thine enemy hunger, feed him. If he thirst, give him to drink, for by so doing thou shalt heap coals of fire upon his head."

And while we follow justice and mercy abroad, we must not forget to do justice and show mercy at home. What shall it profit us as a nation to gain the whole world and lose our own soul? With what conscience can we preach unity to the nations if we ourselves are divided by rivalries of class or of race or of creed? In the "Social Creed of the Churches" we have publicly declared our faith that the principles of the Gospel are valid for all life, economic, political, social, racial. We believe that man is more precious than anything that man makes and that man grows to be man through freedom and responsibility. In all questions which affect his life as producer and spender, questions of hours and of wages, of housing and of sanitation, of employment and of management, of the ownership of the tools of labor and the distribution of the products of labor, we must apply Christ's principle of the sacredness of personality. Not the amount of goods produced must be our test of national prosperity, but the uses made of them and, above all, the spirit of those who produce and of those who use. Let us, therefore, urge upon capital its responsibility to make labor its partner, and upon labor its duty to observe loyally the agreements it has made, upon the more highly organized groups their obligation to those who are still unorganized, and to all their duty to society as a whole, of which they are at once servants and trustees.

DISCUSSION NECESSARY

Inheritors of the Protestant tradition of freedom of conscience, we must not be afraid of free discussion, even if we disagree with what is uttered. Whether in the field of religion or politics, industrial organization or social relationships, we must meet falsehood with the truth, confident that if the truth be spoken in love and exemplified in life it must in the end prevail.

Above all, let us illustrate within the Church itself the

principles we desire to see realized in the world. During the months that have passed we have been working together for ends beyond ourselves and through our common work have discovered our kinship with one another in the deepest and most vital spiritual experience. We must guard what we have won. Having proved that even in spite of our divisions we can work together as Christian brothers, let us dare to believe that we may realize a relationship more intimate still and be led in God's Providence into that complete unity which shall be an answer to the prayer of Christ and a witness to the world of God's purpose of salvation.

Already voices are being heard in different countries summoning us to such a unity. Let us answer this call in the spirit in which it is given, and let us prepare for it by such conferences as shall enable us to meet our fellow Christians of other lands with a common experience and a united program. Let us with them reconsecrate ourselves to the primary task of the Church, the witness to all the peoples to that living God who has given His Son to be the Saviour of the world and through whom alone individuals and nations alike find strength and wisdom, unity and peace. To make men know him in the beauty of his character and the compelling power of his spirit, to help them to see in him the face of the Father he came to reveal, to inspire them to action that shall share this vision with those who have not seen it, and unite them in common effort to make His Will prevail in every sphere of life—this is the supreme task of the Church, and to this task we would reconsecrate ourselves today.

On Reading the Bible

By the Late Theodore Roosevelt

An Address Delivered to His Neighbors, the Citizens of Oyster Bay, New York.

THERE are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which our people are proud, almost every man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

THE BIBLE AND LINCOLN

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of his century.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind, but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community, because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that for the lack of which neither sound mind nor a sound body can atone—character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsberry, who remarked that his experience in the class room had taught him "the infinite capacity of the human mind to withstand the introduction of knowledge." We often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

HONESTY, COURAGE, BRAINS

A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got

to have courage, too. And these two together are not enough. No matter how brave and honest he is, if he is a natural born fool, you can do little with him. Remember the order in which I name them. Honesty first; then courage; then brains—and all are indispensable. We have no room in a healthy community for either the knave, the fool, the weakling, or a coward.

You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother, who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

HUXLEY'S TRIBUTE TO THE BIBLE

One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley. Here is his testimony:

> Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of the mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of the great past, stretching back to the farthest limits of the oldest nations in the world.
>
> By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?
>
> The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no state of mind has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the state, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that the biblical learning is not merely an affair of rote, so that the child may understand what it is being taught. And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

TEACHING THE BIBLE TO CHILDREN

Probably there is not a mother or a school teacher here who could not, out of her own experience, give instance after instance of the queer twists that the little minds give what seem to us perfectly simple sentences. Now, I would here make a very strong plea for each of us to try to see that the child understands what the words mean. I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein; but I do think it necessary to see that they really have a clear idea of what each sentence means, what the words mean.

Probably some of my hearers remember the old Madison Square Presbyterian Church in New York, when it was under the ministry of Dr. Adams, and those of you who remember the doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good doctor had a small grandson, and it was accidently discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the doctor's hand and gazing anxiously about. When they reached the pulpit, he said, "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the little boy; "Why, don't you know, 'The zeal of Thine house hath eaten me up'?" You can imagine the doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

THE SCRIPTURES AND LITERATURE

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

Again, I want you to think of your neighbors, of the

people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some women) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

BRINGING UP THE BOY

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kindness? Indeed, it is not. Bring up your boys with both love and wisdom; and turn them out as men, strong, clear-eyed, stout-hearted, clean-minded, able to hold their own in this great world of work and strife and ceaseless effort.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Greatheart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

Believe, O Friend

IMPOSSIBLE you say that man survives
The grave—that there are other lives?
More Strange, O friend, that we should ever rise
Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden flower,
Had potence in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange that man survives the grave:
'Twould be a stranger thing were he destroyed
Than that he ever vaulted from the void.

EDWIN MARKHAM.

Can We Not Spare Some Old Clothes?

By Jessie Brown Pounds

AMONG the minor results of the war has been the emptying of our attics. The old clothes which economical housewives thought too good to be thrown away have been found good enough for the Belgians or other needy peoples of the war-ridden districts. The effect of this distribution is altogether gratifying. Our thrift-loving consciences are satisfied and for the first time in a generation, it may be, the average home can have a real housecleaning.

Old garments are not the only useless things from which we have allowed ourselves to be parted. Many of our senseless customs and prejudices have passed. Our food is plainer and the serving of it more rational. Business, under the pressure of the war emergency, has been greatly simplified. In almost every transaction of life we have dispensed with conventions and observances which, however useful they may have been originally, were found to have lost their significance under present day conditions or to be unequal to present day demands.

How about some of the old garments of the mind—those worn phrases with which, to use one of the frayed-out expressions themselves, we are wont to "clothe our thoughts"? For we do not leave our worn-out language in the attic. We use it without so much as submitting it to a dry-cleaning process, and say of it rather proudly, as we say apologetically of a shabby but still used garment, "It is the best we have."

Why not get new?—especially those among us who have some responsibility, in this new and difficult day, as teachers of religion? Why persist in using the old stock phrases at this time, when, as never before, it is essential that Christianity shall express itself clearly and vitally?

Formal, pious phrases are often obnoxious to the man of the street or the man from the trenches. He does not see why we should speak of the ways of God as "the mysterious dispensations of Providence." He would rather be asked to "go to church" than to be asked to "attend upon divine worship." These expressions do not seem to him to belong to our day or to the world of action. They suggest to him a wilful aloofness from the struggle which he is finding hard and in which he has need of help.

Moreover, these expressions have in many cases lost the content which they originally possessed. Take for instance those two prime favorites among the Disciples, "the plan of salvation" and "the scheme of redemption." These meant something in a day when there was need to put emphasis on the fact that God's love is for all and not for a few persons arbitrarily chosen, but "plan" and "scheme" are not words which convey a grateful thought of God to modern ears.

Much of the symbolic language we have borrowed from Judaism is liable to be meaningless or altogether misunderstood by persons who lack a background of Bible history for their reception of religious truth. It would be a pity to part with all those splendid disquisitions on "the furniture of the tabernacle" which have been handed down to

us, but it is doubtful if these are helpful to the modern mind.

The chief objection to this use of familiar expressions is the ease with which they fall from the lips. A person who knows enough of them can get along without ideas to an extent that will quite fully deceive himself, though, to the credit of human nature be it said, he will seldom deceive other people. If one will rigidly oblige himself to put into words of his own what he thinks he wants to say, he may halt and stammer, but he will at least be made aware of his intellectual poverty.

Perhaps the most objectionable thing about slang is that it is ready made, and requires no mental effort on the part of the user. Ready-made pious lingo is even more to be deplored.

It may be urged that to give up all familiar expressions will be to eliminate beauty from the speech of all save the originally gifted. It is the stately language of the past—the remembered simile and epigram and apt characterization—which adorns the commonplace and often confers real charm upon it. True; but these need not be altogether lost. What is a true antique? It is not an object which is merely old. It is one which because of its beauty and its enduring quality persists in spite of age, and even reaffirms itself in spite of disuse. You may send it to the attic or to the auction room, but the chances are that sooner or later it will again find recognition. So with real beauties of language. Even though these bits of rare lace of embroidery be no longer used to cover shabbiness or to excuse slovenliness, they will be brought out in time of real fitness to give one's speech beauty and distinction.

But ordinary old clothes—shall we not let them go?

Henry Watterson's Religion

THE Wattersons had migrated directly from Virginia to Tennessee. The two families were prosperous, even wealthy for those days, and my father had entered public life with plenty of money, and General Jackson for his sponsor. It was not, however, his ambitions or his career that interested me—that is, not until I was well into my teens—but the camp meetings and the revivalist preachers delivering the Word of God with more or less of ignorant yet often of very eloquent and convincing fervor. Thus writes Colonel Watterson in the Saturday Evening Post.

The wave of the great Awakening of 1800 had not yet subsided. Bascom was still alive. I have heard him preach. The people were filled with thoughts of heaven and hell, of the immortality of the soul and the life everlasting, of the Redeemer and the Cross of Calvary. The camp ground witnessed an annual muster of the adjacent countryside. The revival was a religious hysteria lasting ten days or two weeks. The sermons were appeals to the emotions. The songs were the outpourings of the soul in ecstasy. There was no fanaticism of the death-dealing, proscriptive sort; nor any conscious cant; simplicity, childlike belief in future rewards and punishments, the orthodox Gospel the universal rule. There was a good deal of doughty controversy between the churches, as between the parties; but love of the Union and the Lord was the bedrock of every confession.

Inevitably an impressionable and imaginative mind opening to such sights and sounds as it emerged from infancy must have been deeply affected. Until I was twelve years old, the enchantment of religion had complete possession of my understanding. With the loudest, I could sing all the hymns. Being early taught in music I began to transpose them into many sorts of rhythmic movement for the edification of my companions. Their words, aimed directly at the heart, sank, never, to be forgotten, into my memory. To this day I can repeat the most of them—though not without a break of voice—while too much dwelling upon them would stir me to a pitch of feeling which a life of activity in very different walks and ways and a certain self-control I have been always able to command would scarcely suffice to restrain.

The truth is that I retain the spiritual essentials I learned then and there. I never had the young man's period of disbelief. There has never been a time when if the Angel of Death had appeared upon the scene—no matter how festal—I would not have knelt with adoration and welcome; never a time on the battlefield or at sea when if the elements had opened to swallow me I would not have gone down shouting!

Sectarianism in time yielded to universalism. Theology came to seem to my mind more and more a weapon in the hands of Satan to embroil and divide the churches. I found in the Sermon on the Mount leading enough for my ethical guidance, in the life and death of the Man of Gaililee inspiration enough to fulfill my heart's desire; and though I have read a great deal of modern inquiry—from Renan and Huxley through Newman and Döllinger, embracing debates before, during and after the English upheaval of the late fifties and the Ecumenical Council of 1870, including the various raids upon the Westminster Confession, especially the revision of the Bible, down to writers like Frederic Harrison and Doctor Campbell—I have found nothing to shake my childlike faith in the simple rescript of Christ and Him crucified.

A Business Argument for Education

(Results obtained by Western Electric Company during a period of ten years)

Men who make good without a College education	10 Per Cent
Men without a College education who fail	90 Per Cent
Men with College education who succeed	90 Per Cent
Men with College education who fail	10 Per Cent

Bourbons and Bolsheviki

SOME cartoonist could strikingly set off the situation by drawing a St. George turning from having slain the dragon of autocracy to grapple with the wild beast of Bolshevism. Again he could picture a smug but strong armed retainer of powers that be, taming the wild beast with a club and thus making all the tamer and harmless animals wild with fear and rage until they turn to rend him. Or he might fix up a picture of the slaying of the fabled dragon whose teeth were scattered only to spring into being again as so many dragons. The first would illustrate the situation as most of us see it today. The second would picture what happens when we use bayonets to suppress ideas. The last would set forth the sequel when unrest is met with machine guns.

If the organized forces of civilization react to fear and refuse to attempt to understand Bolshevism and use the violence the possession of armies puts into their hands, they will only do what the Bourbons did when their estates were threatened. Bolshevism is caused by something. Is it not better to try to understand what that cause is and deal with it rather than to merely treat the symptom in blind fear and rage? Such maladies do not come to the body politic without adequate cause. The surface eruption is a manifestation of a deep, organic, root trouble.

* * *

The Beginnings of Bolshevism

The beginnings of Bolshevism lie in oppression. Long before there is any surface malady there is the bitter begining in Bourbonistic oppression of the masses. It should not be difficult for us to comprehend this factor, with all our knowledge and abhorrence of Russian Czarism. Let us recall the reign of the bureaucrats, with the dispossession of human rights among the masses. We read Kennan's portrayal of Siberian prisons and have many times visualized the long processions of young patriots, the best of the land who dared think of liberty for their countrymen, led like common criminals to the dungeon or gallows. We know the sordid story of village poverty through landlord pre-emption of the soil God gave men for their provender and of the new Russian factory system with the same hard dominance of capitalists who worked their men the longest hours of any in civilization and at the poorest wage. We have always shuddered at stories of the Russian spy system and the murderous organization of the Black Hundreds. While all the rest of the Christian world was being educated, Russia was kept in ignorance and the serfdom that died elsewhere centuries ago began to die in Russia only a generation ago.

In France the revolution, with its blood and terror, was a result of Bourbonistic refusal to surrender its autocratic rights. They said "after us the deluge," and fiddled on while the disinherited French peasantry were becoming maddened with their burdens. Carlyle relates how the autocrats told the starving petitioners to eat grass when bread ran out, and then of how these same petitioners hanged them and stuffed grass in their mouths as an ironical answer. In England the refusal of the Stuarts to see the signs of the time could only be remedied by taking a royal head. Stuarts and Bourbons never learn by any sequence of events. In Germany, the Kaiser told his army they must be prepared to obey him without question and unhesitatingly turn their rifles on their brothers at his command. Everyone knew he meant the socialists, who were a logical reaction from his autocratic methods. Thus, in France there was Jacobism, in Russia there is Bolshevism and Germany has its Spartacides. In Ireland, riot and Sinn Feinism is the human answer to historic landlordism and to a military rule today that has no modern parallel this side of German rule in Alsace-Lorraine.

* * *

Whence Comes Bolshevism's Leadership?

Bolshevism is not the "spawn" we have been told it is. It is most ably led and one of its marvels is the rapidity with which it has yielded to organization. It began in riot and took advantage of a wild, emotional distemper. But that within itself is testimony of leadership, for the wildest riot usually has a bold leadership. The distemper was the breaking of the bonds and the sudden release of passions too long pent up by oppression. The leadership was long in preparation. Its education was received in colleges, where the autocracy sought to train able administrators of its own overlordship but where the process of instilling fixed ideas resulted in growing minds that refused to accept them. Then it received its passion in Siberian prisons and at the hands of ruthless servitors of oppression.

Here is the story of Lenin and Trotzky as we get it. Lenin was a son of aristocracy. He and an older brother were sent to one of the universities to be trained as good autocrats. They were caught up with a passion for the oppressed masses of their fellow countrymen and joined the small, secret group that was found in most Russian schools. The older brother was arrested, flogged and hanged. Lenin took up his cause with all his soul. He was sent to Siberia, expatriated and served again a turn in an Austrian prison for his radical ideas in that autocratic land. He escaped to Switzerland, wrote a number of books of revolutionary nature and was recognized as the brains of the radical movement. When Germany began to see the handwriting on the wall, the leading Swiss radical socialist arranged with the German government to have him and some thirty other leaders taken to Russian in a closed car. Germany sought to use his influence to bring revolution in Russia and thus release her armies for the western front and Lenin sought to use Germany's importunity as a means of starting a revolution he firmly believed would end all autocracy, both in Russian and the Teutonic countries. Now comes a member of the German high-command to tell us that they put their worst enemy in a place of vantage in the madness of their despair and that Lenin, by organizing and giving militancy to revolution, spread the idea to Germany and Austria and undermined morale until surrender was compelled long before military necessity would have compelled it.

Trotzky was the son of rich parents who refused his patrimony to fight the battles of oppressed Russians. He, too, suffered imprisonment, but was a recognized leader until compelled to flee for his life. He wrote two or three books and supported his family in an East Side flat in New York until the day came when he could return to help lead the revolution in Petrograd.

In Germany, Liebknecht was a radical member of the Reichstag, as was his father before him. He refused to vote for the war budget, boldly spoke and wrote against it and was sent to prison for his "treason." We called him the only wholly emancipated mind and real hero in Germany. Then came the German revolution and his attempt to lead it into the radical evolution of a class dictatorship, his organization of the Spartacides and his tragical death. Killing him sowed the dragon's teeth in Germany and with rare good sense the Ebert government deplored such measures and renounced the deed. We cannot deplore the murder of the Czar and condone the murder of Liebknecht and be either fairminded or keep the spirit of democracy. A civilized conscience deplores murder and assassination by whomsoever done and demands the dispassionate canons of justice in all cases.

Thus we see the leadership of the new movement is not that of wild passion or ignorance. It is that of trained minds, deliberate judgment and courageous conscience. The trained mind may be temperamentally radical and the judgment distraught by impossible theories, but we do ourselves no credit and only fail to prepare our cure aright when we allow fear and hate to bias our understanding. When we deal with such men as Lenin, we deal with men of brain, power and courage unto a willingness to die, with men who possess power to arouse the masses with their idealism. Autocracy was powerful because of the ability it could command. So, too, is Bol-

shevism powerful because of the ability that leads it. It is the ability, perhaps in the case of Lenin even the genius, that organizes and leads it plus the oppression that preceded it that furnishes the two prime factors in its making. Without leadership, it would be easily put out by the organized power of a few bayonets.

* * *

Why Such Leaders Can Lead

The Lenins, Trotzkys and Liebknechts could not do much leading in America. They would have to find groups that carried an inerasable memory of oppression in youth in foreign lands, wage earners who were paid less than a living wage while they saw fortunes piled high by their employers, strikers who were beaten into subjection by company hired police, or small radical groups of "intelligentsia" whose chief reason for their viewpoint was a radical temperament and lop-sided type of judgment—visionaries whose hearts are right but whose judgments are incapable of aught but emotional bias. Such are the sources of I. W. W.-ism in this country. Among the unthinking there must be oppression and hardship and a long brooding over wrongs. Bourbonism never sees what is coming until a day too late. It never concedes reform until violence has lifted the torch or club. It never learns until it is too late to remedy by peaceable means.

Even then such radical and revolutionary leaders cannot lead many unless there is universal disaster. The I. W. W. does not lead great numbers; it leads a few to practice sabotage systematically and thus ties up operations for great numbers. The Bolsheviki leaders could not have won the acquiescence of the Russian peasantry if they had not answered the fear of starvation with a promise of free land. The Spartacides succeeded in Germany only in the measure that the ignorant working masses feel the pangs of hunger and see the specter of starvation. Radicalism and revolution do not appeal to the masses when they have full stomachs. President Wilson was right when he warned Europe that bread rather than bayonets was the cure for this distemper.

General Plummer sent word to England that the British soldiers in the army of occupation would mutiny if they had much longer to look upon starving women and children. If well-fed soldiers feel that way about their starving enemies what must the starving people think about it? Will there not be a spirit of mutiny in the breasts of husbands and fathers? Will they not cry out against all established government and cry for revolution or any panacea offered? The military mind is Bourbonistic. It sees no cure but force. It demands its pound of flesh. It answers unrest with machine guns and leaves the scholars to ferret out the causes from beneath smoking ruins. It can prepare the soil for Bolshevism in all Europe and sow the dragon's teeth with machine guns. The armies of the military powers in Europe kept democracy suppressed and revolution recurrent in France for three-quarters of a century. Has history taught us so little that we would undertake it again in Russia? Have we studied the movements of society with so little gain that we will submit Germany to a ruthless war after the war and thereby feed the poison of hate and revenge and spread the virus of Bolshevism instead of cultivating the spirit of democracy? We have our choice. Bolshevism grows upon oppression of individuals in the mass; democracy grows upon brotherhood, justice and freedom.

ALVA W. TAYLOR.

Dawn at Calvary

By Thomas Curtis Clark

NOT by the dreams of sages wise
Comes the republic of man;
Not by the visions of poets' eyes;
Vainly the statesmen plan;
For by humanity's sighs and cries,
By the red blood of sacrifice,
Love has endured beneath earthly skies
Since first the world began.

Lo! on the Marne, deep-dyed with red,
Dawns the new age of the world;
There, amid millions of noble dead,
Liberty's flag is unfurled;
Fair words and true have long been said,
Treaties and laws have vainly pled,
But by our dear sons' life blood shed
Pride from his throne is hurled.

Calvary's tale is retold today
There, in that saddened land;
There, where the nations have turned to slay
With unrelenting hand;
Love on a hill must needs be slain,
Slain for the sins of a world of men;
Freedom shall build her throne again
Where those white crosses stand!

The Sunday School

God Our Heavenly Father*

THE idea of God as a Father satisfies. It is Jesus' idea. Those who came before Our Lord had many beautiful ideas of God, such as Shepherd, Guide, Creator, King; but it was reserved for Jesus to make the final revelation. There can be nothing beyond this conception of Fatherhood. All of the essential elements which enter into Christian experience may be seen in this plain and simple setting; all of the accretions of overworked theology are stripped away by this same conception. Consider, then, how the idea of God makes vivid the idea of sin. Sin is living contrary to the plans and desires of a good Father. We remember how carefully our fathers laid the plans of our lives and how sacrificially they expended themselves for those plans. They desired us to be strong and keen; therefore we must be pure. They sought success for us; therefore we must study and toil. That became sin which in any way sapped our energies or lessened our abilities or narrowed our outlook. God wants me to become a full-orbed man—that is all He wants. God hates anything that devitalizes me or makes me in any way less a man. That same principle applies to every boy, girl, youth, maiden, man or woman: it is universal. Sin is that which pains the Father because it destroys you.

Consider the idea of repentance. It is coming back home to God. It is coming to the realization that what we are doing is injurious to us and painful to our Loving Father; thus the deep resolve to change our ways of living. It is the positive changing of those ways. Nothing less can rightfully be called repentance. When we come to see our sins in terms of Our Father's Suffering and stop sinning, that is repentance of the best type. This makes it very simple, and very simple things are usually correct. Dr. Eliot, when president of Harvard, used to find certain boys who could not be moved by threats, who could not be changed by ordinary appeals. It was his custom to take such boys into his private office and show them how the sins they were practicing would bring pain and suffering to a Father, a Mother, a Sweetheart, a Brother, or some other one whom they loved. It was his testimony that when that appeal failed the boy was hopeless and must be allowed to pursue his downward career to the limit.

Consider the idea of forgiveness. When the boy repents, i. e., quits his sins and comes penitently and asks his Father

*Lesson for April 6. Scripture, Matt. 6:24-34.

to pardon him, you have the noblest conception of forgiveness; for the Father, in his great love for his son, rejoices in that his boy has changed his course and readily pardons all his offenses. Their relation becomes established upon the former basis of mutual understanding and love and all of those elements which caused an alienation have been removed. Forgiveness is as simple as that. The boy does not have to recite some heathen formula; he does not have to stand on his head or do any other irrational thing. His Father delights to receive him back, but the sin must be stopped, his practices must change and remain changed.

Consider the idea of brotherhood. If we admit that God is our Father, then what becomes of all our class distinctions? Are you willing to admit that all men are your brothers? Is the Chinaman in the laundry your brother? I remember once going out of my way to be kind to such a man. His response was pathetic. How lonesome he must have been. One evening he came to my home bringing a present of beautiful cups and lilies. It was very pleasant to enjoy his friendship. Let us be Christian enough to cease using such terms as: wops, hunkies, chinks, dagoes. Start out tomorrow by treating the newsboy as a brother. It will revolutionize your life. Finally, God's Fatherhood interprets death. The Father holds our hand and we feel safe. The little boy is taken up into his Father's arms and all his fear subsides and all his trembling ceases. What a beautiful idea Jesus has given us: God, my Father.

JOHN R. EWERS.

Books

BY AN UNKNOWN DISCIPLE. A narrative by an anonymous writer telling the life story of Jesus in a wonderfully simple, vivid and beautiful way. Jesus's teachings are set in a truly Oriental atmosphere, and the writer seems to be as intense a lover of the Master and His teachings as the Beloved Disciple himself. If one were to come across this book, without previous knowledge of the life of Jesus, he might easily be won at once to the Life of Faith. (Doran. $1.50.)

HISTORY OF EUROPE FROM 1862 TO 1914. By Lucius H. Holt and Alexander W. Chilton. This book, which covers European history from the accession of Bismarck to the outbreak of the Great War, has been written, according to the authors, "in an endeavor to present a straightforward and impartial account" of this period. Emphasis has been laid throughout the work upon those events which have affected international relations. (Macmillan. $2.60.)

THE SKY PILOT IN NO MAN'S LAND. By Ralph Connor. Not a narrative of Ralph Connor's adventures in the war countries, where he served for many months as chaplain, but a novel; but it may be taken for granted that much of the interesting fiction here presented is based upon his actual experience. The writer cares not so much for an exciting plot—though he does not lack in that—as for the drawing of real human characters. He knows men as they are, for he has spent many years as a comrade to all sorts and conditions of men, including especially lumberjacks and soldiers. (Doran, $1.50.)

EATING IN TWO OR THREE LANGUAGES. By Irvin S. Cobb. America's most popular humorist tells his adventures with the table d'hote rations of England and France. "At least one laugh in every paragraph," is the way the book is described, and that is not a bit too strong. (Doran. 60 cents.)

THE LUZUMIYAT. By Abu'l-Ala. Born in Persia, in the tenth century B. C., this poet, scholar, teacher, philosopher and pessimist became known as "the Voltaire of the East," and may well be read for the beauty of his work, even if there is little agreement with his general ideas of life. It is claimed by some critics that the more famous Omar Khayyam borrowed much from this writer. The Luzumiyat is a long poem consisting of more than a hundred quatrains, of which the following is one:

"The way of vice is open as the sky,
The way of virtue's like the needle's eye;
But whether here or there, the eager soul
Has only two companions,—Whence and Why."

(Jas. T. White & Co. $1.25.)

COUNTER-ATTACK. By Siegfried Sassoon. With an introduction by Robert Nichols. Here is a bit of beauty from this group of terribly realistic poems of war:

"Not much to me is yonder lane,
Where I go every day;
But when there's been a shower of rain
And hedge-birds whistle gay,
I know my lad that's out in France
With fearsome things to see
Would give his eyes for just one glance
At our white hawthorn tree."

(Dutton.)

THE LAST CRUSADE. By Anne Higginson Spicer. Mrs. Spicer is known about Chicago as primarily a poet of nature, for she has written many poems which reveal her kinship to the spirit that manifests itself in the many phases of natural life. Her "Songs of the Skokie" brought her fame a few years ago. Many of the poems here included are of the war, many of nature, some of the city and some breathe the spirit of romance. A number of simple little songs lend charm to the collection. The title poem, "The Last Crusade," is really a remarkable work, and "To Joyce Kilmer" will bring tears to the eyes of many. This is one of the very attractive Modern American Poetry Series, bound in semi-flexible cloth and with gold stamp and top. (Jas. T. White & Co. $1.25.)

For Easter Use

"The Assurance of Immortality"

By Harry Emerson Fosdick

THE Easter season this year is a serious one for thousands of American families, and the question of personal immortality is being considered as never before, due to the fact that war and disease have during the past year robbed many homes of loved members. The book named above is just the book for ministers as an aid in the preparation of appropriate Easter sermons, and also for home reading.

Price, per copy, $1.00 plus 5c to 12c postage

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CORRESPONDENCE

An Adventure in Christian Union

AS Disciples, we know the story of religious denominations and the evils of division, and some of the struggles of the Christian world in seeking a remedy. We have all felt disappointment at times that our plea for Christian union has seemed to fall upon stony ground, and has not even seemed to work very well in our own Brotherhood!

Perhaps today the most distressing tragedy in the divided church is to be found in the situation produced in the average rural community or the small town. Now and then we find a successful rural church, one that seems to really function in producing a religious life for the community, but a very large per cent of the churches in our rural districts are narrow and unbeautiful and almost wholly inefficient as constructive community forces in either the religious, educational, social or industrial life.

For ten years, we have had in Colorado a Home Missions Council, in which have been associated as many as twenty of the religious organizations doing work in our state, and all of these organizations—including the Disciples—have at times been free to furnish criticisms of the council. As a charter member of this council I am sure that a great deal of this criticism has been justified, and that we have "marked time" when we should have been going forward. But in the main I am sure that "The Colorado Home Missions Council" has been a forward-looking force in the religious life of our state. It has been the only organization seeking Christian union along the lines of direct denominational contact.

One of the interesting problems that religious workers must face today is the so-called community church. Sometimes it is a union church, at other times it is a federated church, and at still others it is a denominational church attempting to do a whole community work, or a community church under denominational control. All of these have been commendable efforts to find a solution for an aggravating problem. But all of these have failed to do what some have so fondly hoped they would.

The Colorado Home Missions Council has made the following unanimous recommendation to the religious organizations in our state:

I. That a corporation be formed under the laws of the state to be called "The League of Churches of Colorado."

II. That the membership in this league shall consist of one delegate for all churches having less than ten thousand members in the state, two delegates for those having between ten and twenty thousand, and three delegates for any church having more than twenty thousand members in the state. Delegates to be chosen by the regularly constituted state body in each communion upon their adoption of this suggested plan of organization.

III. That the purpose of this league shall be:

1. To assume fostering care over the organized religious life of any community within the state of Colorado which shall, by a vote of two-thirds of its church membership, express a desire of a larger church program and request such a relationship.

2. It may organize non-denominational churches in any community within the state, not being served at the time by an effective church organization.

3. In all local church organizations fostered by the league the requirements for church membership shall be determined by the local church.

IV. The officers of the league shall be president, vice-president, secretary and treasurer, chosen by the delegate membership of the league. Also not less than six, nor more than ten, directors chosen by the delegates, who shall meet on the first Monday of each month, and who may employ a superintendent who shall give personal supervision to the work of the churches, under the direction of this league.

V. The local community church shall be required by the league to make regular offerings for missions and other designated agencies for the extension of the work of the kingdom of Jesus Christ. Funds are to be appropriated by the Board of Directors, to such Home and Foreign Mission projects as may be selected by them, and included in the budget for each calendar year.

The proposed plan of this league may be new, but it seems to be needed. It may be heresy, but it might be made helpful. The Home Missions Council has sought to have a part in its promotion as a plan, but it does not seek to have even a delegate in the league if it is created by the churches. Some church may reject this or any other plan for the unity of the religious life of the community, and sit in solemn state, while the community goes into a godless decay.

A divided church has failed to function serviceably in the reconstruction program for the rural life. The community church has been a failure thus far because of its uncertain tenure of life, and the inadequacy of its program. A united church seems to be the supreme requirement of this hour.

The League of Nations now in process of creation is more than a league to enforce peace. It is a league of power to become a constructive force in building a new world. So a United church must be more than a theological truce to enforce comity among denominations; it must become a constructive force in doing the greatest task of the modern world

Our Prayer Library

The Daily Altar. Willett and Morrison. $2.00, postage 5c to 15c
Meaning of Prayer. Fosdick. 75c, postage 5c
Alone with God. J. H. Garrison. $1.00, postage 10c
Assurance of Immortality. Fosdick. $1.00, postage 10c
The Second Mile. Fosdick. 40c, postage 5c
The Temple. A book of prayers by W. E. Orchard. $1.00
Prayers, Ancient and Modern. Tileston. $1.00, postage 10c
Prayers for the Social Awakening. Rauschenbusch. 75c, postage 10c
Book of Prayers. McComb. $1.00, postage 10c
Book of Public Prayer. Beecher. 75c, postage 10c
For Each Day a Prayer. Elizabeth H. Davis. $1.25, postage 10c
Why Men Pray. Charles L. Slattery. 75c, postage 10c
With Christ in the School of Prayer. Andrew Murray. 50c, postage 6c
The Still Hour. Austin Phelps. $1.00, postage 10c
Prayer, Its Nature and Scope. Trumbull. 60c, postage 10c
God's Minute. Sixty prayers by 365 Eminent Preachers. 35c, postpaid
Place of Prayer in the Christian Religion. J. M. Campbell. $1.00, postage 10c
Prayer; What It Is, and What It Does. McComb. 50c, postage 6c
Quiet Talks on Prayer. S. D. Gordon. 75c, postage 10c

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—building a real Christian community. This league of churches is an attempt to begin to try to practice real Christian union as expressed in the terms of work.

The principle of self-determination is the crux in the present struggle toward world democracy, and we dare not neglect it in the structure of the Christian community. Sectarianism is always very plausible, and unselfishly anxious to give itself to the community, and yet few communities ever escape the haunting suspicion that it is something imposed from without and essentially autocratic in its disposition. The plan of this league leaves the community the power of choice, and only attempts to assist a program of self-realization in the religious life.

CHARLES W. DEAN.

Denver, Colo.

Likes Dr. Jones' Articles

I want to congratulate you on the selection of the contributors for your paper. I especially enjoy the articles by my old classmate, Edgar DeWitt Jones. I have watched his growth with genuine joy. He is doing not only a splendid work at Bloomington, but also a much larger work for the brotherhood at large. Give us more from his polished pen.

Terre Haute, Ind. J. BOYD JONES.

Postscripts

Herewith my check for a very helpful paper.

Manhattan, Kans. OTHO C. MOOMAW.

You will find enclosed cash for subscription to The Christian Century and the 20th Century Quarterly. Both are exceedingly helpful and full of rich material for thought life. We are enjoying "The Daily Altar" immensely. It helps to keep us out of the rut in home devotions. S. W. HUTTON,

Ft. Worth, Tex. S. W. Bible School Superintendent.

I find The Christian Century a paper fearless of criticism, but speaking out the truth in all gentleness. It is indeed full of inspiration for those who are searching for the truth. He who refuses to read it is missing much. We could not do without it. MRS. EDWIN S. PRIEST.

Moorhead, Ia.

I have been taking the "Century" for twenty-one years and it grows better every year. MRS. E. B. BROOKS.

Glendora, Cal.

I have read the "Century" for the past year with great pleasure and feel that it is supplying a place among the Disciples that no other paper is filling. There are few papers that I read from cover to cover as I do the "Century."

Prairie Depot, O. W. H. WILLISON.

The "Century" has come to be an essential part of our household. RICHARD DICKINSON.

Eureka, Ill.

I enjoy the "Century" because it is a live and fresh proposition. O. A. SMITH.

Hubbard, Tex.

You are giving us a great paper. The editorial on "Running Away from Religion" is very fine. It is time people are beginning to distinguish between cults and the religion of Christ. Such writings as this are making your paper worth while. The parable of "The Windmill and the Pump" is also to the point. Keep the good work going.

Croton, O. THOS. T. BASS.

I want to thank you for the splendid lot of material coming to my desk through the columns of The Christian Century.

Grant City, Mo. CHAS. M. WALES.

The "Century" is the most Christian church newspaper that I have had opportunity to read. It touches the heart of things religious. What the "Century" has to say does not make you "mad," but rather ambitious for the greater good.

Cheneyville, La. J. THOS. BROWN.

I want to thank you for The Christian Century. I would not think of being without it. R. S. TANDY.

Midland, Tex.

The "Century" is great this week. In fact, every issue grows better, to my way of thinking. My only objection is that after I read it on Friday I have to rewrite my sermons. My think-shop doesn't get to going good until the "Century" comes. As the "gad-fly" of our Athens, it does the work.

Uhrichsville, O. CARL B. SWIFT.

I consider The Christian Century the best paper I receive.

Columbus, Ind. M. O. REEVES.

I like the "Century." It is the very best.

Troy, Mo. M. D. DUDLEY.

I consider the "Century" one of the best religious papers I have ever had the privilege of reading. Success to you and count me as a constant reader. D. D. DUGAN.

Lexington, Ky.

You are giving us a most helpful paper. It is indeed an intellectual stimulus. D. N. WETZEL.

Bloomington, Ill.

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THE DAILY ALTAR MOVEMENT

An Avalanche of Correspondence in Which Pastors and Leading Churchmen Join in the Call to Make the Pre-Easter Season a Time of Education and Effort in the Matter of Establishing a Daily Altar in Every Christian Home.

I have received the copy of "The Daily Altar," and to say that I am pleased with it does not near express my appreciation of this book. I am sure that the wish of many a soul has been granted through this book. How I would like to have had it when I was in college, to have guided me in my devotional life. I observed last Sunday as "Family Altar Day" and although the day was very bad I am sure that the results will be good. Every family I have seen since has been ready to discuss the question, which to me is a good sign. I hope to send you an order for several copies of "The Daily Altar" soon.

Belle Center, Ohio. C. O. COSSOBOOM.

For some time I have been intending to write my endorsement of the Daily Altar Movement. I shall have our church observe a special Daily Altar Sunday. Nothing is more needed than such a movement. Although I have not seen a copy of the book I feel sure I shall find it indispensable after I receive my copy. H. R. ALLEGOOD.

Fairhope, Ala.

Find enclosed check for books. I am sure I shall have another order for you soon. "The Daily Altar" is finding favor among all the churches of Central Ohio.

Croton, Ohio. THOS. T. BASS.

Yesterday I preached on "The Daily Altar," using the text found in 1 Kings 18:30, "And Elijah repaired the altar of the Lord that was broken down," and showed the new book to the audience, recommending its use. A traveling man present bought the only book I had. Send me eight more, please. I am very much delighted. J. IRVING BROWN.

Sac City, Ia.

Please send me "The Daily Altar" at once. There is nothing needed more in our church today than a revival of religion in the home. Your program in "The Daily Altar" seems to be just the thing we can use. Thanks to those two godly men who have prepared it for us. The Henderson church is planning to launch a Daily Altar Revival and follow that with a Missionary Revival, using as our material "The Daily Altar" and the "World Call." J. LAPSLEY ALDERSON.

Henderson, Ky.

You have never moved for a better institution among us unspiritual Disciples than for the erection of an altar in every home for the daily family worship of God. When I came from the Baptists to the Disciples thirty-five years ago, I think that in the communities in which I lived two-thirds of all Baptist families had daily family worship. I do not think over one-third of the Disciple families did have it. And in those days nearly all Christian families, and not a few non-Christian families, offered a visiting minister a Bible that he might read and pray in the home before leaving it.

But all this has changed in thirty-five years. There are now many, many whole big churches of Disciples in which not so much as one household has family worship. No, not even their pastor has family worship. When daughter passed around the Bibles for family worship one evening six years ago, there was with us in the family circle a well known and highly esteemed traveling Indiana Disciple preacher. His mission for many years kept him in annual visits to all our Indiana churches. Each with Bible opened at the place in our reading course read five verses, by turns, around the circle, until several chapters had been read with such comments upon texts as I was accustomed to making in our family reading. When we all kneeled each, in order, in our circle, offered thanks to God with prayer, the minister closing the worship with his prayer. When all was over, the minister seemed waked up and much moved, and he expressed astonishment at our painstaking custom to read and understand the word of God with prayer in the family. He could not remember when he had seen family worship as a part of a family's daily program of activities. He declared it was rare to find family worship in Disciple homes outside of the families of ministers, and he testified that much less than one-half of our ministers had Bible reading and prayers in their homes.

From my own observations I readily believed his report, but how it disheartened my soul to think we had come to a day when the children of Christians could say: "I never heard my parents pray." No, not so much as in thanksgiving before meals. Talk about our world growing better right along with family religion thus declining in the home? Never! Religion is more than man being human to man. Religion reconciles, first of all, an alienated soul to God. It binds one back into active fellowship with God. It fills one with love to God. When thus regenerated and made a God-lover, then is it, and only then, that men naturally crave the knowledge of God and read His word with greater relish than one has in "honey from the honeycomb." Then is it that family worship becomes natural, for one's zeal to lead the children into fellowship with God does then with them transcend every earthly interest. Of such true God-loving Christians there are comparatively few on earth today.

Yes, brother, you have never moved for a better institution among us unspiritual Disciples than for the erection of a family altar of worship to God in every home, where parents will care-

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fully teach the Holy Scriptures to their children from infancy up. This was the manner of saints once. Let us all to the task of making it the manner of saints again. L. W. SPAYD.
Ulm, Ark.

I have read much of this new volume and consider it the real dynamic of spiritual force to any home. Would that more of God's people would read this book and use it daily as a weapon against the creation of carnality of mind and soul so prevalent among us! May the Daily Altar Movement continue to grow until the last man in the world has been saved for Christ. For the world will not be saved until our homes are made free from sin and the spirit of Jesus permeates each life. Thanks to Brethren Willett and Morrison for this splendid volume.
Sheldon, Ill. MEYER A. MADSEN.

It strikes me that in the launching of the Daily Altar Movement you are making a distinct contribution to our spiritual life. We need the spirit as well as the letter. H. E. HOBART.
Wenatchee, Wash.

For years we have been looking for a high class aid to home devotions. I was delighted when "The Daily Altar" appeared. It is a fine piece of workmanship—within and without. I have taken pleasure in presenting copies to my friends. As to the needs, it is fundamental, and big business men take to a book of this type. JOHN RAY EWES.
Pittsburgh, Pa.

The editorial of January 30 on the Daily Altar Movement appealed to me strongly. I am convinced that the need of the hour for the Disciples is a deepening of the spiritual life. Devotion in the home is sure to bear fruit, and will make needless the now necessary struggle on the part of leaders to coax and cajole Christians into the performance of Christian service and the attendance of church services for worship. Too many of us have camped on the old battle fields of doctrinal correctness and have lost the spirit of devotion. It is needful that we come often into the presence of our Lord, therefore, "let us pray," and lead our children into the sweet and blessed experience.
Petaluma, Cal. G. L. LOBDELL.

I feel that the "Century" grows more indispensable to a minister all the time. Your Daily Altar number was especially good. I shall present the Daily Altar Movement to my congregation tomorrow. I wish you much success during the coming year. H. R. ALLEGOOD.
Fairhope, Ala.

I commend most heartily the Daily Altar Movement. A movement to deepen the spiritual life of our people would always be in order, but especially is it timely now in these days of readjustment. Your book, "The Daily Altar," will fill a large place in helping to form habits of devotion. GEORGE L. PETERS.
Canton, Mo.

Our greatest need as a brotherhood is to spend more time at the Master's feet. The great war has been fought in vain, unless we have learned that only Christ can satisfy the world's need. You could not have rendered a greater service to our cause, than in the publishing of "The Daily Altar." We have already begun its use in our morning devotions.
St. Louis, Mo. L. W. MCCREARY.

The Daily Altar Movement that you are keeping before the mind of the brotherhood at this time is most worthy, the response to a crying need for a deeper spiritual note in the daily life. With reverence in the heart, the path of worship leads out through family devotions and holy convocations as a church to the community, and blessed the man whose vision carries him on to see a world bowing before the God of Heaven and Earth. More waiting on God will mean more power to serve men. I am thankful for such an influence to be set at work among our people. Other religious bodies are giving special emphasis to the re-establishment of the Family Altar. Why should we not push such a campaign year by year until our homes shall give daily recognition to the leading of the Heavenly Father? While we as a people have recorded many victories in the forum, may we in the future have in God's Record countless victories of the fireside and faith born anew in the Secret Place of The Most High. The Daily Altar number of the "Century" is a valuable contribution to the subject of personal religion and its first sphere of action, the home. CHAS. R. SINE.
Hamilton, Ohio.

I am getting much satisfaction from "The Daily Altar." Our literature is deficient in the devotional element, and I feel that our people are lacking in that element of character. This new movement helps to fill a real need in the Christian home and supplies the minister with ready material with which to nourish the spiritual life of his members. H. B. ROBISON.
Canton, Mo.

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The Larger Christian World

A Department of Interdenominational Acquaintance

French Protestants Invite President Wilson to Services

THE French Protestant Federation, through its executive committee, was granted an audience by President Wilson on January 27. In the course of the reception speeches were made by Pastor Wilfred Monod and M. Cornelius de Witt, president of the Relief Committee. After a most cordial statement of their appreciation of the service President Wilson has rendered the cause of civilization, they invited the American President to religious fellowship with them in these words: "They will be deeply touched and appreciative if now or later on you find it possible to accept our invitation to meet with us in one of our places of worship. Last summer the General Secretary of the Federal Council of the Churches of Christ in America, Rev. Dr. Macfarland, as an official representative from America, accomplished by his presence in our midst a fine work of union between your churches and ours. And if you should come, Mr. President, to take your seat as brother in one of our congregations some Sunday morning, this act would have a deep significance. It would exercise a lasting influence throughout our well-beloved country."

Foreign Delegates for Cleveland Meeting

Invitations have been cabled to the heads of the several national Protestant Church Federations in countries overseas, requesting that delegates be appointed to represent them at the special meeting of the Federal Council of the Churches of Christ in America which will be held in Cleveland, Ohio, May 6-8, this year. These invitations have been sent to England, Switzerland, Holland, France, Belgium and Italy. The Cleveland meeting will be the first deliberative convention widely representative of American Protestantism following the termination of the war, and will assume international significance by the presence of these delegates from the allied nations.

Simplified Chinese Writing for Sunday School Lessons

The Sunday school leaders of China have taken advantage of the new phonetic writing to prepare Sunday school lessons which may be the occasion of multitudes of people learning to read and write. At the present time less than one-fourth of the church members can read the mandarin characters. The churches will teach phonetic writing and it is said the typewriter companies will introduce typewriting machines into China, which will still further facilitate the use of this mode of writing. At the Chinese New Year there will be much visiting and passing around of red cards. The names on these red cards will be written in the new phonetic way this year in order to bring the new system of writing to the attention of the people.

Cardinal Gibbons and the Anti-Saloon League

There is now a vigorous controversy on between Cardinal Gibbons and the Anti-Saloon League. The Cardinal has made vigorous protest against the prohibition amendment to the federal constitution. His views have been met by a public statement from the pen of William H. Anderson. That the new amendment has drawn forth protest is indicated by the statement of Rev. John L. Belford, rector of the Church of the Nativity, Brooklyn, who has said: "It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, or breaking it or defying it." This statement in his church magazine has been reprinted in such secular papers as the "Brooklyn Eagle."

The World Sunday School Convention

The World Sunday School Convention, to be held in Tokyo, May 20, 1920, is now an assured fact. A strong program committee has been appointed and the transportation committee is now preparing the circulars on sailing routes, and these will be mailed out. Anyone can secure a copy by writing the World's Sunday School Association, New York City.

Chaplain Couve Speaks in Washington

Chaplain Daniel Couve, who is visiting America as a representative of French Protestantism, has recently visited Washington, where he has been cordially received by government officials and others. He was accompanied by Dr. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, who introduced him to the Secretary of War, Assistant Secretary of War, Acting Secretary of State, General Secretary of the American Red Cross, Vice-President Marshall, and to Mr. Tumulty. He also visited the American Federation of Labor and met its secretary, Mr. Frank Morrison. On one occasion he offered the opening prayer in the United States Senate, and met a number of Senators and Congressmen. He gave two addresses at the convocation of Harvard University.

Will Undertake the Conversion of the Jews

The Home Mission Board of the Presbyterian denomination will undertake soon the evangelization of the Jews in this country. They number 3,500,000, of whom 1,500,000 are in New York. A special fund is being created for this purpose. Experiments will be made with mission centers in strong Jewish neighborhoods.

The Statistics with Regard to American Churches

An interesting summary has been made of the statistics of American churches recently published. In the final statistics the number of ordained ministers in the country is reported as 191,796; the number of church organizations, 227,-

Dr. Powell Praises

"The Protestant"

Dr. E. L. Powell, of Louisville, Ky., writes of Dr. Burris A. Jenkins' new book "The Protestant" as follows:

"Some such shaking up is bound to bring about better things and preserve for us the things that cannot be shaken. The book is in harmony with the world war business of smashing and shattering the conventional, dogmatic, usual, pedestrian and common-place in religion."

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487; the number of Sunday schools, 194,757; the number of officers and teachers, 1,952,631, and of scholars, 19,935,890. As to finances, it appears that the churches of the country expended in the year 1916 for all items of upkeep and benevolence, $328,809,999, of which $72,358,136 was spent by Catholic organizations. Among Protestants the Methodist Episcopal Church comes first with a budget of about $44,000,000, next to which are the Presbyterian U. S. A., $30,000,000, and the Protestant Episcopal, $22,000,000.

Meeting of Ad Interim Committee

The meeting of the ad interim committee of the Interchurch Conference on Organic Union called by the Presbyterians two months ago has produced a program. Bishop Talbot was chosen chairman of a subcommittee to draw up a plan of organic union, and the Rev. Dr. H. G. Mendenhall of New York was named chairman of a committee on investigations. The Rev. Dr. Peter Ainslie of Baltimore was appointed chairman of the committee on publicity, and Prof. William Williston Walker was chosen chairman of a subcommittee to make a survey of the field. The ad interim committee will advance in every way possible the proposal for organic union throughout the churches.

Y. W. C. A. Trains Home Assistants

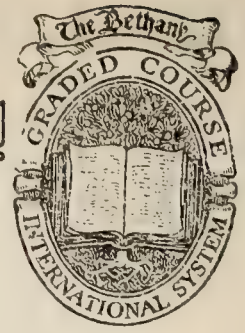
The problem of securing domestic help is being met by a new movement on the part of the Y. W. C. A. in New York. Young women are being trained as "home assistants." They work for an eight-hour day and live outside the home where they serve. They are called by their last name. The wages for these helpers range from nine to thirty dollars a week, depending upon the amount of responsibility which they assume.

Chicago Church Federation News Notes

Walter R. Mee has been elected secretary of the Chicago Church Federation. Mr. Mee is now western representative and manager of the Chicago office of the United Society of Christian Endeavor, an office which he has held for the past twelve years. He is an elder and also Sunday school superintendent of the First Presbyterian Church of Chicago. Mr. Mee is a native Chicagoan and has had a large experience in Inter-Denominational work. Dr. Herbert L. Willett, president of the Federation, left last week for service overseas in France as a member of the speaking commission of the Y. M. C. A. Dr. Willett will be gone three months and during his absence the affairs of the Federation will be administered by the secretary and a cabinet, consisting of Thomas E. D. Bradley, Rev. S. J. Skevington, R. Clarence Brown and Rev. Perry J. Rice. The budget of the Chicago Church Federation, $32,300, has been apportioned among the various denominations and considerable progress has been made toward its completion. The Presbyterian apportionment of $8,000 is entered in the New Era Movement budget, which places the Federation on the budget of the churches in the Chicago Presbytery. The Chicago Church Federation (Commission on Evangelism) is planning for a series of noon-day meetings to be held in one of the loop theaters during the week preceding Easter. Bishop Francis McConnell has been secured as the speaker.

Church Advertising in Sioux Falls, S. D.

The church publicity movement is spreading all over the country and in many cities the ministers are organized to care for the publicity of the church. The Ministers' Association of Sioux Falls, S. D., is putting on a special publicity program and each minister in the association is given a free hand to use his own methods for periods of four to six weeks and the association is making an intensive study of the whole subject of church publicity.



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News of the Churches

International Convention of Disciples of Christ

The next meeting of the International Convention of the Disciples of Christ will be held in Cincinnati, Oct. 14-19, 1919. Graham Frank reports that invitations were received from Cleveland and Cincinnati and the decision in favor of the latter city was reached by the votes of the Administrative Committee of the International Convention. Twenty years ago the Jubilee Convention was held in Cincinnati.

League of Nations Considered at Des Moines Church

Mondamin Ave. Church, Des Moines, is in the midst of a rich program—a series of six Sunday evening addresses on the League of Nations. The speakers and subjects are as follows: "The Origin of the Idea" Senator A. L. Rule, Mason City; "The Framework of the League," Dr. Olynthus B. Clarke, Drake University; "The League as a Cooperative Enterprise," Harry C. Evans, recently back from "Y" work in France; "The Cost of a League of Nations," Dr. Herbert Martin, Drake University; "The League and Question of Armaments," Hon. G. W. Clarke, ex-Governor of Iowa; "The Immediate Duties and Difficulties of the League," Dr. Frank F. Herriott, Drake University. On March 9 five members of Troop No. 37, Boy Scouts of America publicly consecrated their lives to Christ in baptism. Three other people came by statement, making fourteen additions to our membership during the last two months. T. F. Rutledge Beale is the minister at Mondamin Avenue.

South Side Church, Omaha, Makes Unusual Progress

The offering for missions and benevolences of the South Side Church of Omaha, Neb., has in less than one year increased 400 per cent. The first of last year, under the leadership of Ford A. Ellis, the congregation became self-supporting. Previous to that time it was a mission point of the Nebraska Missionary Society. Last year its offering averaged over $6 per member. This year the budget of $1,500 is subscribed. Arrangements are now perfected whereby the building debt of $1,500 to the Church Extension Society will be paid this year. The evening preaching sessions as they have been and are now being conducted are proving both entertaining and helpful. The various groups within the church are rendering special programs. Sunday evening, March 16, under the auspices of the Men's Department, Mayor Ed Smith of Omaha addressed the citizens of South Side. Invitation is being extended to the head of the Omaha Labor Bureau to present a message to the congregation. Ford A. Ellis is a delegate from the Omaha Ministerial Union to the Omaha Central Labor Union. On Sunday evening, March 30, the minister will deliver a special message entitled "Why All the Churches of the South Side Should Unite."

Editor Morrison Gives Laymen's Missionary Addresses

Charles Clayton Morrison, editor of The Christion Century, has in the past ten days given a number of addresses at Laymen's Missionary conventions at Atchison and Ft. Scott, Kan., and Marshall and Nevada, Mo. At all these points he gave an address on the topic, "Some Christian Aspects of the League of Nations," and spoke also on other subjects at most of the conventions.

Appreciation of the Late Dr. T. W. Pinkerton

Mention has already been made of the passing of Dr. Thos. W. Pinkerton in January, 1919, at his ranch across the Sound from Seattle, Wash., whither he had come three years ago, after relinquishing his pastorate at Kenton, O. Here he planned to spend the eventide of his full life. W. L. Fisher, minister at Seattle for several years, sends a beautiful appreciation of Dr. Pinkerton's life and character, from which we quote: "His personality was a generous combination of soul values. There were qualities in him which are tokens of another world. His mortal life was a great apologetic of immortality. As pulpiteer, minister, citizen, husband, father, friend, he was truly great and put the 'hall mark' of Heaven upon all these relationships. Thousands of friends all over the brotherhood will remember him, severe in condemnation, yet just; self-respecting, yet respectful always of others; fearless in a struggle, yet honorable in his methods; joyous in victory, yet magnanimous to those who opposed him; modest, unassuming, given to moodiness at times, yet singularly winsome and buoyant with his friends; a trained thinker, hard-headed and independent, yet surprisingly sensitive and tender; lover of all that was beautiful in life, yet translating it into practical values; meeting the unnumbered problems of a busy life, yet solving them by his wise and sagacious power of interpretation of complex and difficult situations; a builder of churches, yet a greater builder of men; obliged to give true values to men and to things, yet never petty or small in his view of others; admired and praised universally, yet never losing his love for the commonplaces of life; welcomed by leaders of the highest walks of political, ecclesiastical and social life, yet always simple, truly democratic; a masterful leader of men and women, yet the friend of little children; a character outlined and illumined by the world's Saviour."

Local Pastor Appreciates Ex-Preacher Layman Member

It is sometimes said that an ex-preacher and former pastor in any church often makes an embarrassing situation for the resident pastor, but the minister of the El Paso, Ill. church, Guy B. Williamson, considers himself fortunate in the association and Christian fellowship of just such a person. R. L. Beshers for a dozen or more years was a successful minister, serving some good churches in Central Illinois but decided he would rather raise, can and sell vegetables, so he selected the best town of his ministerial activities for his home and place of business. And in business he has succeeded, but Mr. Williamson writes that the thing he wants to say of Mr. Beshers is that he has given most loyal support and encouragement to the local pastor. Mr. Beshers has repeatedly refused to be elected to an official position in the church, yet he is faithful in attendance and is the teacher of the Men's Bible class, a liberal contributor to the work at home and abroad and is a constant booster of the pastor and the progressive program of the church. Mr. Beshers is a community man, serving on the township high school board and is actively associated with every move that makes for the betterment of town and community. During the war he won for himself the distinction of being the Patriotic orator of Woodford county.

* * *

—George A. Huff, of Second church, Danville, Ill., is now located with the church at St. Joseph, Ill., A. A. Millican succeeding him at Danville.

—Miss Norma Brown, of Eureka College, is ministering to the church at Cooksville, Ill. The church has adopted the United Budget program.

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—A. W. Kokendoffer, minister at Sedalia, Mo., reports the death of a prominent member of the church there, Dr. Richard D. Shannon. His death followed a very brief illness. Dr. Shannon came to Sedalia nine years ago from Warrensburg, Mo., where he was a member of the faculty of the State Normal. Dr. Shannon was 75 years of age last August, and that occasion was celebrated at Pentwater, Mich., the summer home of his daughter, Mrs. F. Meriwether. The deceased was the son of Dr. James Shannon, who was at one time president of the Missouri State University.

—The Foreign Society reports that it has published a new book by Maude W. Madden, who spent twenty years as missionary in Japan. The title of the book is "Women of the Meiji Era," and the price 25 cents.

—F. D. Draper, of the church at Owosso, Mich., recently preached a sermon on "A United Church or No World Conquest" which received prominent notice in the local newspaper.

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—Oxford, Ind., where J. G. Smith is pastor of the church, is developing an earnest consciousness of the need of a community church. Recently the official boards of the Christian, Methodist and Presbyterian churches met and considered with great favor the advisability of uniting the Christian forces of the community for greater efficiency. As an immediate result, the Sunday night services of the churches have been merged into a community service in which one of the local pastors or some visiting speaker delivers the message.

—In a series of evangelistic meetings held at Centennial church, Bloomington, Ill., there were eighty-six accessions to the membership. Pastor Fred E. Hagin preached and was assisted by song evangelist Seniff. State Secretary H. H. Peters says of Mr. Hagin's work at Centennial: "Mr. Hagin came to Centen-

nial as pastor the first of last May. He has done a most remarkable piece of work. There had been forty-seven additions to the church from May 1 until the beginning of the revival. Of the total, one hundred thirty-three accessions, sixty-four were by confession and baptism and sixty-nine by letter and statement. The Sunday school has grown until the regular attendance is beyond 330. Mr. Hagin has a Men's Bible class with an enrollment of eighty."

—During two weeks of April—6th to 20th—the leading churches of Bloomington, Ill., will co-operate in a simultaneous campaign, something after the plan of the Indianapolis churches. The Disciple churches of the city will have part in this drive.

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—H. Marshall Wingfield has seen forty-two persons added to the Hanover Avenue church, Richmond, Va., during the three months of his ministry there. Fourteen were added on a recent Sunday.

—Professor A. W. Fortune, of Transylvania, delivered an address at the recent State Volunteer Convention held at Louisville. President Crossfield attended a meeting of the Council of Church Boards in New York City two weeks ago, also a meeting of the Executive Committee of the Board of Education, at Indianapolis, March 11 and 12.

—George McGee, minister at Cairo, Ill., reports a fine men's organization effected in the church there. A band of pastoral helpers will soon be added.

—William Price, formerly pastor at Howett Street church, Peoria, Ill., but who has been in England for the past six years, is now again at the Peoria task, having recently been recalled to the pastorate. H. E. Sala, of Central church, Peoria, who has been in "Y" service in France for six months, will soon return to his ministry.

—The death is reported of George E. Hughes, a retired Disciples minister who has recently made his home at Erie, Ill.

—Prof. W. C. Bower of Transylvania gave a series of addresses on the Survey before the meeting of the National Field Workers Association of the Disciples of Christ at St. Louis last month. Mr. Bower has just published a book entitled, "A Survey of Religious Education in the Local Church." The Committee on Findings adopted, among other policies, the principle of the Survey as the educational policy for the immediate future, and recommended that surveys be made in the various states and districts of four typical schools in the city, the town, the village, and the open country as suggestions for local schools in the states and districts, and that Professor Bower's book be selected for the Workers Conference for the coming year.

—Miss Sallie Ashbrook, of Cynthiana, Ky., has endowed a named perpetual scholarship in Transylvania College in memory of her nephew, Capt. Reuben Brent Hutchcraft, Jr., of Paris, Ky., who fell in action on the Western Front November 6. Captain Hutchcraft was an alumnus of Transylvania, and made one of the best records for scholarship in the recent history of the college. Throughout his entire military career, as in civil life, he exhibited the finest qualities of heroism, and the scholarship endowed by Miss Ashbrook is considered a symbol of his devotion to the highest form of service.

—Word has come of the passing of Clark H. Marsh, Disciple leader of Fullerton, Cal. Influenza was the cause of his death.

—B. H. Lingenfelter is the new minister at Butte, Mont.

—Report comes that George H. Combs, who recently resigned at Independence Boulevard church, Kansas City, Mo., has reconsidered his resignation, at the request of the board, and will continue in this service. Both the board and congregation have pledged themselves to stand loyally by the work. Dr. Combs has ministered at Independence boulevard for twenty-six years.

—S. G. Fisher, who goes from Minneapolis, Minn., to Jackson Street church, Muncie, Ind., will not begin his new duties until May 1.

—L. A. Chapman, who has accepted the pastorate at Albion, Ill., comes to this work from the northwest, but was for several years minister at Fourth church, St. Louis, Mo.

—The board of trustees of Eureka College has called L. O. Lehman to take care of the affairs of the college until a leader has been found to permanently succeed H. O. Pritchard, whose work at Eureka closes with April 1. Dr. Pritchard becomes secretary of the board of education of the Disciples.

—The evangelistic series at First church, Alliance, O., led by Pastor W. C. McCallum and visiting minister J. J. Castleberry, of Mayfield, Ky., resulted in seventy-one accessions to the membership. Mr. McCallum is a Transylvania man and also a graduate of Harvard. Mr. Castleberry reports that "he is doing great work in this church, which is one of the largest of the Disciple churches of Ohio."

—The bi-monthly meeting of the ministers of Chicago, under the auspices of the Chicago Church Federation, will be held in the Y. M. C. A. auditorium Monday, March 31, at 10:30 o'clock.

—The poem, "Dawn at Calvary," printed on another page, is used by courtesy of the Front Rank, St. Louis.

—E. E. Violett is leading in a successful meeting at Wabash avenue church, Kansas City, Mo., where L. J. Marshall ministers.

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SUMMER SCHOOL OF MISSIONS

The fifteenth session of the Winona Summer School of Missions under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Ind., June 19-26, 1919. The Committee has found it necessary to meet the demands for Missionary Education in the Central West to found a new school of missions at Conference Point, Lake Geneva, Wisconsin June 26, to July 3rd, 1919. Splendid programs are being prepared for both of these schools to include the work of women, young women and children.

Christianity must meet new demands. Prepare the women and young women of your churches by sending representatives to these schools. For further information address,

Mrs. Austin Hunter,
Chairman of Publicity.
2425 Jackson Blvd., Chicago, Ill.

APPRECIATION FOR PRESIDENT H. O. PRITCHARD

The following is a statement from a committee of the Board of Trustees of Eureka College, from the presidency of which school Dr. Pritchard has recently been called to the position of general secretary of the Board of Education of the Disciples of Christ. The resolutions were adopted at a recent meeting of the board.

H. O. Pritchard was called to the Presidency of Eureka College at Commencement time in 1913. He moved to Eureka in September and began his work with the ensuing school year. He came from Lincoln, Nebraska, where he had served for six years as pastor of the Cotner University church. His record in the student activities at Cotner commended him to the Trustees of Eureka College. But Mr. Pritchard was qualified academically for his task. He is a graduate of Butler College and Yale University. His standing as a student in both institutions is of the very highest.

During his six years with Eureka College $125,000 has been added to the equipment of the institution and $50,000 to the permanent fund. Three new buildings have been added, namely, the President's residence, the Pritchard Gymnasium and Vennum Science Hall. Also the other buildings have been remodeled and put in good condition. The chronological order of these improvements is as follows. 1915, the President's residence purchased and remodeled; 1916, the Pritchard Gymnasium was dedicated; 1917, the Library and Administration Building was remodeled; 1917, the Vennum Science Hall was dedicated; 1918, Maude Stroud Memorial Veranda to Lida's wood was erected; 1918 the heating plant was repaired and enlarged.

During Dr. Pritchard's administration the total student attendance increased 54 per cent, while the attendance of collegiate rank in the College of Arts and Science increased 94 per cent. This increase does not include members of the S. A. T. C. If these be counted there has been an increase in the number of college students proper of 150 per cent. Eureka College has been one of the few schools that has been able to show an increase of attendance during the period of the war. This does not mean that Eureka did not do her share. It simply means that there was such a constantly increasing attendance that the losses due to the war were thus overcome. Had it not been for the period of the war, the attendance would have been increased by a much larger percentage.

Eureka College has been lifted from classification "B" to class "A." The college is now in the first rank of colleges in Illinois, due to increased equipment, library facilities, a larger faculty and a general toning up of the institution. While the college has made a splendid record through the year, the past six years have been years of great accomplishment.

Dr. Pritchard has been called to the Secretaryship of the Board of Education of the Disciples of Christ. He leaves Eureka from a sense of duty to the cause of education in general among our people. He was unanimously requested by the Board of Trustees to remain with Eureka College and every student in the college signed a petition urging his continuance. But he has chosen to go and all join most heartily in wishing him great success in his new work.

During his administration Dr. Pritchard has taught courses from time to time in homiletics, religious pedagogy and debating. He has coached the debating teams of the college all these years. Of the ten teams coached while at Eureka, seven won debates.

One of the most outstanding pieces of work Dr. Pritchard has been able to do has been in connection with the Men and Millions Movement. From the very beginning of this campaign he has been one of the most ardent champions and active workers. As President of Eureka College and promoter of the larger interests of the Brotherhood, Dr. Pritchard has proven himself a thoroughly equipped scholar, an orator of rare ability and a trained leader in every activity of his busy life.

RESOLVED, That it is with feelings of deepest regret that the individual members of this Board acknowledge the wisdom of the passing of Dr. Pritchard into the larger field to which he has been called and reluctantly accept his resignation. In doing so we commend him to the Board that shall direct his new work and to the Brotherhood at large, into whose service he has entered.

H. H. PETERS,
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Committee of Board of Trustees.

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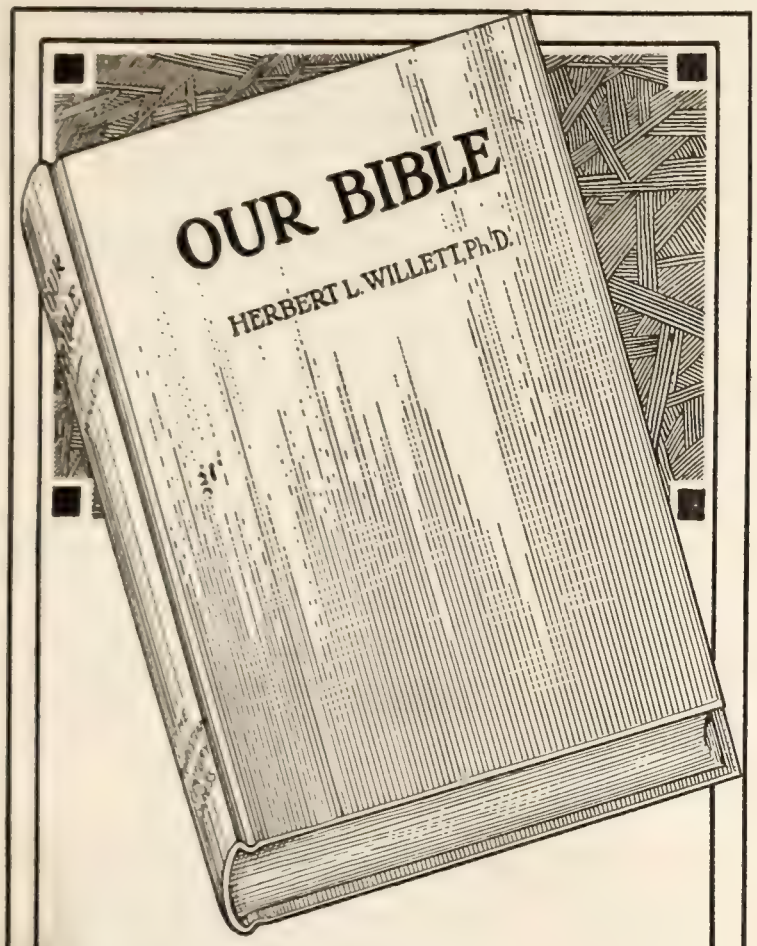
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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, April 3, 1919

The Christ of Today

By **Joseph Fort Newton**

Church and Community Conscience

By **Frank E. Davison**

Published Weekly—$2.50 the Year

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These are but a few of the words of praise for "Hymns of the United Church" which are continually coming to the publishers. Have you examined the book with view to its use in your church? Send for returnable copy and prices today.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI **APRIL 3, 1919** **Number 14**

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Approaching Easter

AS Easter approaches, the Daily Altar Movement gains in momentum and depth. Our correspondence shows that in more than 500 churches the suggestion to utilize the pre-Easter season for the purpose of emphasizing the vital importance of prayer and meditation in the home circle has taken root. The enthusiastic response from pastors and church leaders took the publishers of "The Daily Altar" quite off their feet by exhausting the first large edition of the little book ten days before a new edition could be brought from the press. As a result, hundreds of orders accumulated during this period waiting for the new edition to be completed. We are pleased to report that these orders have been filled this week and that an ample supply of books is now on hand ready for the steadily increasing demand for them.

We shall have to discontinue giving so much space to the publication of correspondence approving the Movement as has been devoted to it for several weeks, but it will be considered "interesting reading" if those who are working upon this gracious task will send us reports of their successes, or of any discoveries they have made, or of any experience that their own good judgment tells them should be passed along for the help of others. No doubt pastors are receiving testimonies from the homes in which they have been instrumental in building family altars. These testimonies would be of general interest and should be given a hearing in the public meeting through our pages. Let these good words of testimony and interpretation come in.

The following fine word from President A. McLean of the Foreign Society seems to disengage itself from our mass of unpublished letters in such a fashion as to call for its use in our columns. Mr. McLean says:

"The Daily Altar is a helpful book. It will help the young Christian in his private devotions and in his conduct of family worship, and it will help the experienced Christian by suggesting topics for thanksgiving and petition. I suppose most Christians are in danger of what may be called vain repetitions. One who uses this book will escape that danger. The prayer at the bottom of the page will start the mind going. Having read the prayer for the day, one will find it easy to add petitions that perhaps otherwise would never occur to him. The Daily Altar is a beautiful book, but to my mind its chief beauty consists in its helpfulness. I wish that a million copies might be sold and used every day in the year."

No more deeply appreciated word has been uttered than this. There may not be a whole million copies of "The Daily Altar" put into use, but ten thousand copies actually used in ten thousand Disciple homes would start widening circles of power reaching at least more than a million lives in helpful and gracious ways.

The Danger of Social Hysteria

IN THESE reconstruction days the public mind is not healthy. Society is rotten with rumor and there is the most astonishing capacity among people to believe absurd rumors. We have the unfavorable stories of the Y. M. C. A., certain stories hostile to the French, and a continual recrudescense of the Japanese fear. All of these are in the road of clear thinking and a just attitude toward our fellowmen.

The most outstanding of these theories is with regard to Bolshevism. Since the word has not usually been translated, it has associated with it the fear that goes with something mysterious. When it is explained that Bolshevism is nothing other than our old antagonist, direct-action socialism, with which we have lived in our cities for a generation or more, it is easier to get people to think clearly on the subject. The only new thing in Russia is that the theories that were preached on the

street corners in this country for decades have been taken into Russia and put into operation. A part of the disorganization in Russia was a natural result of the war. Many of us believe, however, that Bolshevism, with its class prejudice and its contempt for expert opinion, is responsible for troubles in Russia which will increase rather than grow less.

The Methodist Episcopal church is now in great trouble over some recent writings of Rev. Harry F. Ward, of Union Theological Seminary. Prof. Ward has ventured to deviate from common newspaper opinion with regard to Bolshevism. He has thus come into conflict with the Methodist Board of Publication.

What is needed these days is a sane and scientific study of social questions. We can talk bravely about sweeping the Bolshevists into the sea with an army, but that kind of talk confesses that there is no remedy for this social doctrine except force. We would not make such a confession.

The remedy for Bolshevism is social reform. Instead of the paper utopias imposed upon society by theorists, there should be social experimentation designed to make happiness and well-being as wide-spread as possible. The stand-patter and the militarist play into the Bolshevist's hand. What we need is sanity and scientific study of our problems.

The Rights of Faith

ONCE the rights of faith were stated in an extravagant way. One church father insisted that we should "believe because it is impossible." The more absurd a doctrine in the light of natural science, the more certain of its being a right doctrine. While modern orthodoxy has not gone as far as this, whenever the laboratory demonstration came into conflict with what was supposed to be biblical teaching on a certain subject, we were told to follow the Bible. A bishop at a commencement of a leading university in recent years labored to vindicate the scientific conceptions he found in the book of Job. In the face of such attitudes, it is easy to see how laboratory men would react to an equally extreme position. A half century ago men of science were asserting they would not believe anything that could not be proved. Faith was to be abolished and knowledge substituted. A man of science searched the heavens with a telescope and announced that there was no God. He dissected a human brain and declared there was no soul.

A truer philosophical attitude has given faith a new place of responsibility in recent years. William James has served both science and religion greatly in making this clear. Science walks by faith quite as much as by knowledge. We begin the study of physics with an unproved assumption of molecules. Chemistry starts with the hypothesis of atoms. It is now taught by many scientists that an atom is not an atom—an indivisible entity. There is a smaller entity, the electron. But who ever saw a molecule or an atom or an electron? They are called hypotheses in science.

Religion has as much right to the use of hypothesis as science. It has also the same limitations as science. A single fact of religious experience might upset a whole religious hypothesis. If faith will maintain scientific humility, it may be assured of a place in the sun. The things that we believe are much greater than the things that we know.

A Substitute for the Saloon

THE American Temperance Board is now busy securing suggestions from our churchmen with regard to a substitute for the saloon. No doubt many helpful suggestions will be secured and the effort is a worthy one. Fortunately many sections of the country have been dry for a considerable time. Their experience will be of some service. A good many wives can testify with gratitude that the former drunkard finds an interest in his home after he sobers up. Nothing should be done which could break up this interest. In our zeal to find substitutes for the saloon, we should remember the rights of the home in the social scheme. There are many men, however, who do not live at home. These will feel most the change in social custom which is involved in national prohibition. It is suggested that many of these will congregate in tobacco stores and in pool rooms. It is felt that commercialized places of this sort are always likely to develop a social atmosphere which is not helpful.

If the Y. M. C. A. hut which has been so successful in the camps might be developed in our cities and its program enlarged, it would doubtless be of value. Whether the Y. M. C. A. would be the organization to accomplish this work or whether it should come as a municipal enterprise, is another question. The municipal playground in some cities has a program that is adequate for some neighborhoods. The extension of this service to smaller cities would help to meet the problem. One thing almost any city could do would be to appoint a bright young person to write up in the city paper all of the places where one can spend a good evening or a pleasant Sunday afternoon. Many communities would be surprised to discover its present wealth of opportunity. There is more than one city which already has the substitutes for the saloon and all that is necessary is to use some publicity methods in letting the people know about them.

Devotion to a Great Calling

THE world has always admired enthusiasts. Even so unproductive a research as the quest of the North Pole has kept the front page of the newspaper through a whole generation. We love the heroes who hazard all to add to human knowledge.

This is true in any field of human endeavor. Jack London has in some measure told the story of his own life in a novel published several years ago, "Martin Eden." In this book the hero is an uneducated primitive young sailor who gets the ambition to write. His sacrifices, disappointments and final success will repay the reading of any young person who has literary ambition. This enthusiast for the literary arts is a real hero.

The popularity of Thomas A. Edison is of quite the same sort. There has been one consuming interest in his

life. He has asked for no eight hour day. He has sought to invest every ounce of his energy in the great pursuits which are the major passion of his life.

Men have the same love of a preacher who pours out his life in boundless devotion. For the comfortable and conventional kind of man who works at his job reasonably well, there may be respect. But no preacher is a hero, in the community view, unless he has put into the work of his calling the enthusiasm and devotion of a Peary or an Edison.

Do modern conditions prevent ministers from achieving this glorious consecration? There has been a stubborn resistance in certain sections of the church to new ideas of religion. Conservative minds have been haunted with more doubts than they would ever confess. They can have no great enthusiasm for their calling. The liberal often lives in an atmosphere of intellectual dilettantism. He has so glorified the "open mind" that he knows of nothing that he would be willing to die for.

The coldness and indifference of our communities to the religious appeal must be met by men who know in whom they have believed, by men who have thought their way through to some convictions and who are sure that religion is the greatest thing in all the world.

Interest in the Public Health

IF CHRISTIANITY is to minister to the whole man, it will have to be concerned with the public health. In the days of the early church there was no medical science worth the name. What could be done for health in those days was done by the church. Anointing and prayer were the chief resources in times of illness. They symbolize what are today two lines of fruitful procedure, material remedies and psychic treatment.

Most of the great religious organizations have developed hospitals in the large cities. They have sent doctors and hospital equipment to the foreign field, but they have not recognized as they should their obligation to promote a health program in the local community. Christian Scientists may be regarded as having an utterly inadequate program for public health, but at least they do have interest in the matter and this interest more than any other has been responsible for their growth.

The physicians have a body of knowledge which needs only to be popularized and reinforced by public conscience in order to lengthen greatly the average term of human life. The physicians have no platform from which to set forth their ideas. At the present time, under the false system of compensation by fees instead of receiving salaries for service, in preventive medicine we are not organized to promote this service. The church could perform a great service to the community by providing a platform and an audience for mid-week lectures on public health.

Every pastor knows sick people who because of poverty have never gone to a physician. These people do not know where to go to find physicians who would treat them without compensation, though there are such physicians in every community. Every pastor needs a good physician friend who will take these cases in hand. The service of the orthodox church to public health is to be performed, not through opposition to legitimate science as taught in our colleges and universities, but through the application of our best modern knowledge, in religious spirit, to the needs of our communities.

Prayer

By Thomas Curtis Clark

TO pray is not to seek
Our ends; it is to speak
To Him who knows our way
And guides us day by day.

To pray is just to hear
His calm voice whispering near
When patience yields to fret,
When enemies beset.

True prayer is but to feel
His hand, as oft we kneel,
By fruitless labors worn,
By sorrows overborne.

It is just this: to know
That, whether weal or woe
Be ours, *He is the Friend,*
And will be to the end.

—CHRISTIAN ENDEAVOR WORLD.

The Church and Advertising

MANY local churches now have well-worked-out plans of publicity for themselves and whole denominations have arranged for publicity bureaus which will assure for them a right understanding on the part of the public. The advertising of religion has brought religious propagandists into fellowship with the promoters of the well-known brands of soap and baking powder. This fellowship has doubtless proved beneficial to all parties concerned.

It is a truism of the business world that it is no use advertising an inferior brand of goods. There will be a little flare of interest on the part of the public, but it soon settles back to an indifference, not to say hostility, which makes further operations unproductive. The church that has advertised and gotten no abiding results may be a church that deserves no better success than it now has. It has no unique features, no outstanding service. It is just one church among many. The invitation to the public to scrutinize this church has resulted disastrously.

If, however, a church really is worthy of a larger following and friendship, it must wait to secure this by a policy of persistent publicity. When one sees an advertisement of a telephone, it would seem to the uninitiated that this is a sheer waste of money. But the telephone corporation is not noted for wasting its money. Results from persistent advertising have been tested out through a long course of years and it is clear that it has paid. Churches

are apt to put a flare of advertising around some special enterprise and then quit. This spasmodic effort is not regarded favorably by the business world.

The motto of the Associated Advertising Clubs is "Truth." No advertising which does not tell the truth will ever succeed. It would seem unnecessary to apply such a formula to church advertising, but unfortunately it is. The extravagant claims made in some church publicity printing do not beget public confidence.

The weakest spot in the advertising program of the modern church is in the national propaganda. There are press bureaus for certain societies, but a united movement to commend Christianity to the nation has not yet been born.

The New Church

GEOLOGY tells us that when a volcano blows off its cap and smothers the soil for miles about under a blanket of lava nature forthwith sets up a process of reconstruction. Heat, cold, rain, wind, bacteria and chemical reactions attack the crust. Lichens and other lowly forms of organic life find a foothold and continue the process; higher forms follow, and presently, geologically speaking, we find grass and trees again.

Our great war was a volcano, and today the world finds itself in a ferment of reconstruction. The mind of man has been given a new slant. Old standards have been discarded for new; former ideals have been replaced by higher ones. This is true of every human relation, but of none more so than that profoundest relation of all—the one between man and God, of which the church is an organized intermediary.

Standing in the first-line trench, under the stars, waiting for the word of life or death, the soldier has seen a vision. He was told, and he believed, that he was laying down his life for others. Therefore, when a questionnaire was submitted to him on the three cardinal sins he put them in this order: Cowardice—selfishness—hypocrisy.

But something of the soldier's vision has been vouchsafed the folks back home—the loved ones who awaited his fate, the makers of munitions, all who were touched to the quick by the bloody pageant overseas.

What will it all mean to the churches?

It will mean a lessened toleration of any denominational claims of superiority; a smaller interest in creed and doctrine. It will mean a growing reluctance to support three or four churches in a territory which one could serve. A duplication of religious work will be condemned as it is in industry, as a waste of energy. Unified operation, with its economics, will be demanded.

Further, the man who has faced a nest of machine guns is not likely to be terrified by an exhortation on hell. The man who has offered his body as cannon fodder in order that Belgian or French babes might live will not be interested in prescriptions for saving his own soul. He will be thinking, rather, of others' souls.

He will be interested in a brotherhood of man—a real not a sham one. The virtues which will appeal to him most are courage and self-sacrifice. He will lend a hand to any church program which boldly aims to promote justice; to do away with cant and hypocrisy; to bring about industrial, social and political conditions which throw wide the gate of opportunity.

And he will wash his hands of any church and all churches which do not frankly and sincerely stand for such a democracy as was preached by the churches' great exemplar, Jesus Christ. He will ask for no other word on the spiritual banner under which he serves than the word "God."

It is a reassuring and gratifying omen that no one seems more keenly aware of the arrival of this new man than the leaders of the church themselves, both in pulpit and pew. No one is laying an ax to the dead stems in the vineyard more vigorously than these same men and women; no one is more thoroughly pruning away the sterile branches to make room for the fruitful ones.

EDITORIAL IN THE CHICAGO POST.

The Two Inn Keepers

A Parable of Safed the Sage

THERE was in the olden time a city where two Inns stood the one over against the other. And each of them did advertise a Room and a Bath for a Dollar and a Half.

Now the High Cost of Living did hit that town, and the cost of Operating an Inn did increase. And one of the Inn Keepers said within himself, I must need mark up my Prices, but I fear the Competition of my Competitor. And he marked up his rooms to Two Dollars. And he skimped on his Linen, and he put but one Cake of Soap in the room, which had to serve both the Washbowl and the Tub. For he said, We must Hooverize.

But the Other Considered, and said within Himself, When the Elevator starteth up, why stop at the Mezzanine? But we must make it up in service.

Therefore did he buy a better quality of Soap, which cost him One Cent Extra for each Cake. And he put Two Cakes in each room. Likewise did he invest another Cent in a Portable Wash Rag for every guest to drop in his bag along with one of the two cakes of Soap.

And all the Traveling Publick, which knoweth a Good Thing When it seeth the same, did go to his Inn. And he charged them Two Fifty and Up.

And now and then he smiled to himself when he considered that for the Extra Half Dollar and Up, he had invested Two Cents in the Soap and a cent in the Wash Rag.

This Parable teacheth that a Wise and Discriminating Publick demandeth Good Value for its money, and that some men are Wise in their generation.

Now when I considered this matter, I said, if the investment of Three Cents in Better Soap and a Wash Rag doth give to the Guest a sense of having Gotten the Worth of his Money, behold, I will consider what small investments there may be that in my business shall give unto those that come to me the like conviction.

For there is no advertisement like unto a Pleased Customer.

The Christ of Today

By Joseph Fort Newton

"Go ye therefore and teach all nations; . . . and lo, I am with you alway."

"Then came Jesus, the doors being shut, and stood in the midst."

SINCE these words were written many generations of men have lived and wrought and passed away—poor players all, great and small alike, that strutted and fretted their hours upon the stage and then were seen no more. The things they were busy about, and deemed, it may be, of great and lasting importance, are forgotten now along with them. Dust hath returned to dust. Yet we gather from week to week, in this far-off age and land, in the name of Jesus—our presence a visible witness of the truth of the first text, and the object of our coming set forth in the second. It is indeed wonderful if one thinks about it in all its meanings and suggestions.

More wonderful still is the fact that we do not seek a mere figure in history, but a living Christ who is the personal concern of every one of us. For it is he who brings us from our homes and our places of labor—he, and nothing else. We seek One who hath power to teach us the truth, to lighten our burdens, and to give peace to our hearts. Such is the perpetual and manifold ministry of Christ to the soul of man, and it is the greatest fact in history. For it is not merely a theory, nor yet a faith, but a fact that Christ is with us both as an influence "in diffusion ever more intense," and as a Presence to comfort and command. No other, not even the greatest of the sons of men, has anything resembling his persistent and redeeming power among men. It is not merely that something in the example of Jesus or in his teaching holds our attention, but that he himself is with us, seeking to make our lives God-illuminated and love-anointed.

JESUS' LARGER LIFE

Compared with what Christ has meant, and still means, to humanity, his brief life in the flesh long ago was as a single chord to a vast melody. No one can trace all his footsteps, much less follow in what ways he has wrought upon the spirit of the race, refining it and seeking to make beauty and pity prevail. Only the art of an angel could write such a history. The larger life of Jesus is continuous with history; and if any one asks how we know it is so today, the answer is because he haunts us, because we cannot get away from him, because we feel him, know him, and have fellowship with him. Throughout the ages since he lived he has been the better Angel of our human nature, and for millions today he is not simply "the realized ideal of humanity," but the only God there is. When in the secret place of their souls they try to think about God and wonder what he is, lo! it is a form like unto the Son of Man that they see in their dreams. So far as they can form any idea of God, it is Jesus infinitely enlarged in every way. Such love is not given to a mere ideal, nor to an historic figure, nor yet to a person living but remote. The only possible object and explanation of the devotion of Christian history is a Person real, living, and near.

If we ask for the reason for this experience it is not far to seek. The Infinite, as such, is not enough for the highest spiritual life of man. Or rather it is too much, too vague, too vast, too formless. Humanity must have some fixed, visible point, some focus, so to put it, of the Eternal about which its love and reverence may gather. The Infinite, to be Infinite, must contain more than power, more than knowledge; it must also contain truth, love, purity, justice, joy. But these, to be of any effect in our human world, must be personal. The vague, formless, voiceless Infinite must take shape, as the limitless sky must yield its cloud. In the life of Christ—in his character and personality—the Eternal did take lovely and revealing shape, "full of grace and truth," and that is why the faiths, hopes, dreams and reverences of humanity are entwined about him. He makes God real, personal and eloquent to men, and when that vision is before us we know, if only for a brief time, that at the heart of things there is an infinite pity, a benign purpose and a deathless hope.

THE NEED OF THE PERSONAL CHRIST

Never was the ministry of Christ more needed than it is today, when all things tend, with a paralysing emphasis, toward the impersonal. Surely the personality of Christ, so persistent in history and so creative in experience, is worthy of the attention of a scientific age which deals with realities. Such a power, such a possibility, such a prophecy must have been embodied in nature from the beginning; and this suggestion, if read aright, is a way of approach to Christ as the fact of supernal significance in nature, as he is the fact of supreme import in history. Ages differ in outlook and endeavor, but hitherto each age has found in Christ that which answered its questions and satisfied its profoundest needs. Adown the centuries we see the pilgrim Christ moving in new and changed times and amid vast, unexpected developments of thought and life. There is no reason to think that our age will be an exception; but the angle of view, which gives us our vision, has changed, and Christ must be reinterpreted if we are to find in him the resource equal to the aspirations and enterprises of this stupendous time. No longer can we be content with the Christ of the past while humanity is calling for a Christ of today, girded with power to meet its wide-ranging issues and demands. As D. S. Cairns has said:

> Perhaps it may be reserved for the coming age to combine anew in a nobler whole all that the scholarship of a hundred years has done to make the Jesus of history actual again with that most heart-shaking and world-changing conviction of the early ages, that here we have the absolute and final manifestation of the Eternal God, that these human lineaments of the Man of Nazareth are the letters and syllables of the Eternal Word. Then the days the world will sorely need, the great days of faith, will return, for "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

If there is one thing that our troubled age needs today it is a heart-shaking and world-changing conviction, such as that which grasped the crumbling classic world and reshaped it. Speaking of that long-vanished world, Mommsen said on the closing page of his "History": "The world was growing old, and not even Cæsar could make it young again." Yet what Cæsar was unable to do, Christ did. Into an age spiritually sad, morally decaying and utterly weary—an age, if not hopeless, at least unhopeful—he made his advent, bringing new life, new ideas, new influences, new expectations, and quickening the human soul in a new fashion. It was like the coming of spring after a long winter, like the dawn after a dark night. One has only to turn from the writings of the Stoics to the little Book that tells the story of Jesus, to realize what a difference he made. In one there is a noble endurance; in the other an endurance equally noble, but also an energy of hope, a warmth of love, a serenity of faith, and withal a victorious joy hardly known on earth before Jesus lodged with the fishermen by the sea.

CHRIST'S WORLD-REMAKING POWER

Surely here is a creative force of faith, and "a deep power of joy," which we need in a world shattered by war and threatened by chaos. There must be a synthesis of insight and experience, a renewal of the spiritual forces of civilization, if we are not to fall into

> That sad, obscure, anarchic state
> When God unmakes but to remake the world
> He else made in vain, which must not be.

Slowly it is dawning upon us that the world of men can be, and of right ought to be, a community, in which democracy and religion are two aspects of one and the same life. But the world community must include God, since every impulse toward it is of His Spirit. Without Him, however gregarious men may be, however bound to one another by economic interest, they yet live in an alien place. With Him, the world of men and things acquires full social character and value. In short, if we are to have an organized world we must have a world-soul, some inner unity that shall do for mankind at large what class feeling does for a class, and what patriotism does for a nation. Such a unity must be found in something real and abiding, rooted in habits and sentiments as well as in reason—that is to say, in religion. As we may read:

> To reveal God aright and to fulfil its function in human life, religion must become more moral and more democratic. The world-community can believe in no merely tribal or national God, with favorite children whose battles He fights, whose ambitions He coddles and to whom alone He grants glimpses of His will; nor in a merely sovereign, autocratic God, who exploits men without feeling for their misery or regard for their desire; nor in an imperturbable God whose chief virtue is His changelessness. The supreme bond of the world-community will be a God of right and justice, who owns all men as His children and who steadfastly seeks with them, and through them, the common good. (From a Declaration of Principles of the Religious Education Association of America.)

Nothing less than the God revealed in Christ is equal to a need so insistent, so profound and so pathetic. Only in Christ—in his Spirit, his principles, his personality and, above all, in his vision of God—may we ever hope to find the truth, the tie, the spirit by which the world can be unified and held together by a bond stronger than force or even law. If Christ is "the same yesterday, today and forever," he can evoke in mankind that sentiment of spiritual solidarity, that sense of kinship, comradeship and service without which all our outward forms of organizations—our "machinery of friendship"—will be fragile, if not futile. But to make that ministry possible, we must rediscover Christ in our thought, our experience, our obedience, and, like Augustine of Canterbury, take a whole Christ for our salvation, a whole Bible for our staff, a whole Church for our fellowship, and a whole world for our parish. Exclusiveness must be excluded; no partial thought, no limited vision will do. Henceforth we must think in terms of all humanity, and in the assurance that what Christ does and has done for individuals, to which experience past and present bears shining witness, he can and will do for society as a whole—that is, help the world find its soul.

First, as to our thought of Christ—for we must think, as well as act, if our efforts are to be intelligent and fruitful. For years past, in response to a deep need and amidst many agitations, a more comprehensive and satisfying thought of Christ is neither orthodox nor unitarian, neither riched of late by the new study of the Jesus of history, by the more vivid social passion of our day, and by the revival of a new mysticism free from the perils that beset the old—a mysticism not only individual but social, not only contemplative but active. Today we may say that our thought of Christ is neither orthodox or unitarian, neither liberal nor evangelical; it is all these—and more! Slowly we are coming to a conception, a vision, an experience of Christ in which the partial ideas of the past are gathered up and fused into a larger whole, rendering old debates obsolete. If the harmony has not always been kept between history and experience, it is better adjusted today than a few years ago, when it seemed that Jesus as a Reformer was supreme. But time is teaching us that the reality of Christ is too large, too rich, too varied for any one mind, any one sect, or any one program to reveal, and that we must know him in fellowship.

COMPLETER THOUGHT OF CHRIST

Seeking the Christ of today, we find ourselves going back—or rather forward—into the atmosphere and color of the New Testament. The vivid realism of the first three Gospels—etching the real Jesus in the air and setting of his age, as his disciples knew him—the personal idealism of the fourth Gospel, with its deep insights and intimacies, unite in our thought and faith with the glowing mysticism and cosmic universalism of St. Paul. Above all, and through all, we are learning with St. Paul to read the dark, cryptic story of life upon the earth as a threefold drama of revelation, in nature, in history, in redemption, and to find in Christ—in his life, his Spirit, his poignant and creative compassion—the key and clue to it, revealing all that we know, or need to know, of the Father of man. And the vision of God in Christ—over-brooding, indwelling, suffering, redeeming God of the Gospel—so far from being obscured by the awful apocalypse of the war, has been made more real, alike in personal experience and in social aspiration; so that, in the Christ of today men do know, as of old, the living God in his eternal good-will.

Second, as to obeying Christ, the necessity of it is as vivid as its difficulty—and that means much. How difficult it is each of us can testify, and it is no wonder that men hold that principles like those of Jesus, which are so fundamental that they become the guiding stars of all ages, cannot literally be obeyed this side of heaven. Still, if Christian ethic cannot all at once be a fulfillment of the ideal, it can and must be an honest, earnest, tireless effort to adjust human life, in all its relations, to the ideals of Christ. By the same token, it must advance with ever-widening horizon and ever-deepening intensities as men pragmatically work out what they know of his ideals. For never has it been more clearly seen that the laws of Jesus are like the great laws of nature, and that there can be no real peace, no security, no happiness until they are applied to personal life, to industry, to education, to the Church, and to the larger relations of nation to nation. This at least is plain: apart from Christ there is no hope at all that the dreams of those who are struggling for a better social order, for justice, sympathy and beauty, will be fulfilled.

UNDERSTANDING THROUGH OBEDIENCE

The religion of Jesus is love, comradeship, fellowship, in which men live together as the sons of God in mutual service and good-will. But when a man of today tries to put that spirit into social practice, he finds himself in an order and habit of life created by and intended to serve a very different spirit. There is the difficulty, and it is idle to say that it is not real and formidable. None the less, we must accept the challenge of it, demonstrating a more excellent way. If the world is to become Christian in any real sense, the will to fellowship must prevail over the will to rivalry, and that, too, without losing what is useful and noble in the spirit of rivalry. It is a stupendous task. It will take time and patience and wisdom and heroic sacrifice, but it can be done. Faith may often be tempted to cynicism before the end is in sight, and the love of many will wax cold, but we must never allow ourselves to doubt the issue. The alternative is appalling. Two ways are set before us, either we must follow Christ or turn away from him. Both ways are difficult, but one is hopeless, and we dare not follow it, unless we are willing to resign ourselves to endless feud, faction and strife, and live under the shadow of chaos.

THE CHURCH THE CENTER OF UNITY

Here, then, is the fair challenge of a sad and distracted age to the followers of the Christ of today. Are we ready to meet it? If we are not to fail, the Church must be the home of good-will, the centre of unity, the fountain of fellowship, making actual in the spirit and form of her life the reality of her initial faith in the essential unity of all men under God. At least, we must have one place where the will to fellowship can have a chance to grow and be glorified, if it is to influence the structure of the social order. Is Christ divided? Wherefore, then, our sectarianism, our intolerance and our spiritual snobbishness? In the long run, as Donald Hankey said, the failure of the Church is a failure of love, a failure of fellowship. If it is impossible for men to be united in the fellowship of Christ, then Christianity is impracticable, and had better be given up. But it will not be given up. Christ will yet have his way. If the Church is untrue to the ideal of her Master, the candlestick will be removed from her altar and the light will shine elsewhere. Sooner or later some group will realize the will to fellowship and draw to itself those who are worthy to be called the disciples of Christ.

Such a Leader, Teacher and Savior is the Christ of today, and each of us may find in him our faith for today and our hope for the morrow, our cleansing from sin and our comfort in sorrow. Whatever else may be dim, here is the Way, the Truth and the Life. Other voices may be uncertain, but our own hearts tell us that by as much as we trust him and obey him, by so much do we really learn the worth and meaning of our days. It means much to know the road and the direction; but it means more to know that, while others vanish from our side, there is One who is going all the way, even through the Valley of the Shadow:

> And without a screen at last is seen
> The Presence in which I have always been.

The Church and the Community Conscience

By Frank E. Davison

THE community conscience has been a process of growth. There was a time when the community as a community had no conscience on the educational development of its young. The home was compelled to provide the education, later the church led in educational advancement, then came the subscription school, but finally the community saw the real advantage in a community school and assessed a tax whereby it might be supported. This first movement was only for the common school work. The church established denominational academies where a higher education might be secured and finally the community saw the need of a high school and made steps to establish one at its center. If anyone doubts that the modern community has a very decided loyalty to its schools he need only attend a football or basketball game where the home team is playing against the team of a neighboring high school. And herein is revealed the secret of community life, because in the schools there is real democracy. The children of all classes and all occupations are there and here the parents and children alike have a

common interest and community life can only be built around those things of common interest.

There is also a certain community conscience surrounding the library because it belongs to the community and each person can with pride point to that institution and truthfully say it is "our" library. Farmers' township institutes, farmers' cooperative organizations, business men's associations, good roads organizations have all made their contributions to the modern community conscience.

REMARKABLE DEVELOPMENT IN WAR-TIME

The climax of growth that has come to the American community has been reached during the past two years. The thorough organization for patriotic work has set the communities forward twenty-five years. It is nothing short of marvelous how some communities that were practically dead so far as community life was concerned, have been resurrected into a new consciousness of their power and possibilities. Community leaders have been found where it was thought there were no leaders. Stirring speeches have been made by those who were thought to be speechless. Pocket-books have been pried open that had been sealed for years by selfishness and greed. Neighbors who had quarreled over line fences forgot their differences and worked on the same team to put over the Red Cross drive. The great patriotic meetings and demonstrations brought people together who had never known each other before and when they knew each other they were friends. Men, women and children took pride in referring to the fact that "we" went over the top on the first day of the drive and they all boasted of "our" war record. Whenever any community worker can hear the members of that community use the terms "we" and "our" he knows that his battle is half won.

Now, out of the things that have been taking place in community life and more especially out of these well organized and united war drives there has come forth what we are choosing to call a modern community conscience. Some might ask if the word "consciousness" is not more applicable, but we believe there is something more than simply awareness of community life, and that there is present in most communities a conscience that some things need to be done in a large community way. For example, a great host of communities are at present realizing the need of a community recreational program and they are seeking for the best plan whereby they can minister to old and young (especially the young) of the community and thereby save them from many of the evils of commercialized amusements. These communities are also conscious of the fact that the community cannot go forward unless a large cooperative program of community life is attempted. The community realizes that something *ought* to be done, and what better name can we give to that feeling of "oughtness" than the name "community conscience"?

What relationship does the church sustain to this community conscience? The church has ever been a preacher of ideals, and it has had much to say upon the subject of the brotherhood of man, and in this way the church has had no small part in creating this present community conscience. There were no doubt some things upon which the church had a conscience before the community had a conscience upon it at all, and the church has generally been very willing to turn those things over to the community whenever the proper time came.

CHURCH SHOULD LEAD ALL AT THIS TIME

Granting that the church may have made valuable contributions in the past to the community life, the church, as it is in its present condition, is the greatest barrier to the further advancement of community progress. The church of Jesus Christ, by its teaching, by its example, with the great principle of brotherhood as its norm should be the greatest power on earth to unite a community, and it is little short of tragic to find that instead it is today the chief divider of the community.

But some one says this can be overcome if we make the church a community center and make everything in the community revolve about the church. Quite so, but how can the church be a community center when it is divided? If the recreational life of the community needs ministering to, can one church go and provide for this need by the erection of a gymnasium and clubrooms and call that place a community house, when there are four or five other churches in the community? No doubt such action could be taken and a real contribution be made to a large group of people, but such an institution, so long as it is owned, controlled, and operated by one denomination, is not and never can be a real community house. I always try to assume an unselfish attitude toward such institutions and yet I feel sure that I could never grow enthusiastic about a Methodist or Presbyterian community house that might be built in my community. I would much prefer that they call them parish houses unless they propose to present them to the community and throw them open to the democratic government of the people of the community.

It is an actual fact that today, when a community enterprise is launched, the promoter finds it necessary to

Closed Doors

I HAVE closed the door on Doubt.
I will go by what light I can find,
And hold up my hands, and reach them out
To the glimmer of God in the dark, and call:
"I am Thine, though I grope and stumble and fall.
I serve; and thy service is kind."

I have closed the door on Fear,
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by:
He will never follow a song.

I have closed the door on Gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

IRENE P. MCKEEHAN.

avoid the churches lest his enterprise become entangled in denominational differences. It has been quite pathetic how some of our unselfish community leaders in the recent war drives have been harrassed because they called to their assistance a few more people from one of the leading churches of the community than they enlisted from a rival church or because one pastor was used for two more invocations than some other pastor.

The modern community conscience is now beginning to feel its new-born power and it is going to demand a community religious life. This demand is coming much stronger from the laymen than it is from the preachers, but it stands the preachers in hand to read the signs of the times and know that whether we like it the demand is coming. The modern community is beholding the economic loss that is being experienced in the present religious system of the average community. Take, for instance, my own community of 1,800 inhabitants. The churches of this community have from $75,000 to $80,000 invested in church property. The interest on that amount plus the annual expense budget means an annual outlay of between $12,000 and $15,000. Now, what are the four churches giving in return for the $12,000? I suppose church values cannot be measured in dollars and cents, and for my own part I am very glad to have that avenue of escape rather than attempt to put down on paper just what the churches give the people of my community for their annual investment of $12,000.

CASTE IN INDIA AND AMERICA

The modern community is also asking the churches of today why they are raging about the curse of the caste system of India and at the same time here in Indiana we maintain the castes of Presbyterianism, Methodism, and Discipleism. In other words, the modern community is demanding that there shall be a greater degree of democracy in our community religious life.

Of course, friendly relationship between denominations must be cultivated and maintained, but that will not satisfy the demands of the modern community conscience. The longing for religious unity is a response to stimuli of common experience in the same locality. This longing for religious unity will only be satisfied with some form of organic unity so that the community may behold a united religious effort rather than the wasteful, selfish, competitive, reduplications of denominationalism. But how can it be done? Only by the subjection of every interest that is selfish and the exaltation of the Spirit of Jesus Christ. The average community is ready to hear about Christ and the average community leader is ready to lead out on Christian lines if he is not compelled to recite a long list of creeds and articles of faith, or requested to fit into certain theological beds and pronounce certain denominational shibboleths.

The detailed plans of the community church will have to be worked out in each community to fit the situation of that particular community. No ecclesiastical or semi-ecclesiastical power higher up can work out any certain plan and hand it down for community consumption. Christian union conferences of high officials are all well and good and they prophesy a new day, but like all other reforms this great reform must begin with the people. As various communities get the spirit of union, that spirit will take fire and spread until it reaches the four corners of the earth. If we are compelled to sit quietly and wait for Episcopalian and Methodist bishops, for Congregational and Presbyterian secretaries, and for Baptist and Disciple editors to usher in the era of Christian union the millennium is sure to come before that day arrives, but if we listen to and heed the voice of the modern community conscience, Christian union will be a reality before this generation has passed.

ALL CHURCHES MUST SACRIFICE

Everything worth while is bought at the price of sacrifice and there must necessarily be sacrifice upon the part of every denomination, but at the same time most every denomination can make some splendid contributions to the community church. The Presbyterians can bring this consciousness of Christian stewardship and at the same time forfeit many of their antiquated articles of faith. The Methodists in this democratic age must sacrifice some of the autocracy of their church government for the sake of the democratic plan of the community church. Yet we know that the Methodists could make a real contribution by bringing their religious fervor and their impressive custom of the consecration of babes at the altars of the church. The Congregationalists might well bring the spirit of devotion that pervades their services of worship—and God knows some church would have to make this contribution other than the Disciples of Christ! And so might each church contribute and at the same time sacrifice for the good of others. For my own part, I make the humble confession that as I have seen the great possibilities of a united community religious life I have many times been at that place in my religious experience where I was willing to sacrifice many of the customs I had held dear from childhood, where I was almost willing to use the book of common prayer, willing to wash the feet of my brethren, or willing to don the garb of the Salvation Army if only by so doing I might feel that I was united with all the children of God of that community in an adequate program for the advancement of his Kingdom.

What part will the Disciples of Christ have in this rapid development toward a community religious life? Is not this movement in answer to our prayers for the past hundred years? Will our action be such as to give evidence that we are glad our prayers are being answered or will we sell our birthright in this hour when the opportunity has come to really enter into our inheritance? Will our vested interests and those in charge of them be true to our plea for Christian unity or will they lay the suppressing hand upon this movement that comes from the masses for Christian union? Already the hand of authority of some of the ecclesiastical churches has been seen appearing in communities where the community church is being attempted and in some places this outside autocracy has spoiled the well developed plans of the community church. We can justly be proud of the spirit of democracy that is dominant among the Disciples and yet certain things lead me to believe that it behooves us to fervently pray that our church papers, our missionary secretaries, and those in places of influence and leadership may all have the courage

to give voice to such expression of Christian statesmanship as that issued by President F. W. Burnham when he says: "The issue stands single and clear-cut. Organic union is proposed. There can be no middle ground. Either we are for organic union or we are for denominational separateness. We must go in or stay out. To falter now will be to belie our plea, repudiate our history, and consign our glorious movement to the tailing piles of dearth."

WHAT OF OPEN MEMBERSHIP?

We Disciples are hearing much these days of open membership. Will this plan be a help or a hindrance to us in the movement towards the community church? If we adopt the open membership plan upon the basis that we will be able to get some people into our church who might otherwise identify themselves with the Presbyterians and the Methodists, or upon the basis that all the other churches will come flocking to us, then the plan is born of the spirit of devil and should be consigned to his satanic regions. But if there is a real conviction of heart that the open membership plan will help us batter down the walls of division and place us in a better position to unite with the other churches of the community on a program for the advancement of the Kingdom of God, there is much in the plan to commend itself to our serious consideration.

The decisive hour for the church in community life has struck. Donald Hankey prophesied that in the days just following the war the church would either triumph or commit suicide. The road to suicide lies in the direction of narrow denominational bigotry. The way to triumph lies on the road that is being paved by the modern community conscience. Again let us say the testing time for the Disciples of Christ has arrived. Judge Lindsay says that the three cardinal sins in the eyes of the "doughboy" are cowardice, selfishness and snobbishness. The burning torch of Christian union was thrown to us by the founders of the Restoration movement, but for the last half century at least we have allowed it to lie smouldering in the dust while we committed the sins of theological cowardice, religious selfishness, and denominational snobbishness. Let us face forward and in this testing hour, with the bravery of open minds, with the unselfishness of our crucified Lord himself and with the true humility of his Disciples, let us catch up the torch of Christian union and "carry on."

Sheridan, Ind.

"Herein Is My Father Glorified"

By Ernest Hunter Wray

IN THE story of the vine and branches, Jesus reminds us that it is our high privilege to share with him the glorification of the Father. The realization of this high ministry for us is to be had not by any materialistic or man-made means, but by that soul enriching and heart-deepening process of abiding in him. Anything else or any other method does not count. The measure of the value of anything we possess in the way of talent or money, or anything that we may do as a church or as individuals is to be had in the degree to which we abide in him and his words abide in us. God can, and does use the natural gifts of men for his glory, and it is the part of wisdom for us to use our wisdom in devising ways and means for the extension of His kingdom. But it is well for us to remember that God not only does not depend upon the wisdom and the intellect and wealth of this world, but that he works independently and in spite of these things, for the accomplishment of his great ends. And so in these words of the Master, we are told that life's highest good is the glorification of the Father in us, through lives which bear the full fruitage of the Christian spirit.

Measured by this high standard, to what extent do our churches glorify the Master? There are some things that a church can get along without and still be a good church. On the other hand, it is possible for us to have large audiences and large contributions and much lively enthusiasms, and still lack the one thing above all else which makes us a church. The one thing which we need most of all, and upon the full possession of which all else depends, is such a nearness to and intimacy with the Master, that his Spirit shall have absolute possession and control of our lives. Apart from him we have nothing and can do nothing, but with him, we possess all things and we can do all things.

The normality and practicability of this life which expresses itself in the fruitage of the spirit, is shown not only in the incomparable beauty of the life of the Master, but in the perfect adjustments which it enables us to make to all the legitimate relations of this life. In order to incarnate those elements of the fruit of the spirit, love, joy, peace, long-suffering, meekness, patience, self-control, goodness, patience, it is not so much a question of work on our part, as it is a question of the surrender of our hearts to Christ. Whenever we are willing to make a full surrender to him and give him the absolute control of our lives, he takes us and makes us after his own will. "Herein is my Father glorified and so shall ye be my disciples."

Buffalo, N. Y.

The Song Sparrow: A Real Christian

(From the New York Times)

THE song sparrow is Spring's first troubadour. Of all American songsters he should be the best beloved. He is the first to come and the last to go. He need not be asked for an encore; day after day and month after month, until the leaves fall, his melodious strain, so full of cheer and neighborliness, holds the most careless ear. An invincible optimist the song sparrow! The day may be dark, the air churlish, but he sings on, pouring out his soul, whether he has an audience or not. No poser, the little bird. He sings in the least frequented places, and is satisfied with the lowest spray. His is the true art; he carols for the pure joy of making music.

Some birds are self-conscious; they like to exhibit their powers. Not so the song sparrow. He would as soon chant in a desert as in a garden, and prefers a hedge to a bower. Compared with the oriole or the goldfinch, he is dowdy. There is nothing of the aristocrat about him; he is

one of the most unassuming of birds; simple in his tastes, he returns to the humblest surroundings, the same copse, the same fork of the roads, every year.

Dr. Henry van Dyke hears the song sparrow sing: "Sweet—sweet—sweet—very merry cheer!" But this is to do him an injustice. He has an extensive repertoire and sings divinely—not for everybody, however, not always. One must keep company with him and listen with sympathy. There are plenty of witnesses to his accomplishments. Schuyler Mathews says that the song sparrow is "a musician of exceptional ability," and "Every one who will study the music of the song sparrow long enough will inevitably come to the conclusion that he is Nature's cleverest song genius."

Mr. Mathews submits several scores taken down from performances of the little brown bird. In his opinion its repertoire is operatic as well as lyrical. He says: "On one occasion I heard the second bar of 'Donna o' mobile' (Rigoletto) given note for note, exactly as it occurs in Verdi's tune, but the little bird had tacked on a finale or cadenza all his own."

Is it incredible? Must Schuyler Mathews be regarded as a rhapsodist gone daft? Well, listen to John Burroughs: "I have observed numerous song sparrows with songs peculiarly their own. Among a large troop of them in April, my attention was attracted to one that was a master singer, some Shelley or Tennyson among his kind. The strain was remarkably prolonged, intricate, and animated, and far surpassed anything I ever before heard from that source."

A Western naturalist, Leander S. Keyser, has the same story to tell of the songster's versatility and excellence: "In the swamp the song sparrows are holding an opera festival. In a fit of ecstasy he pours forth such a torrent of song, in allegro furioso, that one almost fancies the naiads and water witches of the marsh are crying out for admiration. When the song sparrow begins to trill, he usually sings it over a number of times, and then, as if wearied with one tune, turns to another; and yet with all his variations—and I know not how many he is capable of singing—there is always something about his minstrelsy that differentiates it from that of all other birds."

The song sparrow, for all his simplicity of mien and his retiring habits, is worthy of a sympathetic and critical audience. He is caroling from a thousand sprays in New Jersey, Long Island, and Westchester today, and who knows but the attentive listener may catch from his distended throat the Spring Song from "Samson and Delilah"?

The Face of Christ

I SAW myself, a youth, almost a boy, in a lowpitched wooden church. The slim wax candles gleamed, spots of red, before the old pictures of the saints. There stood before me many people, all fair-haired peasant heads. From time to time they began swaying, falling, rising again, like the ripe ears of wheat when the wind in summer passes over them. All at once a man came up from behind and stood beside me. I did not turn towards him, but I felt that the man was Christ. Emotion, curiosity, awe, overmastered me. I made an effort and looked at my neighbor. A face like everyone's, a face like all men's faces. The eyes looked a little upward, quietly and intently; the lips closed, not compressed; the upper lip as it were resting on the other; a small beard parted in two; the hands folded and still; his clothes like everyone's.

"What sort of Christ is this?" I thought. "Such an ordinary, ordinary man. It cannot be." I turned away, but I had hardly turned my eyes from this ordinary man when I felt again that it was really none other than Christ standing beside me. Suddenly my heart sank and I came to myself. Only then I realized that just such a face is the face of Christ—a face like all men's faces.

TURGENIEV.

The Universal Presence

THERE is, moreover, an intensity of nearness to Christ which may so come to one in the Holy Communion that one may feel the presence of Christ in the whole world which by Him the Father made, the divine book wherein, by those once awake, His voice, His glance, may be always recognized. If once, in a real and mystical sense, we know the presence of the Incarnate, we find Him in the flower, the sunset, the mountain, the kiss of the little child, the death of the soldier, for all proclaim to him who listens, "Let my life be broken, poured out, lost, for man's sake, for Christ's sake." There is found to be the golden thread of complete love, manifesting itself in a sacrifice which can come only from the heart of God, which ties all nature, all life, together in the reality of God's essential character.

CHARLES LEWIS SLATTERY.

For Easter Use

"The Assurance of Immortality"

By Harry Emerson Fosdick

THE Easter season this year is a serious one for thousands of American families, and the question of personal immortality is being considered as never before, due to the fact that war and disease have during the past year robbed many homes of loved members. The book named above is just the book for ministers as an aid in the preparation of appropriate Easter sermons, and also for home reading.

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From Industrial Feudalism to Bolshevism

THE world is in such a ferment today as it has not been since the French and American revolutions. Those revolutions were political; today's revolution is fundamentally economic.

The revolution of a century ago was the beginning of the end of political feudalism. The downfall of autocracy in Russia and among the Teutonic allies writes the final chapter in the history of political feudalism in the western world. It remains only in Siam, Japan and Afghanistan. But political democracy has only won a charter right for democracy. Industrial and social democracy are yet to be won. Civilization will not continue half democratic and half feudalistic. The dominant issue in all free countries is now industrial democracy.

* * *

The Program of Industrial Feudalism

The industrial order has heretofore been feudalistic. The industrial regime has been severely under the control of the capitalist. The man who owned dominated. He dealt with men under the "iron law of wages," which meant that he dealt with wages as a commodity and the men who worked as an incidence. Men were theoretically dealt with as machines. The human consideration was subservient to the economic consideration. The wage question was primary; the human factor secondary. The employer held it his right to "hire and fire," while the employe could "take it or leave it." The sole consideration of the wage system was that of profits. It was not concerned with how or where men lived or what chance their children had. The human factor was a negligible factor except as it bore on the economic question. Labor was frankly called a "commodity" in both the manager's parlance and in that of law. This is not to say that no owners took account of the welfare of their workers; many did, and so did the old feudal lord take an interest in his serfs and the slave-holder in his bondsmen. The point is that in all three systems such an interest was not an obligation—it was a gratuity; it did not belong to the fundamentals of the system; it was merely a projection of humane interest into a system that did not build upon it.

The old capitalistic system has resulted in the congestion of the wealth of modern nations into the hands of the few. In Britain 30,000 families own more than the other millions. In the United States two per-cent of the families own 70 per-cent of all our vast wealth, while 65 per-cent of the people do not own more than household furniture and clothing, and the majority of them little of that. In England the conditions are worse, for there the two per-cent own more than 70 per-cent of the wealth and 80 per-cent of the families possess less than $1,000. On the other hand, there are always from four to five million Americans on charity and not less than twelve million on the bread line, so that the loss of work or sickness sends them to charity. In Europe before the war 90 per-cent of the wage earners were thrust onto public help in cases of illness or protracted unemployment. In the industrial centers of England every third person is in poverty perpetually and before the old age pension scheme was put to work every fourth common laborer died in the poor house. In New York city every tenth burial is in the potter's field.

The above are only a few outstanding items in the miserable story. They are only symptomatic, however, of a condition much more deplorable, and that is the incomes of the millions who toil for wages in the class strata just above the poverty line. The Industrial Relations Commission found before the war that two-thirds of the wage earners received less than $750 per year and one-third of them less than $500. Yet no family could support an American standard of living on even the larger of these two sums. This means that two-thirds of the thirty-five million American wage earners were compelled either to put mothers and children to work or live on less than a minimum American standard of living. Yet conditions were better in this country than in any in Europe.

These conditions of the extremes of wealth and poverty are not worse today than in former ages; indeed, they may be better. But we cannot justify them on that account. All past ages have been feudalistic and such conditions were implied, but our age is supposed to be democratic and such conditions ought to be impossible. The reason is that it is only partially democratic and is yet economically all too largely feudalistic, and our industrial feudalism continues into our political democracy the property conditions of the old feudalism in all too large a degree. But these extremes cannot endure much longer. The working classes are becoming educated and enlightened minds do not submit to inferior class conditions as right, even though they admit there will always be differences. There will always be differences, but the differences will become less extreme. There is plenty of incentive in fortunes under the hundreds of millions and the greater need of civilization is incentive in terms of a more adequate income for the workingman. The most outstanding problems of tomorrow are those of a more equitable division of the common profits of labor and capital and a democratizing of the management of industry.

* * *

The Bolshevik Proposal

Bolshevism is a radical reaction against this age-long condition of industrial feudalism. It proposes to accept the challenge of capitalism that a class should control, but substitutes the working class for the owning class. Men of property or men who represent property hold most of the offices in our governments. They propose that none but workingmen shall hold office. In practically all European countries there is a property qualification in the franchise. They propose that the sole qualification and vote shall be that of work. Our social organization is founded upon the property interest. They propose to refound it on the labor interest entirely. To do this they propose to abolish private property altogether and make all capital the property of society as a whole. For the present those who hold property are not allowed to vote or hold office, but as rapidly as private property is communized or nationalized the private ownership ceases and all citizens will become workers and thus the universal franchise will be restored. This proposition looks easy on paper and minds of a visionary, radical and idealistic temperament accept it rather easily. But the fact that it means the sudden overturning of the very foundations of the social order as it has been builded for ages gives the practical mind pause, even though it is not partisan to the present property founded order.

The more specific items in the Bolsheviki program are as follows: "To guard industrial workers from overwork, from diseases of occupation, from employment at too early an age, and in case of women and young people, from unsuitable occupations and night work. To take over all grain supplies held by speculators, or for use in illicit manufacture of alcohol. To socialize national finance, natural resources and the land (pensioning present holders sufficiently for their support). To make education accessible to all by means of free tuition in primary and secondary institutions, access by public to all libraries of over 500 volumes, whether owned by individuals or institutions, and by printing and circulating under govern-

ment auspices, either at cost or entirely free, copies of Russian classics. To free courts and judicial procedure from traditional abuses, and make them function as instruments of justice to all classes. To make marriage monogamous and free; to make divorce possible on application of either party (apparently without giving reason); to establish legal rights of all children. To free public from misrepresentations of press by attaching penalties to false reports. To establish religious liberty. To renounce all imperialistic ambitions."

The Bolsheviki propose to answer blood with blood. They recount the oppression and bloody regime of the bureaucracy and frankly advocate fighting their devils with fire. Thus the "Red Terror" strikes back at the terror of the "White Guards" of the "Little White Father." What the one did under Czar-made law the other does under Bolsheviki-made revolution. Here is their own justification of it: From reply of Tschitscherin, Commissar of War, to Allies: "Have gentlemen representing neutral powers heard of crushing of Sinn Feiners in Dublin, of White Terror in Finland, of mass murder of working men and peasants in Ukraine? To our enemies we bring war without quarter; force is being used only in holy cause of liberation of the people." From letter of Lenin to American working men: "Have English forgotten their 1649, the French their 1793? Terror was just and justified when it was employed by the bourgeoisie for its own purposes against feudal domination. But terror becomes criminal when working men and poverty-stricken peasants dare use it against bourgeoisie. Terror was just and justified when it was used to put one exploiting minority in place of another. But terror becomes horrible and criminal when used to abolish all exploiting minorities, when employed in cause of actual majority, in cause of proletariat and semi-proletariat; of working class and poor peasantry. The bourgeoisie of international imperialism has succeeded in slaughtering ten millions, in crippling twenty millions in its war. Should our war, the war of the oppressed and exploited against oppressors and exploiters cost a half or a whole million victims in all countries, the bourgeoisie would still maintain that victims of the world war died a righteous death and those of the civil war were sacrificed for a criminal cause."

We will no longer live under the old capitalistic regime with its "iron law of wages" and its vast combinations of capital absorbing most of the profits and denying labor the right to organize. We are at the turning of the road on the way out of industrial feudalism and upward toward an application of the principles of democracy to industry. But the radical and bloody reaction of Bolshevism is not the civilized answer. Next week we will outline some of the answers proposed that seem to us more Christian and better assured of attainment in a civilized world.

ALVA W. TAYLOR

HOW IS THE WORK *of* RELIGIOUS EDUCATION BEING DONE ?

"A Survey of Religious Education in the Local Church"

By W. C. Bower

Professor of Religious Education in Transylvania College

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The Sunday School

Christ Our Saviour*

THE sweetest word in the world to any one who has sinned and who has been saved is "Saviour." If I were allowed to put a name over a new church I would certainly write it thus, "The Church of Our Saviour." He saves us from our sins, not by magic, but by the winsomeness of his life. He leads us into the paths of righteousness, he restores our souls. Mr. Hotchkiss went to East Africa and was given a whole tribe to win for Christ. He taught them many things: how to build, how to cook, how to dress, how to treat disease, and finally he wrote out a language for them and translated the New Testament into that language. But he could find no word for Saviour and when the whole book was done that word still remained blank. He could find no unselfish deed upon which to build his noun. Finally, one night, a lion leaped the brush barrier and came bounding into the camp. A native manifested unusual courage, and with a fire brand, leaped between Mr. Hotchkiss and the ferocious beast, until he could collect himself and shoot the lion. He had found his word and it was filled with new significance.

Every person who exercises a wholesome influence of restraint and inspiration over you is, to that degree, your Saviour, but only Christ has influence so strong and personality so attractive that he can save you. Washington, Lincoln. Roosevelt and many lesser personalities help us, but only the Living Personality of Jesus has the power required. That unselfish, sinless life—what a spell it casts over us! That radiant soul, that noble teacher—how he grips us and transforms us! Dr. Jefferson, of the Broadway Tabernacle Church, New York, tells us, in his last book, "Old Truths and New Facts," that we have recently dwelt too exclusively upon the human Jesus. He says that the war brings out the stern, awful, divine Christ; we see him marching forward as pictured in the first chapter of Revelations, a girdled king, with flashing, piercing eyes, with a message leaping from his mouth which spells judgment upon selfish, sinful nations, with the long robe of the priest and clothed with the reverence of extreme old age, with feet of molten brass that trample down his enemies and with a voice like that of the rolling ocean. This is wholesome teaching. Christ is more than a big brother! He is the divine Son of God as well as the son of man. He does know hot indignation against selfishness, pride, class-discrimination, lust and greed. He must hate those elements which Germany had developed.

The world had developed Phariseeism highly. There were intellectual pharisees. Early environment and educational advantages had caused them to look down upon those less fortunate. Pharisee means, "Separatist," and these people had caused class discrimination along intellectual lines. On the

*Lesson for April 13. Scripture John 1:35-51.

other hand, there were those who never having gone to college affected to despise those theorists who had wasted their time within college walls. Then there were social pharisees. They looked down upon the masses. They boasted of the section of the city in which they dwelt and looked down with contempt upon those miserable folk who lived in sordid parts of the city or those who dwelt in little towns. They created classes along the lines of income. They stratified society upon the basis of occupation and position. I know a church where all the rich members sit on the north side of the center aisle and where all the middle class sit on the south side. There were racial pharisees who saw no good save in white Americans. They saw no good in Russia or China. They hated the blacks. They threw coins and buns into the steerage on the great ships to see the immigrants scramble for them. They talked of "wops," "niggers," "dagoes," "chinks," "flunkies." Then there were sectarian pharisees (to follow the outline of the brilliant Halford E. Luccock in his "Studies in the Parables"—a book you ought to own). These pharisees fanned the anti-Catholic flame. They were such bigots that they assumed a holier than thou attitude and seemed to think that they knew it all. From all such the good Christ has saved us, delivered us. The sweet, strong, human, divine, God-man has rebuked all forms of sinning and has won us to live like himself. Thus he is our "Blessed Saviour."

JOHN R. EWERS.

CORRESPONDENCE

"The Soldier and the Ministry"

Editor THE CHRISTIAN CENTURY:

THE article in The Christian Century of February 20 on "The Soldier and the Ministry" is as shockingly true as it is boldly frank. I who say this am a young minister of five years' experience and will finish my seminary work in June. Excepting only his view that the church as it now stands is an entirely inefficient organization incapable of winning the world to Jesus' way of life, his statements cannot be controverted. It must be considered, also, that the church and the nation cannot be compared in their call, their preparation of leadership, and their united support, because the service of one is voluntary and the service of the other is compulsory, with all the differences that this primary distinction implies. But the experience of a score of young ministers is at hand to bear witness to the truth of his general indictment; and many of them have been more than once on the verge of listening to the voice of despair and relinquishing, even after long preparation, the leadership that they prefer. It is hard to give up the work one loves and is prepared for, and one cannot do it without a struggle and tormenting indecision; but it is all too true that the Disciples of Christ at the present time offer such limited opportunities, such unpromising openings, to a really prepared and prophetic leadership, that in spite of the cost of struggle and indecision and heartburn that leadership is forced to hesitate before it takes up the plowhandle of professional service in the church. And sometimes in the name of conscience and common sense that leadership turns back from the furrow after it has been started.

I do not know all of the facts in the case of the chaplain who is writing, though I think I know who he is, but it must be admitted by honest men that there is a fault in the situation which he describes, apart from any personal element involved.

The Disciples of Christ are not poverty-stricken for preachers. The trouble is, we have too many churches. We have too many churches that deserve to die, because they have ceased to be real forces in the Kingdom of God. This is equally true of other denominations. Too many of our churches cannot or will not pay the price for leadership of the right type. In a thousand and one communities where there are now a half dozen churches there should be only one, adequate in size and equipment and leadership; and in these communities the Christian churches are as stiff-necked toward movements to achieve unity and efficiency as are the unwashed, and, it must be said, frequently more so. Our state secretaries and college officials, a part of whose business is to make striking if not entirely accurate speeches, draw some astounding figures from our year books concerning the preacherless and half preacherless churches of our brotherhood, but very wisely they do not describe what kind of churches these are. It would spoil the argument and quench the fire of the appeal. The truth should be faced: our brotherhood does not need more preachers, but less churches. Fewer and better churches would mean fewer and better preachers.

Moreover, we must face the facts and admit that our brotherhood has not yet developed a conscience on the value of education. Our leadership has been slow in recognizing and emphasizing it and the rank and file do not run any immediate danger of being blinded by their vision. The value of a four years' course in the liberal arts and a three year standard seminary course is either not yet appreciated by the mass of our brethren or else they willfully refuse to match appreciation with dollars. And it is discouraging to have to say that even some of our educational leaders, who earnestly contend for preparation, have not seen the relation of remuneration to preparation and feel that the highest ideal of the saintly life is asceticism, poverty, abnegation. We can never develop in our brotherhood an inspirited leadership that is starved, and that describes present conditions in the churches.

I was earning a thousand dollars a year as a Junior in my Bachelor of Arts course. I have earned a thousand a year during the last two years of my seminary course. But the best opening that can be offered me for a settled pastorate in a state that is described by the state secretary as full of opportunities is a pulpit paying twelve hundred a year. I could have received that much the year after graduation from a college of arts and have remained at home, where expenses were slight. Where is the incentive to continue training, beyond the personal satisfaction that comes from scholarly attitudes and associations? There was the assurance to me that this pulpit would offer plenty of opportunity for study and reflection. But will reflection alone butter one's costly bread, help one to marry and start a home, buy needed books, take needed travel and vacation, and prepare for further graduate work in a large university?

I have a close friend, a young Presbyterian minister, who has been preaching eight years. He is enthusiastic about the ministry of the pulpit; he says that there is more room at the top for big preachers than for any other class of men. But he is thinking of the Presbyterian, the Congregational, and Dutch Reformed churches, not of the Disciples of Christ. He now receives three thousand dollars a year, and within the last six months he has had six calls to other pulpits, not one of the six offering less than five thousand dollars a year as his personal salary, one of them offering eight thousand, and providing a general budget for the church in proportion. The ten thousand dollar pulpits in the Presbyterian church number into the hundreds, the five thousand dollar pulpits of the Disciples can be counted on the fingers of one hand. Let our preachers take a pencil and catalogue our churches, with the salaries offered and the proportionate budgets; note the number of ten thousand, five thousand, four thousand, and two thousand five hundred pulpits. It will be a painful but awakening task. Ninety-five per cent of Disciples preachers, by a rough estimate, after ten years of preaching are receiving less than twenty-five hundred dollars a year. And yet I know of two Dutch Reformed churches at this moment that will accept a seminary graduate of this year and pay him twenty-four hundred and parsonage at the start. And they will welcome a Disciple preacher into their fellowship, too; and they will allow him as much freedom as most Disciple churches will.

Now, I know that I have already come under the accusation of vanity and selfishness, vanity over my personal worth and a selfish desire for money as the only measure of remuneration. But I cannot see that one is guilty of either in demanding a decent salary with which to sustain a self-respecting and increasingly powerful ministry. A vital principle of Christianity is

the worthfulness, the sacredness, of human life, and yet the church persistently cuts off ten to twenty years of the power and influence of its leadership by an inadequate remuneration which starves body and mind and eventually strangles and warps the spirit. This is true of the church's treatment of its editors, its professors, its preachers and its missionaries, and I think the greatest of these in the matter of mistreatment are the professors and missionaries. In addition to being poor Christianity, it is poor economy for the church to persist in this attitude. Normally, no preacher should be on the shelf at forty-five or fifty; he should be at the climax of his spiritual and intellectual vigor at seventy, which is frequently the case in statesmanship. But the church nonchalantly begins to shelve the middle-aged man and demands young blood—it can be secured and held much cheaper—and loses ten to twenty years of the best years of a man's life because of its detestable stinginess.

I can assure the Disciples of Christ that her young ministry is not quiescent and docile as it faces its leadership. The young men are restless and troubled and anxious about their future as ministers in their own brotherhood. The right to live a wholesome and abundant life is a fundamental consideration with these fellows, and they are in the majority of cases men with many talents, with whom the ministry is a choice, not a compulsion. I know of several recent offers to seminary graduates to turn their abilities and energies into other callings in which they would start at twice their possible salaries as preachers and receive substantial raises every year as efficiency grew. The young ministers are not jumping to radical conclusions, but they are facing some sharp facts without hesitation, they are talking them over with quiet voices, without hysterical wailing, and they are saying determinedly that if the church does not give them the right chance to live and preach the way of Christian idealism they will turn where they can. By the right chance they mean at least the chance to maintain one's self-respect. Where the resolution does not go as far as the desertion of professional leadership in the brotherhood of the Disciples of Christ, it does contemplate the acceptance of leadership in other communions where recognition is given to a courageous, educated, self-respecting leadership; communions which can show worthy fruits to evidence their Christian spirit, which are not devoid of Christian truth, and which desire a united Christendom as zealously as the communion whose origin was in its plea for a union of God's people.

J. M.

Editor THE CHRISTIAN CENTURY:

THE article in a recent issue of The Christian Century, written by an Army Chaplain, concerning "The Soldier and the Ministry," furnishes our churches much food for thought. I have been interested in the comments which it has called forth. While I cannot wholly agree with the point of view taken by the Chaplain, there is too much truth in what he says for us to lightly cast it aside as pessimism. Neither do I feel that his attitude necessarily indicates that he has been disappointed in getting a coveted "job," nor that he must have been a failure as a minister before he became Army Chaplain. A failure could not so accurately diagnose the case.

If he has been serving overseas and has been out of touch with our churches for a year or more, some such despair for the future of the church is natural. For, I fear, we as churches have, in the past, been very much as he pictures us to be. While we must acknowledge that we are far from perfection yet, still we too have learned much since our country went into the war. We have been shown how penurious we are in our giving, not only of money, but of time and of children. We have learned that other things are more important than mere dogma and doctrine. We have learned how small and insignificant we are individually. We have enlarged our vision somewhat, and have developed a conscience on subjects upon which we had none before. We have more charity for the man who does not believe as we, even for the denominations. One has only to notice the columns of our church papers to see that denominational prejudices are being broken down. We find notices of union meetings, both evangelistic and for regular worship; of community churches; of church federations, commissions for Christian unity, and many other tokens of a new vision. Today we listen with respect when our ministers preach what we would not have tolerated before the war. Perhaps our Chaplain friend would be more optimistic if he knew how much we really have developed.

Yet we are far from perfect. We do not support our ministers, or our Christian College professors, or our missionaries adequately. I have known very few ministers who have grown bitter by constantly comparing their salaries with those of other men in the congregations, as one suggests. On the contrary, according to my observations, there are few ministers who let the salary come first in their consideration of a call to a church, and only when economic conditions make it imperative do they leave a church because of inadequate salary alone. Yet, without doubt we would have a more efficient leadership if our ministers were not compelled to stagger under the burdens of accumulating or accumulated debts, and be made to keep up appearances as our churches require, in a manner far beyond their incomes.

But with all this in mind, I feel that, after all, we who are members of the churches which are content to pay their minister no more than many unskilled laborers receive, have lost far more than have the preachers. Without doubt, for all that we have made them suffer by our stinginess, they will be amply recompensed when God rewards His children. But what, I wonder, will be our portion? Furthermore, the soul which clings so selfishly to mere possessions, has no room left for much spirituality. Neither, also, has a church whose members are stingy. And until we realize that the "laborer is worthy of his hire," and are willing to make it possible for our young men to gain the education that we require, wed the wife whom they need, raise the children that they want, buy the books and periodicals which they must have to keep a keen, alert mentality, and live the life of a self-respecting worker, free from debt and unhappy makeshifts, we cannot expect God to bless our churches. I am not one who believes that an adequate salary and other privileges

A PERFECT GIFT

THERE is no remark more frequently made by those who first see a copy of the new book of Thomas Curtis Clark's verse, "Love Off to the War and Other Poems," than this: "Here is certainly an ideal book for gift purposes." If one wishes to give a token of sympathy to one in sorrow, this book is the one to be chosen, because of the numerous poems of comfort it contains. As a commencement gift, it is a charming one, with the spirit of youth and cheer that fills its pages. As a birthday gift it is becoming especially popular. Returning soldier boys appreciate especially the group of war and peace poems included. The book is beautifully printed and is bound in red semi-flexible cloth, with gold title and decoration.

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The Christian Century Press

700 East 40th Street, Chicago

and suitable equipment would cheapen the quality of the men who enter into this holy calling. I think we have too long hidden behind that excuse to our undoing.

There are already, perhaps, too many men in the ministry, but surely there are not too many of the right kind. Just what the right kind is, it is a little difficult to define. The church of the past said that he must be a man of orthodoxy, who would preach doctrine. We have many men of that type in the ministry today. The church of the more immediate past claimed that he must be a man of constructive plans and efficiency. Many of our ministers have striven so desperately to meet this demand that they have lost their spiritual vision. Our theological schools have said that he must know all the isms and ologies, must be versed in homiletics, must be able to practice vivisection upon the Bible from Genesis to Revelation and must develop a pleasing delivery. And we have many of this kind.

But the church of the future must have men of a type different from any of these. If the war has taught us anything, it has shown us that if Christianity is to touch men where they need it most, it must get down to where they live, and live with them. We have found that men in need don't want doctrine—will not have it, in fact—but are eager for Jesus Christ. Neither will they be interested in any elaborate program or machinery of church activity. Jesus Christ outlined very clearly the program of activity which is required of each of his followers. It is just this that the world needs, and no other machinery or plan or method of work on the part of churches can take the place of it. Our churches need less of machinery and more of Christ. We have obscured him in our straining after new methods. When, as one comments, the "chairman of the official board of a city church" says in criticism of its pastor, "In the four years in which I have been chairman of our church board, I have never once known of our preacher coming before our board with a big, clearly outlined, constructive program for our church," he acknowledges that he is spiritually asleep. And if he voices the feeling of the church, it also is a corpse, which its members have foisted upon the unfortunate preacher demanding that he breathe the breath of life into its nostrils and resurrect it. This would, indeed, be a miracle. The war has also shown that men are not saved by ologies and isms, by hair-splitting arguments and polished rhetoric, however much these may be enjoyed as intellectual gymnastics by those qualified to indulge in such.

Being only a layman, and never having taken a theological course in any of our institutions, I am perhaps unqualified to criticise. However, it has sometimes seemed to me that we have trained our ministry too much in theoretical theology and not enough in practical religion. At any rate, our churches have become more theoretical than practical, and the sinsick world demands a practical religion. Christ is not to blame, for his teaching is extremely practical. Neither is our ministry to blame. In the conflicting opinions of the times, preachers must have been sorely tried to know what they should preach. It is to their glory that so many have adhered conscientiously to the teachings of Jesus in their efforts to lead the churches. When we have failed to catch the vision and have demanded something else, it is to our shame.

I do not call it heckling the church when we frankly discuss its mistakes. It was only by such that the first Reformation took place—and, incidentally, every reformation since. It is our job to see that the church measures up to the standard which Christ set for it. To blindly close our eyes to its failures is to betray our Savior into the hands of his enemies. Let us acknowledge that the church does not offer an adequate challenge to service to our soldier boys; let us agree that we of the churches, both orthodox and radical, have been narrow and bigoted in our theology, our money, our time, and our lives; that we have not upheld and sustained our ministers and teachers and missionaries as we should. Let us see ourselves as the world sees us, and, God help us, as Christ sees us. No! The church does not offer a challenge! Let us bow our heads in shame.

But Jesus Christ offers a challenge, the biggest in all the world, to the best in every soldier boy! The church is Christ's. There are thousands in its pews and in its pulpits who are filled with his spirit, and who would die for it. Stripped of much of its self-righteousness and bigotry, by the awakening of these war-years, it stands, uncertain, trembling in its indecision, awaiting awakened leadership. This is Christ's challenge to the Army Chaplains, the Y. M. C. A. workers, and to the soldiers. It isn't a soft snap. There will still be in every church, often on the church board, those with consciences of the "made in Germany" variety, who will harass the poor preacher with typical Prussian methods until, in desperation, he will be forced to move every four or five years. There will be those so blind that they cannot see, and others who will not see. He will still be forced to dissipate most of his energies in keeping those within the church alive and harmonious. No, it will not be a soft job! Christ's jobs are never that. But it is a job for men, Christian men.

The poor, half-starved prodigal church is slowly awakening to the fact that much of its food for centuries has been nothing but husks. Jesus calls for help to bring the prodigal back to the Father. This is no mean task! This is, indeed, the challenge of the Ages!

DAVID M. JONES.

"High Time to Quit Dodging"

Editor THE CHRISTIAN CENTURY:

I AM a layman, a lawyer. I was much interested in your article in March sixth issue on "The Corydon Resolutions." But, does not your position involve you in some inconsistency? Is not the crux of the question this, that the door of entrance into the Church should not be narrower than that into the Kingdom of Heaven? If the Scriptures teach that baptism in any form is essential to salvation, then I fear the immersionists have us, because I think there is no doubt that baptism as used in the New Testament meant immersion. However, this article is not intended to be an argument on that question.

I think you are right if you feel that we must abandon the pretense that we sincerely advocate Christian union, while we refuse admission to membership in our churches to devout Christians from other communions on the ground that they have not been immersed. So long as we maintain that attitude, a pretense that we favor Christian union can only provoke derision. You concede that an applicant for membership in the Corydon church, properly accredited from any other religious body (Friends?) [of course Friends—Editor C. C.] should be received. But suppose the Corydon church is the only church in the community, or the only one in which the applicant could find a congenial church home. Should he be rejected because he is not able to bring himself to believe that any sort of water baptism is required of him? Would you dare to do so? If I were a minister I do not think I could bring myself to administer anything but immersion and call it baptism for reasons above stated. But there is an increasing number of good people in all the churches who do not believe that any sort of water baptism is essential to any one's salvation. You would probably wish to be enrolled in the number Suppose a devoted outsider is in that attitude, but wants to confess Christ and follow him in obedience to all the truth he knows, baptism being to him a meaningless thing, what will you do with him?

Now I have grown to the age of seventy years, in the fellowship of the Disciples, have been all my life active in church work, Sunday-school superintendent for more than thirty years. My father was a minister contemporary with Campbell, Stone and the Fathers. I was immersed in youth. Yet if I had not been, I doubt whether I could consent to be now, for to me the institution has lost the significance it once had. I do not object to it when decently administered, but I have about as often seen it administered otherwise. I do not believe however, that a pastor should be fettered in his teaching if he does not believe with me. I agree with you that this question is up and we must deal with it. I think it is high

time we quit dodging and concealment and come into the open. "I repeat it, sir, we must fight. An appeal to arms (peaceable discussion) and the God of Hosts is all that is left us."

It is coming to be a matter of conscience with many of us whether we can longer support a local congregation which persists in exclusion of any devout Christian from its membership. It is plain to me that an increasing number of young men are turning away from the ministry of our churches because of this narrowness and proscription. Is this desired? If so, I want to go away with them. If this is to be the attitude of the churches, if our broad-minded liberal young men are to be kept out of pulpits, because they cannot accept this dogma of exclusiveness, then I could not advise any young man to go into the ministry. A man must be able to earn bread and butter for his family. I think, however, all enlightened thought is turning away from this narrowness and proscription. It may be we should turn to the laity for free expression on this question. I know, however, that many of our best preachers agree with these views so far as they relate to the reception of accredited members from other communions.

I second the motion of the man from Kansas.

Adel, Iowa. JOHN B. WHITE.

"Campbell Institute and Congress"

Editor THE CHRISTIAN CENTURY:

I am opposed to merging the Campbell Institute with the Congress, for the sufficient reason that if the Campbell Institute has served its purpose why bury it in the Congress? What good could such a merger do to either institution if the Institute has no mission to serve? I admire the spirit which desires to give it decent sepulture, but the Congress is not a cemetery. If the Institute has any purpose to serve it, let it continue on its solitary way: if it has no purpose, why not consign it with becoming ceremonies to the gloomy habitation of the dead? I fear that the suggestion to merge it with the Congress arises from the laudable desire of some to get themselves out of an embarrassing situation—only this and nothing more.

Cleveland, Ohio. ELLIS B. BARNES.

Postscripts

My wife thinks the Corydon church had better unite with the M. E. church and become a "disappearing brotherhood."

Batavia, Ill. THOS. D. BUTLER.

I am much pleased with the message the "Century" brings. It is the positive spokesman of the brotherhood. It is a daring challenge to every fearless thinker. FORD A. ELLIS.

Omaha, Neb.

The "Century" is a splendid paper, always full of inspiring editorials and articles. We get many good laughs out of the clever sayings of Safed the Sage. He's fine. Right here, let me thank you for the helpful book reviews that appear in the paper from week to week. R. D. McCOY.

Tokyo, Japan.

Now, if you will advocate putting the Lord's Supper in each home, you will add to the luster of your Daily Altar movement.

Caldwell, Ida. B. W. RICE.

We appreciate and enjoy "The Daily Altar' as well as the "Century." J. H. DURHAM.

Irvington, Cal.

I believe the Daily Altar movement is one of the greatest contributions to Disciples literature in years.

Petoskey, Mich. J. WARREN LEONARD.

Books

REUNION IN ETERNITY. By W. Robertson Nicoll. Those who have read Dr. Nicoll's articles on such themes as here treated will know what to expect in his latest book, which brings together many of the articles published within the last two years in the British Weekly. Some topics discussed are: "Immortality Without God," "Mornward: the Reunion of Souls," "The Children of the Resurrection," "Life in God and Union There," and "Between Bereavement and Reunion." A large number of "testimonies on reunion" are given in a second section, from well-known persons. (Doran. $1.50.)

CHRISTIANITY'S UNIFYING FUNDAMENTAL. By H. F. Waring. "'Tis easy to think hard, but 'tis sometimes hard t' think t' the point," as the introduction to this book suggests; but the book succeeds in making it a little easier to think to the point, with its popularly written discussions of such themes as the following: "Bigotry and Scepticism," "The Unifying Way," "The Knowableness of Jesus," "The Immediacy of God," "The Trinity Truth," "Christlikeness of God and Man," "Character, Here and Hereafter," etc. (Doran. $1.25.)

DEMOCRATIC CHRISTIANITY. By Francis J. McConnell. What must the church do to be saved, in this age of super-democracy? What changes are already hinted at in the signs of the times? These, and other challenging questions, are treated by the Methodist Bishop in this small but fruitful volume just from his pen. (Macmillan. 60 cts.)

THE RIDDLE OF NEARER ASIA. By Basil Mathews. Viscount Bryce says in the preface to this treatment of the Nearer Asia problem, "Seldom do we find so much good matter brought together in so small a compass," and recommends it not only to mission-

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aries but also to people of the Allied nations who wish the facts as to conditions in Western Asia. The chapter titles will indicate the charm of style of the writer: "The Clash of Empires," "The New Kingdom," "The Dawn of a New Humanity," "The Challenge of Islam," "New Life for Old," "The People of the Camel," "The Discipline of Israel," "Nearer Asia and the World." (Doran. $1.25.)

An American Poilu. Letters written by an American who fought with France early in the war, and who won a Croix de Guerre last year. His letters are characterized by a fine spirit and lofty ideals. They let one in on a good many little stories from the very real life of the trenches, but they have less bloodiness than most published collections of letters from the soldiers at the front. (Little, Brown. $1.35.)

Our Many-Sided Navy. By Robert Wilden Neeser. The war has brought America's sea-wealth into notice, and this interesting story of the national navy is not simply a popular write-up of the fleets, but is an authoritative treatment of the subject by an acknowledged authority on naval affairs. His story is based upon his observations and experiences while spending many months on the battle-ships, by special permission of the Navy Department. (Yale University Press. $3.)

A Year with a Whaler. By Walter Noble Burns. The story of an adventure by a "greenhorn" on a whaler voyaging from San Francisco up into the Arctic waters. There are included hurricanes and ice floes and adventures with the natives. The book is especially valuable as being a first-hand narrative of a life which is passing with the going of the industry of "whaling." The illustrations bring the story close to the eye. (Macmillan. $2.)

Interludes. By Harold C. Stearns. More than a hundred genuine poems, of rare lyrical beauty. The following "Wander Song" is a fair sample:

"A quiet road and the deep dust
And nowhere to go but on, on;
A fire at night and a hard crust,
A dream and a song at dawn!
"A roof is the thing when storms blow,
And silver and gold make light load,
But where can my singing dreams grow
So fair as along the road?"

(Modern American Poetry Series. Jas. T. White & Co. $1.25.)

The Man of Kerioth. By Robert Norwood. Taking the characters of the New Testament, this poet, in dramatic way, makes them do and speak according to his wish, and yet throughout the drama he is entirely reverential. "Christ is the spiritual magnet that draws the people of his pages with a force outside themselves." Mr. Norwood's writings have remarkable lyric beauty. (Doran. $1.25.)

Dawn. By Eleanor H. Porter. Another "Just David" and "Pollyanna" story, with an abundance of good cheer. The hero is a blind boy whose courage leads him through suffering to a final happiness gained by dedicating his life to the service of others. The book is full of sunny sayings by a minor, but very interesting character, and the atmosphere of the story is thoroughly wholesome, which is something that cannot be said of all the fiction now being published. (Houghton, Mifflin. $1.50.)

Green Valley. By Katherine Reynolds. Another old-fashioned and clean story narrating the adventures of Nanny Ainslee, Fanny Foster, Grandma Wentworth and others. A good deal of drama is revealed within the borders of the quiet little country town not so very far from the big city. It is a neighborly tale. (Little, Brown. $1.50.)

The Diamond Pin. By Carolyn Wells. Miss Wells is known as a fun-maker in rhyme, and a clever one. But she is also a famed writer of detective stories. The latest one bears the above title, and is as brilliant as any of her list to date. Here is relief for the man or woman who would get away from the war dusty days of the year 1919 (Lippincott. $1.25.)

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.
Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

****

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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Mormonism Is Pushing Eastward

THE proselyting zeal of the Mormon church secures success in fields that might seem unpromising for such a religious system. Walter P. Monson, president of the eastern states mission, announces that there are in New York seven Mormon congregations with a total of more than 750 members. There was recently erected in Brooklyn a church building and in the dedicatory services Senator Reed Smoot offered the dedicatory prayer and made the principal address.

A Busy City Minister

Few people realize the diversity and intensity of the life of a successful minister in the city. Dr. S. Parkes Cadman of New York never misses a service in his church during the church "season" and averages twenty-five calls a week on his parishioners scattered over a large city. In the mid-week he makes numerous addresses and carries on some class work in the Central Y. M. C. A. He is now engaged in preparing a book called "The Ambassadors of Christ."

An International Council of Congregationalism

Next year is the tercentenary of the founding of Congregationalism in this country. There will be held at Plymouth, Mass., a notable meeting attended by Congregationalists from all over the world. Such a meeting was held in Scotland in 1908 and in Boston in 1899. At this time the essential ideals of this religious movement will be set forth in a series of addresses.

Preacher Says "Doughboys" Are for Prohibition

Dr. Daniel E. Poling is a great leader of the Christian Endeavorers. He has been speaking in France recently and declared that the "doughboys" are not opposed to prohibition. They have repeatedly cheered his announcement of the action taken in their absence in the United States. The things the soldiers have seen while they were abroad has not made them more favorable to the idea of an alcoholized nation. This is a different story from that which the wets have manufactured here at home. One of the former arguments against prohibition was the intense hostility of the soldier to the idea.

England to Restore Privileges to Clergy

There is agitation in England which demands that the full privileges of citizenship shall be restored to the clergy. There was recently held a well-attended conference on this subject at Church House, Westminster. The government in 1801 passed a law that a clergyman was not eligible to a seat in the House of Commons. This was called the Disabling Act. The meeting at Church House passed resolutions declaring it desirable that all Parliamentary and municipal disabilities of the clergy should be removed and asking Lloyd George to receive a deputation with a view to facilitating the necessary legislation.

Work on Cathedral Will Proceed

The trustees of the Cathedral of St. John the Divine have decided after some deliberation to continue the work on the cathedral, as there is need for more seating capacity. The construction of the cathedral was delayed by the war. It is stated that on some occasions thousands go away without gaining admittance. The work that will be done next will be upon the nave. When the building is completed, it will be one of the outstanding religious structures of the entire country.

Plan to Spread Service Ideals

The Y. W. C. A. recently held in Evanston, Ill., a conference of 400 students and 125 secretaries representing the entire nation. It is planned to make the college organization more effective in the future. Every educational institution in the United States will be visited the coming year and a competent Y. W. speaker will set forth to the students the ideals of service which have been recently discussed.

Dr. G. Campbell Morgan Will Teach in America

The war has unsettled a good many ministers in England, among these Dr. G. Campbell Morgan, who has changed his field frequently of late. The report is that he is coming to America, where he will teach in the Bible Training College in New York. He formerly taught several terms at Northfield and he is known to be greatly interested in teaching work.

Merge Work for Bohemians

The remnants of denominational competition are being removed from Chicago by the efficient work of the Cooperative Council of City Missions. For a number of years the Congregationalists and the Presbyterians have been competitors in a Bohemian neighborhood, each denomintaion having a strong leader. It has recently been decided to merge the two missions into one and use the plant provided by the Presbyterian denomination.

The Lutheran Church and Bolshevism

It is reported that the Lutheran church of America is to enter on a Lutheran forward movement. The churches of the country will take over all foreign mission activities where the rules of the British government will not allow German missionaries to work. Word comes from Philadelphia, from Rev. O. H. Pankoke, director of this Lutheran forward movement, that the alarm will be sounded concerning the spread of Bolshevism in the world.

Philadelphia Churches Support Union Parish House

Ten churches in a neighborhood of Philadelphia have joined in the support of a parish house. They have equipped the property of the West Green Presbyterian church for social work. Committee rooms have been converted into club rooms, lecture courses are to be established, industrial classes and educational classes organized. The place is to be open every day in the week as an educational center and as a place where young women may entertain their friends. The expense of a matron and social hostesses will be borne by the ten churches.

A Comparison of Religious Views

The Free Religious Association was founded by Ralph Waldo Emerson. It has recently begun the publication of a periodical called the "Arbitrator" which presents the various views on controverted subjects. The January number was devoted this year to the statement of the religious principles underlying some of the most characteristic religious communions of America. The omission of Congregationalists and Disciples from the list and the inclusion of Quakers and Unitarians was noteworthy.

ORVIS F. JORDAN.

News of the Churches

Some Lexington Congress Speakers

What promises to be the most largely attended meeting of the Disciples' Congress in its history is to be held at Central church, Lexington, Ky., April 22-24. More interest is being manifested in its sessions by the Disciples leaders than in any previous meeting. Some of the speakers scheduled—and the program committee says they will all be there—are: Edgar De Witt Jones, E. L. Powell, P. H. Welshimer, E. B. Barnes, George A. Campbell, F. E. Lumley, I. J. Spencer, W. F. Rothenburger, F. E. Smith, J. J. Castleberry, H. H. Peters, H. H. Harmon, Walter S. Athearn, Burris A. Jenkins, R. H. Miller, D. H. Shields, C. C. Morrison, Roger T. Nooe, R. E. Elmore, E. T. Edmonds, Z. T. Sweeney, W. N. Briney, B. A. Abbott, H. O. Pritchard, W. E. Ellis, Joseph W. Hagin and others. W. E. M. Hackleman will have charge of the singing. George A. Campbell of St. Louis is president of the 1919 Congress; F. E. Lumley of Indianapolis, vice-president; E. B. Barnes of Cleveland, secretary; W. E. M. Hackleman of Indianapolis, treasurer; F. E. Smith of Muncie being the fifth member of the board of directors. The Phoenix Hotel will be headquarters for the Congress. Reservations for rooms should be made at once by those intending to be present. Write John G. Cramer, The Phoenix Hotel Company, Lexington, Ky.

Eureka College Wins New Victories

The administration of President H. O. Pritchard at Eureka College draws to a close amid most encouraging events. His work there has already been crowned with success in trebling the attendance at the college and in doubling the building equipment, and in addition the standing of the school educationally has been greatly strengthened since his coming. Especially in the realm of forensics have a large number of college victories being registered. And this all in spite of the fact that conditions at Eureka were in a deplorable condition six years ago, when President Pritchard came from the Bethany, Neb., church pastorate to assume the position of leadership. But the last victories of his administration, just reported, put Eureka still farther forward. Report has come that Eureka College was admitted to the North Central Association of Colleges at its meeting held in this city ten days ago. Only two or three of our colleges have hitherto been admitted to "that august body." This is in a way the climax of Dr. Pritchard's work at the institution, for it has been his supreme aim to bring Eureka to the highest grade of efficiency possible. Another recent news item concerns debating victories. Two weeks ago the school won two debates. Annually there is held a triangular debate with Illinois Wesleyan and James Millikin universities. Three debates are held on the same night. Each institution produces two teams, an affirmative and a negative. The negative team visits one of the other two institutions and the affirmative stays at home. Eureka won at both contests this year, the question debated being: "Resolved, That present conditions justify the adoption of universal, international free trade." President Pritchard coached both teams. During the six years of his work at Eureka, out of twelve debates held, Eureka has won nine; of the three debates lost, not one was lost by a unanimous decision; not once in a debate has Eureka lost both sides. Before coming to Illinois, Dr. Pritchard coached debating for six years at Cotner. His teams made some remarkable records at that school. In the last twelve years he has been able to win both sides of the question seven out of twelve times. President Pritchard's record of successes bodes well for the future development of the educational work of the Disciples under his direction as secretary. He enters this new field April 1.

Influenza at Monieka, Africa, Mission

In Monieka, Africa, sixty persons have died from the influenza. All the missionaries and all the boys in school have been down with it. The natives are living in a state of terror. "One dying at a time seems natural to them, but when many are dying each day, they do not know what to think," writes Secretary Corey. The total offering at Monieka for the year is reported to be $779.96. The missionaries added to this $160. Since the last report there have been thirty-one baptisms at Monieka. Dr. and Mrs. Barger and the children have gone with Mr. Edwards for a two weeks' trip up the Ngiri river. All the work at the station for the time being fell on Mr. Hensey. He has been very busy with the evangelists, and is getting ready now for the meeting of the Union Language Revision Committee.

An Unusual Achievement in Los Angeles

Three years ago Bruce Brown, state evangelist of California, was asked to come to the work at South Park, Los Angeles, where untoward conditions had reduced a membership of 400 to about sixty. Nearly 200 members were added the first year of his ministry. In less than two years the basement had been outgrown by the church and Sunday school, and the main building—one of the most beautiful on the coast—was undertaken and is now complete. The building is finished with white cement and it is called "The White Temple." It is equipped for every needed activity. The auditorium is now being used and the building will be dedicated next month. In two weeks of evangelistic meetings eighty-one persons have been recently added to the membership. The church is located in one of the most densely populated residence sections of the city and has opportunities of unlimited growth. Nearly every workman on the building donated one dollar a day from his wages and at night a volunteer crew worked by electric light. About two thousand hours of labor were donated and nearly $1,000 worth of material.

* * *

—Alexander Paul and family, of China, expect to reach Vancouver on April 14. Mr. Paul is suffering from a partial nervous breakdown. He has been sick most of the time for the past year.

—The annual meeting of the Board of Education of the Disciples of Christ will be held at the Claypool Hotel, Indianapolis, April 3 and 4. The meeting promises to be of unusual significance, writes President R. H. Crossfield, who urges every member of the Board to be present. The relation of the Board to the proposed United Missionary Society will be up for discussion and so far as the Board is concerned, for action.

—By special request, Dr. J. W. Lowber recently delivered in the First Congregational church of Austin, Tex., a lecture on "The Christology of Paul and World-wide Progress."

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—A. N. Glover, who left the Van Alstyne, Tex., work for service under the "Y," and was confined to a hospital for two months due to an attack of influenza, has accepted the pastorate at Plano, Tex., and has already begun his work there.

—The following notice is quoted from the Frankfort, Ky., "Bulletin": "Wanted —At the very least, one hundred homes in our congregation who will adopt the Daily Altar Movement, keeping sacred in the quiet of the family a few minutes every day in worship to God. The beautiful book prepared by Doctors Willett and Morrison lends itself well for this purpose and will enrich any home that adopts it."

—R. H. Robertson, evangelist of the Southern district of Illinois, is in a meeting with Orville Hawkins and the Mt. Vernon congregation. Mr. Robertson writes that on March 11 he went to Owenton, Ky., where he ordained his son, J. B. Robertson, to the work of the ministry, and on the 12th united him in marriage to Miss Mary V. Vallandingham. Mr. Robertson is already the pastor at Owenton and his wife is a talented musician.

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—Professor Horace N. Herrick, formerly of the Eureka College faculty, in the Greek department, but recently a resident of Chicago, passed from life early this month, his interment taking place March 4 at Eureka. Professor Herrick was a graduate of Harvard with the class of 1890.

—A memorial service for Guy L. Zerby and daughter, both of whom died during the recent influenza epidemic, was held at Webber Street church, Urbana, Ill., of which church Mr. Zerby was pastor at the time of his death. S. E. Fisher of Champaign church, delivered the address.

—The Federated Churches of Cleveland, Ohio, are holding a series of pre-Easter noonday Lenten services at a local opera house; among the speakers is R. H. Miller of Central Christian church, Detroit.

—E. C. Boynton, who formerly served Huntsville, Tex., church for six years, has been recalled to that work, beginning his new period of service April 1. Huntsville is a fine college town, being the seat of Sam Houston State Normal College.

—L. Guy Ament, formerly pastor at Lufkin, Tex., has been in army "Y" work at Camp Beauregard, La., but has re-

signed from the service to accept a call to the pastorate at Whitesboro, Tex. J. W. Walton, recently in "Y" work, now goes to the pastorate at Winnsboro, Tex.

—Fred S. Nichols has been called to the work at Niantic, Ill. It is probable that the church there will soon have a new home; also that a parsonage will be built in a short time. Mr. Nichols formerly served the church at Iowa City, Iowa, but was engaged in chaplaincy work for a time.

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Finis S. Idleman, Minister

—The Texas convention this year goes to Paris, the date being May 11-15.

—Basil G. Rudd of Norwood, South Australia, writes of the death of Leslie W. Baker early this year, after an operation undergone in Melbourne. The deceased was graduated from Transylvania College in 1911, with an M. A. degree, and from Yale in 1914 with a B. D. degree. He was touring Europe at the outbreak of the war. After many adventures he found his way back to the land of his birth and became pastor of the Norwood (Australia) Tabernacle. He has been a leading spirit in the Australian brotherhood, writes Mr. Rudd, "a dreamer of dreams with a broad vision for the Disciples Movement in Australia." Mr. Rudd closes his letter with this remark: "May I add that Mr. Baker often remarked that the 'Century' was a great source of inspiration. He reveled in its reading."

—The beautiful Quiver Lake chautauqua grounds near Havana, Ill., have been secured by District Field Worker O. C. Bolman for a six-day school of methods and ministers' conference to be held in July. Garry L. Cook will be dean of the school.

—The West Central district of Illinois will hold its convention this year at First church, Springfield, May 20-21.

—W. C. Greer is the new leader at Camp Point, Ill., and Elmer Stackhouse at Cantrall, Ill.

—Eighty-one members were recently added at Stuart Street church, Springfield, Ill., by a meeting in which W. D. Hawk, the pastor, led.

—R. H. Newton begins his new work at First church, Quincy, Ill., April 6. In the eight and one-half years of Mr. Newton's ministry at Atlanta, Ill., the church has grown from a membership of 250 to over 400. During this time a beautiful and commodious edifice has been built; the church has become a "living link," a "unanimous" church, and is one of only four in the state to become a "white cross" church. The past year between $4,000 and $5,000 has been raised, one-half for missions and the other half for local work. The Atlanta daily passes the following compliment on the work of the departing leader: "Mr. Newton, in severing his connection with the Atlanta Christian church, without doubt closes the most successful pastorate ever attained by a local minister."

—Homer W. Carpenter of Richmond, Ky., is in a two weeks' meeting with I. J. Spencer and the Central church, Lexington, Ky.

—Ford A. Ellis of Southside church, Omaha, Neb., will preach a series of sermons on the life of Christ just preceding Easter. Among the topics to be discussed are "Signs of Greatness," "The Great Commoner," "Christ the Symbol of the Age," "A Twofold Martyrdom," "The New Resurrection," and "The Open Challenge."

—Secretary Mohorter of the National Benevolent Association, reports that the annuity department of the Association continues to grow. Since last month four gifts totaling $13,600 have been received. The largest gift was for $10,000. Mr. Mohorter sends the interesting item that the Colorado Home has a serious problem on its hands in the persons of three little Mexican boys who are all full orphans, sent to the Home by the church at Portland, Ore. They are threatened by tuberculosis and thus must be given special treatment outside the Home. The annex to the building at Jacksonville, Ill., has now been furnished and opened and every bed has been assigned, and still there is a good waiting list.

NOTES FROM THE FOREIGN SOCIETY

Six gifts have been received on the annuity plan; two from Colorado, one for $500, and one for $1,000; one from Indiana for $500; one from Kansas for $200; two from Kentucky, one for $250, and one for $300.

Four annuitants have gone to their long home. These are as follows: Andrew J. Fox, Georgetown, Ind.; Mrs. Amy Roof, Kilbuck, Ohio; Miss Anna Louise Mitchell, Alfred, Maine; Mrs. Sarah E. Halleday, Waitsburg, Wash.

Dr. E. I. Osgood, Chuchow, China, reports three baptisms in January; one a strong teacher in the government schools. He hopes before the summer to baptize a number of others who are in his Bible class. He also reports that the Chuchow church is laying out a campaign to raise funds for self-support and for missions. Practically all of the leaders in the church, hospital and schools, have given their vote to foster tithing and to become tithers themselves. He reports most interesting Bible classes among the inquirers, and states that the Sunday-school and church are fully attended.

W. H. Erskine of Osaka, Japan, writes that the Girls' School is gaining ground, and he hopes for a large increase in attendance in April. In the winter time it is hard for girls to attend school. The typewriting department is going along very well. All the machines are busy and he is planning to buy more as soon as a shipment arrives from America.

Miss Bertha Clawson, Tokyo, Japan, writes: "We have entertained in our homes Miss Vance, Mr. and Mrs. Marx, Dr. and Mrs. W. C. MacDougall and children, Mr. and Mrs. W. E. Gordon and children, Miss Andrews, and Miss Thorpe." Miss Clawson adds: "We are more than pleased with the Watsons and Miss Jewel Palmer."

Herbert Swanson, Vigan, P. I., writes: "We are getting along very well and getting into our work better every day. We like it very much, too. We are getting along well with the language now, as we have a regular teacher."

A new eight-page tract on Tithing by Bert Wilson, entitled, "Our Account With God—Should the Principle of Tithing Be Advocated by the Disciples of Christ?" is just off the press. These will be furnished free in any quantity on application.

Reports are coming in from a number of churches that they have organized church schools of missions. The testimony from all that have started these schools is that this is the best plan yet proposed for carrying out systematic graded missionary education.

Good words are being received about the new joint magazine, *"World Call."* Some of the friends of the Foreign Society felt the loss of the *Missionary Intelligencer,* but they are more than pleased with *"World Call."*

S. J. COREY.

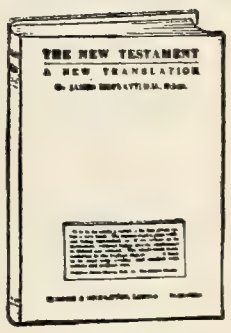
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of

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"The Daily Altar is a helpful book. It will help the young Christian in his private devotions and in his conduct of family worship, and it will help the experienced Christian by suggesting topics for thanksgiving and petition. I suppose most Christians are in danger of what may be called vain repetitions. One who uses this book will escape that danger. The prayer at the bottom of the page will start the mind going. Having read the prayer for the day, one will find it easy to add petitions that perhaps otherwise would never occur to him. The Daily Altar is a beautiful book, but to my mind its chief beauty consists in its helpfulness. I wish that a million copies might be sold and used every day in the year."

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, April 10, 1919

An Interview With President Carranza

By S. G. Inman

Published Weekly—$2.50 the Year

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The Need of the Hour
for the Disciples of Christ

Rev. R. H. Miller, until recently one of the chief promoters of the Men and Millions Movement and now minister of Central Church, Detroit, Mich., says of

"The Daily Altar"

"I appreciate it (The Daily Altar) as a personal possession and family minister. It is a sort of domestic Chaplain. The Daily Altar Movement is in line with the need of the hour for the Disciples, namely that we shall follow a century of successful presentation of the New Testament teaching and practice as a basis for Christian unity, by a century, if need be, of the spiritual interpretation and thorough-going application of these teachings and practices for ourselves. The crying need of the hour is for a return to the New Testament Christianity in its wonders of spiritual power and the sense of the personal presence of Jesus Christ. The Daily Altar Movement calls us in that direction."

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The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Lenten Mystery

THERE is an inconstancy in the human heart which is constitutional. We are unable to fix our attention for more than a brief time until it begins to flag and eventually to fade out unless we find a new point of interest. Lovers plight their troth in all sincerity but are haunted by the memory of other loves that flamed up and died out again. Ambition fires the soul, but in many lives leaves only ashes on the heart's altar. It is not strange that religion should be a flickering light in our souls. This is not due to any inherent defect in religion but to the very nature of our souls. It is for this reason that we must have times of spiritual refreshing. There are times of the spring rains for the soul. The sympathy between our physical and our spiritual experiences has made us look for new life in the spirit at that season of the year when there is new life in nature.

There are times when religion lies deeply buried under the snows of selfishness. We are busy with many things, but fail to be busy at the supreme task of life. Thus our selfishness defeats itself. Grasping for worldly goods, we have only husks. We need a season when we shall realize anew our duty to our brother's soul. No religion is very big which involves only the soul and God. There are three parties involved in every real religious experience, God, the soul, and a neighbor. We shall not find new life in the soul by any other process than spiritual fellowship. Out in our gardens we know about the principle of cross fertilization. A single row of corn through a field would never yield a banner crop. It requires many rows standing side by side for the full harvest to come. It is even so with souls. Only in the give and take of fellowship may we hope for the larger life of the spirit.

Hence the Lenten season is more than a custom. It rests ultimately upon the spiritual constitution of man. The externals of Lenten customs we may change for others, but if we neglect the refreshing of our spiritual natures when nature herself is reviving from root to leaf, we needlessly impoverish our lives.

The Test of Our Patriotism

SUCCESS in the previous loans was achieved under the stress of war excitement. The coming loan will be made by the people to their government after the struggle and uncertainty of the war is over. Will people sacrifice in peace times for a great national duty? The Fifth Liberty Loan will be used to pay for a great many war supplies that were never used. This fact may take away the enthusiasm of some. But the shells that were never fired and the gas that never killed anyone served its purpose even better than any other. Six weeks before the war ended, it was the belief of the general staff that the war would continue for two more years. What made Germany throw up her hands? The knowledge she had gained through her spies of the colossal war preparations of America.

Most communities know that the men are not all back yet. Many will give their money to the Fifth Liberty Loan with a feeling that they are providing passage money for their boy to come home. We all know how anxious our men have been since the armistice was signed to get back home again. There has been no mutiny but there has been great unhappiness. The money of the Fifth Liberty Loan will provide the ships and the other transportation to bring all of these men home again. In America, every man considers himself a part of the government. The debts that have been contracted during the war are the debts of every citizen. We have paid to keep the peril from our own homes and firesides. We have had our money's worth. Now that the war is over a man who

will not make a loan to the public fund that the bills may be paid is not a patriot.

The war is not all loss. The community spirit, if it abides, will be a permanent gain. But will it abide? The success of the loan will indicate in great measure. America is soon to have the quality of her patriotism put to the test.

A Picture of the Great War

A CERTAIN detachment is necessary in order to interpret the great world war. Men of the combatant nations could hardly be expected to have the impartiality necessary for this task. It has been the distinction of a man of Spain to give us what is at the present moment the leading novel of the war. "The Four Horsemen of the Apocalypse" is the most vivid and discerning account of the great struggle that has been written. It has been translated into English and has already run into seventy-two editions in less than a year. It deserves the success which it has achieved. Ibanez, the author, is not unaware of the barbarities of the previous peace time. The story opens in Argentine, a land of which we know little. The characters are men who have acquired enormous fortunes but are poor in the spiritual goods of life. The aristocracy, the paternalism, the brutality of life upon the Argentinian pampas is vividly portrayed.

Nor is the picture of the life in Paris much better. Home life is rotting under the sensuality that is begotten of riches. There are no loyalties to family or church or state. The effect of the world war has been to check this social disintegration. The author makes us see most vividly the horrors of war. No writer has indicted German brutality more certainly than he. Under the militarism of that unhappy country, men have been turned into slaughter machines. He has put into imperishable form the protest of civilization against the crimes of the militarists of Germany. Coming from a nation of supposed Teutonic sympathies, this is the more significant.

In the story the unfaithful wife returns to her duty, the dissolute man of the cafes dies as a patriot and the old miser gives his property away. This indicates that the author is not a pessimist, in spite of his indictment of the old civilization. He hates war, but seems to think this one may have been worth what it has cost.

Christian Union and Reaction

UNLESS one deny that there is progress in Christian history, there has been a growth in the past hundred years, leading us away from sacramentarianism to greater spirituality. Old credal formulations have been falling into disuse to make way for greater liberty of opinion in the church of God. The passion for unity these days is leading to many desperate expedients on the part of religious leaders. In England and in America efforts are being made to bring about union between Episcopalians and free church people upon the basis of the recognition of the episcopal authority and the acceptance of the Apostles' and the Nicene creeds.

The unwillingness of the Episcopalian leaders to unite with free church people without a reordination of the ministers and the confirmation of their members rests upon an essential sacramentarianism which the free churches many decades ago left behind. In the matter of the creeds, while the free churches in many instances have a liturgical use of the Apostles' creed few of them would insist upon erecting the Nicene creed into a position of authority. Many of the free churches have left creeds behind altogether, insisting upon the right of each congregation to formulate a statement of the faith that unites the believers into one body. A kind of union which will betray the cause of progress in religion to the forces of reaction will not in the long run provide a basis for union. Indeed, it remains to be seen if even the most persuasive of church leaders can ever deliver their flocks to the Episcopal fold.

The Episcopalians have many things in their religious heritage that we all admire. Many of us would delight to find it possible to form a union with them. If this union can be had only on the basis of uniting with the Episcopal church it will not likely be consummated. Christian union on such terms could have been had at any time during the past century.

Chicago the Center of Discipledom

EVERY city has its ardent promoters and its extravagant claims. It is usually necessary to discount these in order to reach the truth. When one reads in the January number of the National Geographic Magazine an account of Chicago, he finds there claims for the city which most Chicagoans have not ventured to make. This magazine states: "One soon finds that Chicago is a little empire in itself. Thirteen American states have fewer churches; thirty-seven have smaller populations; many states have fewer miles of roads than the Windy City has of streets. It has more telephones than Montana has people." "London Bridge heretofore was supposed to hold the world's record for density of traffic, with 7,578 vehicles crossing it in twelve hours. But a count at the Rush street bridge showed that it carried a thousand more vehicles in eleven hours than London Bridge carried in twelve." "Two billion pieces of mail are handled annually and the receipts are greater than those of any other postoffice in the world. The business done at this one office is eight times as great as that of the entire postal system of Norway and four times as great as that of the Kingdom of Holland. The parcel post business exceeds that of any other five cities of the United States." This magazine prophesies that before 1950 Chicago will have five million inhabitants.

As this city is the metropolitan center of the territory in which the Disciples of Christ have developed strength, it is of major importance to them. The newspapers of Chicago will influence the thinking of Disciple homes more than any other. Disciple young people will go to Chicago more than to other cities. There is still a chance to redeem the mistakes of the past in Chicago. Within a generation another city the size of the present Chicago is to be built around the present one. In this new territory the Disciples will have their share of churches.

What is necessary is that Chicago shall no longer be concerned in the terms of narrow doctrinal prejudices but as a challenge to the missionary zeal of a great people.

Within a decade the Disciples must have here an adequate city plan or they will have sinned away their day of grace.

A Federation of Uplifters

THE uplifters of a community have a pathetic ignorance with regard to each others' activities. Preachers know but little of the problems of the public school teachers and often do not visit the schools. Only in communities with an adequate health service do the teachers cooperate with the physicians in preventing contagion and in ministering to the public health. The public library often has to beg for the chance to bring its free wares to the attention of the public schools, and it is unheard of for a minister to announce that the public library has certain good books that church people should read. The probation officer could tell much about the juvenile delinquency of a community, but there is no one to listen.

If all the uplifters of a community were in a single organization and took counsel with each other, much good would result from it. The church has the platform from which could be given to the people in midweek lectures the things they ought to know. Each of these workers ought to bring his demands for cooperation to the other workers for the good of the community. These demands might in some cases be inconsistent with each other. This would result in a study of the function of various uplift agencies and in a new division of labor with much saving of effort.

Meanwhile there are many things which go undone in every community. The church turns over the work to the school and the school to someone else. The service of a community is still an unorganized and uncoordinated thing. A careful survey in any community will reveal just what the undeveloped fields of service really are.

There is a certain narrowness that goes with overspecialization. The uplift workers need to come to appreciate each other. Perhaps the church is doing more than some other community workers know about. The church needs to learn how the spirit of the Good Samaritan has come into much of the so-called secular work. Nothing but good could come from a closer acquaintance among uplift workers.

A Palm Sunday Thought

CHRIST has never won his victories the way his disciples have expected. Peter, James and John, as well as Judas Iscariot, had expected him to raise the standard of revolt against Rome. When he failed to do this, they were deeply disappointed. They could never anticipate a world-wide mission of a spiritual religion. In many ways there is still the same illusion in the world. The looking for a temporal power for Christ has been revealed by the many demands that have been made upon the church. A church that would seek with armies and policemen to impose the Christian spirit on the world would be repeating the ancient error. Yet we hear men talking as though religion had failed because it had failed to control prime ministers and diplomats. We shall not say the triumph of Christ is complete until every knee shall bow and every tongue confess. But there are many evidences that the spiritual force of primary importance in the world is that of Jesus Christ.

The great foreign missionary enterprise with its successful ministry in a multitude of fields has brought results that are satisfying. It is clear to most thinking people that if the world is ever to be united in one religious faith it will be the Christian faith. No other religion has been able so well to satisfy both the oriental and the occidental mind. No other religion has become identified with a civilization so worth while. One by one the forces opposed to Christ's work in the world have been overturned. The wave of materialistic philosophy of the past century has passed. Even the commercialism of the western world has been rebuked by the events of the world war. Nothing seems so important today to millions of men as the building of the ideals of Christ into home and school and state.

In these days we should claim for our Lord no easy triumph of institutionalism and lip service. His kingdom is not of this world—the world of material power. When his triumph fully comes it will be to establish in the souls of men everywhere the ideals that will transform and beautify life.

For Us

IF we have not learned that God's in man,
And man in God again,
That to love thy God is to love thy brother,
And to serve thy Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain,
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain,
The kingdom of God in the heart of man,
And the living world on Heaven's plan—
Then Christ arose in vain!

CHARLOTTE PERKINS GILMAN.

The City Negro

THERE has been a great increase in negro population in many northern cities by reason of the war. The cutting off of immigration and the going away of millions of laborers had emptied the northern factories and in the era of high wages, the

southern negroes were attracted north by an unprecedented opportunity. The negro population in Chicago has about doubled during the war. It is estimated by Mr. Alexander L. Jackson, director of the Wabash Avenue branch of the Y. M. C. A., that there are from 80,000 to 100,000 negroes in the city at the present time. The coming of the negro to the north has brought about an acute housing problem in the city. The negroes pay from 15 to 20 per cent higher rent than white people for the same property. Their invasion of a new neighborhood is accompanied by protests from white people and bitter racial feeling. Yet it is evident that when the negro population of a city doubles, in the long run they will have to expand their section in order to get decent living conditions.

The period of demobilization is putting heavier burdens upon negroes than upon others. Wherever a negro has taken a position formerly occupied by a white soldier, he is compelled to give it up again. There is therefore an increased amount of unemployment in the northern cities among the blacks. This brings the inevitable social discontent. While the problems of the negro in a great city are great, the record is by no means one to justify pessimism. There are in Chicago between 125 and 150 colored physicians serving their own race. Other learned professions have been cultivated by black men. They have several banks in Chicago and they print a weekly newspaper which has a circulation of 125,000, extending far beyond its city constituency.

The habit of the negro in the South of worshiping in small churches in poor quarters has not led to the development of many large strong negro churches in the city. Sectarianism divides the people and makes their religious efforts well-nigh futile. The emergence of one or two outstanding churches is beginning to give them a vision of better things.

Magnanimity

A Parable of Safed the Sage

I SAT in a Restaurant, and one of the sons of Ham did serve the table. And there sat nigh unto me a very Unreasonable Man who complained of the Service, and the Food, and the Prices, and of much beside. And to the Ethiopian he was abusive. And the Ethiopian took it Very Courteously.

And after the man had gone out, I commended the Ethiopian. And I said unto him, That man was most unreasonable, and thou didst show Rare Patience.

And he said, Yassah, he sho was mighty Vigorous in de Language dat he used.

And I said again, And thou didst do well to govern thy Temper.

And he said, Yassah. Thank you, sah.

And I said, It is a rare and fine quality, that of holding one's Temper under such conditions.

Now when I had said this, the Ethiopian waiter grew confidential.

And he said, When a man is in my Position ob Superiority, sah, he kin affohd to be Magnanimous.

And I wondered what he considered his Position of Superiority.

And I said, Any man who can control his Temper is in a Position of Superiority.

And he said, Yassah. But I has de Exceptional Advantage, and I kin affohd to overlook sech things as dat man said.

And I was interested. And I besought him that he should tell me about his Position of Superiority which enabled him to control his Temper, and to exhibit Magnanimity.

And for a time he would not. But when I desired him much, he told me in what manner he made proof of his superiority.

And he spake thus privately unto me.

I did put Dishwater in his Coffee.

Now when I heard these words, I considered many things.

For I saw that indeed the Ethiopian possessed a Position of Superiority, and could avail himself of many expedients that might assist him in the Discipline of Self-Control. And I resolved that I would be Very Considerate of the feeling of Ethiopian Waiters. For I am not fond of Dishwater, and I have had much Coffee that tasted Magnanimously like unto it.

And I considered yet farther, and I said, If this humble son of Ham can establish within his own Soul, either with or without the aid of Dishwater, a sufficient Assurance of Superiority so that he can rise to a Place of Magnanimity, so may every man. And it might be that most could achieve Magnanimity that would make the Dishwater superfluous.

Nevertheless, I smiled within myself to think how the Abusive Man had gotten what he deserved. But no quantity of Dishwater would make him magnanimous.

Oh wisdom in the winter
But folly in the springtime
Remembering the ragged days
When the full heart overflowed.
Wisdom in the winter
But woe for empty pockets
Hunger dust and sunburn.
The road,
The road,
The road!

Rachel Lindsay

An Interview With President Carranza

By Samuel G. Inman

I HAVE been in the City of Mexico now one week. Yesterday at noon I had a long talk with President Carranza, in the National Palace. We discussed, principally, the relations between the United States and Mexico and the bettering situation in Mexico itself. The president is tremendously preoccupied with what seems to him to be a concerted action on the part of the press in the United States to give the impression that Americans are not liked or wanted in Mexico.

"You have now been in the Republic, traveling in all parts of the country?" said President Carranza. "You have lived in Mexico for many years, and know our people. Have you seen in your visit any indication that Americans are treated any differently from any other people, that they are persecuted in any way, that they are not received with cordiality by government officials as well as the people generally? We deeply appreciate what many Americans—business men, missionaries, tourists—are doing to inform the people of the United States concerning the actual conditions in Mexico. But notwithstanding the efforts of these few there seems to be an organized propaganda in the United States to depreciate the Mexican Government and the Mexican people, by making Americans think that their fellow-citizens are ill treated in Mexico and that they are not wanted here at all.

DIFFERENCE TWO YEARS HAS MADE

"As you traveled around, no doubt you find a great difference between conditions here now and two years ago, when you last visited us. You see the improved economic conditions. You see less evidence of military rule. You see new life developing everywhere. Go to our theaters, they are full. Go to our moving picture shows, you can hardly find a seat. Look at the automobile taxi service, one of the finest to be found anywhere, with hundreds of new machines serving the public. Prices are not exorbitant. Our schools are open and functioning. Some of the best minds Mexico has produced, both young men and those who have been connected with education for many years, are giving themselves to solving our difficult educational problems. Trains are running on all lines. Crops are more universally planted this year than for a long time. Now, these are the things we would like for the people in the United States to know. We do not want any fulsome praise, we do not want anyone to shut his eyes to the fact that all our problems are not yet solved. We do not ask favors. We simply ask that the truth in fairness be known.

"Of course there are bands who plunder in different parts of the country, there are assassins and robbers whom we have not yet been able to catch. We are not able to set a policeman to follow every individual in the republic. But what country, after long years of war, has not found itself in these conditions? When the United States had a large Indian population, did they not murder your people on the frontiers? After the civil war, were your trains not blown up and robbed? Did you not have bandits who lived in rough country for years; breaking out here and there, robbing and killing, without the authorities being able to capture them?

"Have you been to Tampico yet?" asked the President. "That is the center, it seems to me, of most of the misunderstandings between the United States and Mexico. We are trying to do everything in our power to give protection to the Americans in that district, but we find some of them entirely unwilling to cooperate with us. There have been contributions given to Pelaez by certain organizations, which enables him to carry on his nefarious business. The complaints have been that the bandits attack paymasters—and of course we know that that is actually true. So the Government gave orders that no payrolls should be sent out without having an official army escort. There have been cases, however, when these escorts have been refused and the bandits notified when the paymasters would pass certain places, in order that they might be assaulted and their money taken, thus giving aid to the bandits without appearing to do so.

"We need all possible help of everyone interested in fair play and international friendship to solve this delicate problem. There is no real reason of which I know for our two people's not getting along together. Of course the problems are great, but they are not insurmountable if we will work honestly together for their solution."

AMERICAN NEWSPAPERS AND MEXICO

President Carranza was kind enough to go into further detail and to allow me all the time I wished to explain the state of public opinion in the United States toward Mexico. I assured him that simply because there were a number of articles appearing in the North American press, practically all of which are quoted in the daily papers here at the present time, against Mexico, it is not a foregone conclusion that these articles represent the general feeling in our country. The people of the United States have learned to read the newspapers, and they do not by any means believe all that the newspapers report. He seemed gratified to be assured that the great majority of the American people have nothing but the kindliest feelings toward Mexico and an earnest desire to help their neighbor in an unselfish way in its great problem of reconstruction. An indication of how the large responsibilities that the President is carrying keep him forever busy is the fact that when he asked me to call on his family, he said he would have to find out a convenient hour, because he spends practically all his time in the office and really could not tell what time his family would be at home.

I found the president the same quiet, unostentatious, earnest democrat whom I had known years ago in Coahuila. In fact, it seems to me that he has left off his sternness and has become mellowed and more sympathetic through the heavy responsibilities he is carrying. He is looking more rested, and is carrying more flesh than at any other time I have seen him since he took up the fight against Huerta.

Before my own interview, I presented, by previous arrangement, the secretaries of some ten missionary boards in the United States who are now in Mexico City attending a conference of evangelical workers, where a large, comprehensive program is being developed for the establishment of colleges, normal schools, agricultural and mechanical schools, social settlements, hospitals and churches in practically every part of the republic. Bishop Francis J. McConnell, of the Methodist Episcopal Chuch, president of the conference, made an opening statement, explaining to President Carranza that the conference is being held to study how the program of the evangelical churches may be enlarged and be made more efficient, emphasizing the fact that none of us has any interest in Mexico except the desire to be helpful to a neighboring people.

CARRANZA ADDRESSES PROTESTANT DELEGATION

The president said that he greatly appreciated the privilege of speaking to this delegation, representing some fifteen million members of Protestant churches in North America, and assuring them that now, as always, he believed in the efficacy of the evangelical work in Mexico. He was delighted with the educational program which we outlined to him, and he felt sure that there was no reason why it should not be carried out with the sympathy of the government and the help of the people. As for the agricultural schools, they could do great good in helping to solve the land problem, but he recommended that they have rather short courses, not too technical or far removed from the people, but return the students to the land as soon as possible.

He said he appreciated the fact that the Protestant missionaries had done all in their power to befriend Mexico, and to spread the right impressions of this country in the United States, and he hoped that when this company returned to the United States it would do what it could to let the people know that there is no prejudice or ill feeling toward the American people, that the government and Mexican people are as friendly to them as to any other foreigners, and that the country is developing slowly but surely. "We do not want you to say anything that you do not feel, or represent conditions differently from what you have found them, but those of you who visited the country two years ago can see the great improvements, and we would like this fact to be known in your country."

Before any such suggestion had come from the president, the conference had adopted the following resolution, which represents the feeling not only of the Americans visiting the country, but also of the missionaries resident here and the Mexican ministers and members resident in our schools:

The Conference of Christian Workers meeting in the City of Mexico, February 17-22, 1919, wishes to express its deep gratitude for the cordial way in which it has been received by all the people and for the fact that improved conditions and the open-mindedness of the people permit Christian work to be carried on in all parts of the republic, with protection and welcome for the workers.

The twenty delegates from the United States, before arriving at the capital, have visited their work in all sections of the country, the routes of some being through Nogales, Sonora, Sinaloa and Guadalajara; others through El Paso, Chihuhua, Zacatecas and Aguascalientes; others through Laredo, Monterey and Satillo; others through Matamoros, Victoria, Tampico and San Luis Potosi, and others through Vera Cruz, Jalapa and Puebla. Such travel has been attended with no untoward incident whatever, and with a far greater degree of comfort than was anticipated.

Many encouraging evidences were found of the fact that the country is slowly but surely returning to normal conditions, socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

We recognize keenly the many difficulties against which the government is working in restoring the country to a normal life, and register our hearty sympathy with the Mexican people in their earnest struggle toward real democracy.

We pledge ourselves to do all within our power to promote a closer friendship and clearer understanding between the two neighboring republics, both by making known in the United States the real developments and deep aspirations we have found among the Mexican people, and by encouraging in every possible way the increase of those institutions and movements which are set to aid Mexico in her struggle toward a new life.

While waiting in the ante-sala to see the president, I was greatly impressed by the difference between the great throng around the National Palace which I saw today and that which I watched as I spent hours in the Palace two years ago. There is almost always a throng about the National Palace. Two years ago it was a very Bolshevik looking company. Most of them were "Generals," wearing sadly faded uniforms and many queer costumes, and there were many common soldiers, some of whom I think even wore the white trousers and sandals which are the costume of the pure Indian. But today the crowd was very different.

NO "BOLSHEVIKS" NOW AT NATIONAL PALACE

I was encouraged, on shaking hands with two of my old pupils, whom I had heard were "Generals," to have them say to me that they had retired from the army and were now cultivating land in Sonora. Among my old friends, I found the young governor of Coahuila, Sr. Mireles, and was delighted to hear of the educational program which he has already put into effect. I happened to know from other sources that what he tells me about his program has actually been put into practice. Another one of my former pupils whom I met is Secretary of the Interior Lic. Aguirre Berlanga. The minister has been reported to be very anti-American. He was most cordial to me, however, and I am looking forward to accepting his invitation for a long talk over questions of mutual interest.

Yesterday I had as my guests at luncheon Prof. Ezekiel Chavez, sub-secretary of education in the Diaz cabinet, and now connected with the research department of the Ministry of Industry and Commerce; Prof. Moises Saenz, director of the National Preparatory School; Prof. Gregorio Velasquez, editor of the daily "El Pueblo," and Prof. Gomez, a recent graduate of Columbia University, now occupying a high position in the government educational system, to discuss with them the establishment of an educational institution in the capital which would represent the best combination of American and Mexican educational ideals, and at the same time would be a monument to the desires of the best peoples of both countries to work together for the education of the Mexican people. Growing out of the luncheon, I am to have a series of conferences with Luis Cabrera, Miguel Macedo, and others, concerning this question. It seems very clear that if the funds for such an institution could be raised in the United States, the best elements in Mexico, both in the political and the educational world, are now ready as never before to lend their support.

Freedom and Unity

By Bishop Welldon, Dean of Durham

(A Sermon Preached Before the National Free Council of England.)

But Jerusalem which is above is free, which is the mother of us all.—Gal. iv. 26.

THERE are, and there have long been, two different spirits working in the Church of Jesus Christ. One is the spirit of exclusiveness, of isolation. It is the spirit which has manifested itself to some extent in the Church of England since the Oxford Movement, and to a much wider extent in the Church of Rome. What is the position of the Church of Rome today? She stands alone among the churches of Christendom. She enters into no sort of spiritual communion with them or spiritual relation to them. So far as her authoritative action goes she has gradually, but of late regularly, tightened the reins of discipline, until she forbids her members not only to worship with other Christians in public, but to pray with them in private, nay, even to repeat the Lord's Prayer with them, or, as I have actually experienced, to pray silently while they are praying silently in the same room. She insists upon the segregation of her children in denominational schools where they never come across any teacher or pupil except of their own communion, where they get to regard other Christians as heretics and aliens whom they must avoid, where they breathe from day to day and year to year what is known as a Catholic atmosphere, and where they never learn or can learn the rudiments of such Christian sympathy as consists in seeing the good rather than the evil of persons with whom we ourselves do not agree. Such a discipline may produce good Roman Catholics; but it cannot produce good citizens. Good citizenship demands that you and I shall try to think the best one of another.

CONCILIATION AND COOPERATION

There is, thank God! another spirit—a higher and holier spirit, as you and I believe. It is the spirit of conciliation and cooperation. It is the spirit which has brought you and me together today. It is the spirit which I know is moving nearly all my brethren of the Free Churches, and, as I hope, my brethren in the Church of England. And I would venture to express in your presence the hope, nay, the belief, that that same catholic spirit of re-union which is drawing together the Established and the Free Churches of England is leading those orthodox churches of the East, which have been far too much forgotten by Christians in England, to welcome the opportunities, rare though they may be, of worshipping in our churches, and of allowing us to worship in theirs, and so of preparing the way for the establishment of the Divine Kingdom upon earth.

Between these two spirits, who of us all will hesitate to make his choice?

My text, indeed, suggests a rivalry or difference between two children of the same father. It is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. It is possible, as you call yourselves "Free Churchmen," you may prefer to be regarded as the children of the "free-woman." You may regard my Church—the Church of England—as the child of the "bond-maid." I don't grudge you that—your liberty; I am striving for life and liberty in my own Church. But suppose it is the son of the free-woman, not of the bond-maid, who has been driven from his home into the wilderness; suppose it is he or his mother who has been sent away with nothing but a loaf of bread and a bottle of water; suppose the vision of God has there been vouchsafed to the mother and her child. Suppose, as in the old patriarchal story, God was with the lad, and he grew and dwelt in the wilderness and became an archer, not wholly disinclined to launch his shafts from time to time against his brother, the son of the bond-maid. Yet, after all, those children had one father; they had one home; they were brothers; and at least they could look back with wistful hearts to the union which once had been theirs, and with hearts surely no less wistful to the union which might one day be theirs again. For these things are an allegory, and Mount Sinai, though it was in Arabia, was yet destined to be the scene of the supreme divine revelation and "Jerusalem which now is"—the Jerusalem of today at last, thank God! emancipated from the thraldom of the Moslem—is itself the shadow or the symbol of that "Jerusalem which is above," and is "free," and "is the mother of us all."

FREEDOM THE COMMON GROUND

Let me dwell for a moment upon those words, "Jeru-

salem, which is above, is free." For freedom is the common ground upon which you and I and all the Churches of the Reformation can gladly meet. The world pays the homage of its lips to freedom. But it is not everybody who loves freedom, and loves it as the pearl of great price; not everybody who loves it as much for others as for himself, and loves it when it assumes a form that is disagreeable to taste or prejudice or convention, nay, loves it so dearly that he would not play false to it when it threatens to destroy and disfigure what is in his eyes a precious interest of his life. Never, never, may you and I show ourselves unfaithful to the ideal of freedom—freedom of thought, of speech, of the press, of association, of worship; freedom in private life and in public, in commerce, in politics, and in religion. For freedom is the very life-blood of the Christian Church and the Christian faith.

Here, at least, you and I are at one. If we are loyal to the spirit of Jesus Christ, then shall we eschew and abhor all intolerance. The strong in faith can afford to be tolerant. It is the doubters who seek to justify themselves by becoming the persecutors. Intolerance is not, I am afraid, peculiar to any one church; it reveals itself at strange times and in strange places. It is curiously unconscious or oblivious of its own character; and if I have seen the evil spirit's horns, as, indeed, I have seen them, protruding at times through the biretta of the Roman or Anglican priest, I think I have now and then caught sight of his cloven hoofs peeping out beneath the sombre robe of the non-Episcopalian minister. But in an age when some men's minds, in their genuine longing for unity, are tempted to turn their backs upon liberty, when for the sake of the imaginary peace they would, if they could, revert to the darkness of the middle ages, in a day, when they are apt to forget that free inquiry, however painful it may be, is the price that human nature must ever pay for knowledge and progress, and that the Church of Christ was never so corrupt as when it was ostensibly undivided, in such a day I beg you with earnest affectionate emphasis, and I know I shall not beg you in vain, to stand shoulder to shoulder with the best representatives of the Church whose servant I am in resisting all attacks, however specious may be the plea or pretext for making them, upon man's inalienable and indefeasible prerogative of freedom.

"THE MOTHER OF US ALL"

"Jerusalem which is above is free." But that is not the whole truth which the Apostle declares. She is "the mother of us all." It matters not that the true text may be held to omit the word "all" and to substitute "you" for "us." St. Paul is addressing all the churches of Galatia. The "Jerusalem which is above" is, he says, their "mother"—the mother of them all. It was by a true instinct that the fathers of the Church, such as Polycarp and Irenæus, when they cited the text, cited it in the form "which is the mother of us all." For the point of it is that Christians, however gravely or widely they may be parted upon earth, yet, as they lift their eyes to the celestial city which is "the mother" of them all, become immediately conscious or desirous of such unity in the common work below as may somehow adumbrate the unity, complete and final as it shall be, of their free-spirited citizenship in heaven.

I will not try to dwell here and now upon the present opportunity of Christian re-union. If I desire it—and it is indeed the yearning aspiration of my heart—I desire it chiefly, I think, because it will enable and entitle the reformed Churches of Great Britain to go forward with one heart and with one voice in preparing the way for the Divine Kingdom upon earth, at a time when the world is being born again, and born to a new life which will issue not in happiness but in misery, not in virtue but in vice, which will be not a higher world than the old but a poorer and lower, if it be not consecrated to the law and the will of Jesus Christ.

Democracy is not in itself a panacea for all the evils of humanity. If the world needs, in President Wilson's words, to be made safe for democracy, there is scarcely less need, as a representative of your own Church has said, to make democracy safe for the world. But there is much more which we have at heart, you and I and all enlightened Christians, than the safety of the State. We desire not only that our country should be as strong after as it was before the great war. We desire that it should be a better and nobler and purer country. But if the law that empires and nations, like individuals, are born, and grow, and mature, and flourish, and dwindle and die; if that law is to have one exception, and one only, and that exception the British Empire, the reason can only be that, unlike other nations, she has "known in this her day the things which belong unto her peace"; that she has "done justly, and loved mercy, and walked humbly with her God." Let us then forget, as it were, that we are churchmen and nonconformists, and remember only that we are Christians. Let us co-operate in the great causes of human welfare.

A TRINITY OF EVILS

We are all one on behalf of temperance, or we ought to be. It is impossible to disguise the significance of the great movement for the prohibition of alcoholic drinks in the United States of America. I don't wish to pledge you or myself to any particular policy of temperance. I agree in my heart of hearts with the appeal for the maintenance after the war of those restrictions which have proved so beneficially operative during the war, but I say that the British Empire and Great Britain stands upon its trial. I say it must be efficient or it will go down. I say that efficiency demands sobriety. Apart from all those Christian motives which surge up in your hearts and mine, I do as a patriot desire that the voice of all the churches—that is of the Church—should be raised for making this nation of ours a sober, God-fearing people.

But drink is only one of the trinity of evils which confront social reformers. There is gambling, which has of late revealed itself in its true colors, through the buying and selling of football matches, as an enemy threatening to pollute and indeed to destroy that spirit of true sport which used to be a synonym for honorable conduct. There is the lust that desecrates the national life, casting its dark shadow of suffering and death, through the utter selfishness of men, upon innocent women and children, and blighting the happiness, if not the existence, of innumerable homes which God has willed to be clean and beautiful and Christian. There is the self-interest, or the short-

sightedness, whether personal or municipal, which has so long played ineffectively around the conditions in which the mass of the people have lived and toiled and died.

All these are social evils, and as they are social they are spiritual. They appeal, or ought to appeal, to the conscience of all the churches, and it is because the Church is the soul of the nation, because her voice should be the inspiration of the national life, that I plead for the united, co-operative action of all the churches as one Church.

THE LEAGUE OF NATIONS

We shall follow our Lord's example—for did he not heal the bodies of men before healing their souls?—if we show ourselves as Christians to be deeply interested in the social questions of good housing, good wages, good conditions of life and labor, a good understanding between employers and employed in the world of industry. It is well that ministers of religion should observe their due limitations in treating industrial problems. They are not generally qualified by their experience to pronounce judgment upon matters which demand professional and technical knowledge. They are not entitled to declare that the right lies wholly on one side or the other. Their concern, as I understand it, is with those Christian principles which alone can afford a just solution of industrial problems, such as mutual consideration, forbearance, self-sacrifice, and regard for the public good and allegiance to the divine law. So that in that League of Nations, which I believe will be an infinite blessing to the world, we cannot, as Christian ministers or citizens, say this or that is the term which ought to be prescribed in a special instance. But we may say that the League of Nations, that those principles which it represents—honesty, sincerity, publicity, regard of one State for another, and of the large State for the small State as much as for any large State—that these are the principles which represent the spirit of Jesus Christ, and we should never be satisfied as Christian churches unless and until these principles find themselves embodied in international law.

"BUILDING JERUSALEM"

How is the building of Jerusalem to be achieved? There never was greater need of religion than there is today. Look out upon the world as it is now. The fountains of the great deep are broken up. Men's hearts are everywhere "failing them for fear and for looking after those things which are coming on the earth." And where men's hearts are not turning to Christianity they are turning to spiritualism. It is essential that the new world should be sanctified by the spirit of Jesus Christ. Don't think you will make the world better by looking downwards and not upwards. The Church of Christ, in spite of all her faults, has been always the home of sacred charity. It is the builders of churches who have been the builders of hospitals, too; the hands uplifted in prayer have been outstretched in charity; and today, among the philanthropic and benevolent agencies of Great Britain, how few there are which do not draw their inspiration from the Cross of Jesus Christ!

We live in a day when society needs to be built again from its foundation. We shall be called to battle for the elementary principles of Christianity. Let us not waste our strength. Let us remember the solemn warning of the Emperor Constantine at the Council of Nicea: "To me far worse than any battle is the civil war of the Church of God."

There is an ancient and mediæval legend of a Christian pilgrim who made his way wearily and painfully over many leagues of land and sea to the Holy Land that he might gaze upon his Lord's sepulchre in Jerusalem. At last he came within sight of the sacred city; he gazed upon the hills that stood around it; he beheld afar off its hills and palaces glittering in the sunlight, but his strength was spent. He sank down upon the soil; he could move no step further. To one who passed by he cried: "Oh! take me ere I die into the city." The answer was, "There is but one way into the city; it leads over the hill before you." "But I cannot climb that hill," he said; "what is it called?" And the passer-by replied, "It is the hill of Calvary."

Brethren, the story is old, but the lesson is ever new. I commend it as my last word to this assembly of my fellow Christians. Jerusalem, which now is sadly stained and marred—she is "in bondage with her children." But "the Jerusalem which is above is free," and thank God! she is "the mother of us all."

The Unreturning

By Clinton Scollard

FOR us, the dead, though young,
For us, who fought and bled,
Let a last song be sung,
And a last word be said!

Dreams, hopes, and high desires,
That leaven and uplift,
On sacrificial fires
We offered as a gift.

We gave, and gave our all,
In gladness, though in pain;
Let not a whisper fall
That we have died in vain!

—*New York Sun.*

* * *

"Just American"

JUST today we chanced to meet
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true,
Are you Pole or Russian Jew,
English, Irish, German, Prussian,
Belgian, Spanish, Swiss, Moravian,
Dutch or Greek or Scandinavian?"
Then he gave me his reply
As he raised his head up high:
"What I was is naught to me
In this land of liberty;
In my soul, as man to man,
I am just American."

Stoning the Prophets

By Ellsworth E. Faris

In the Christian Courier

WHY is it that we stone our prophets? We honor our inventors, and give rich rewards to our discoverers in scientific work, but we ostracise our pioneers in religious thought and practice. Recently, in the town where I live, there came a man who had traveled over the Arctic snows, discovering some barren islands, for which service he was honored by the government and feasted in this place for many days. But let a man appear with a new discovery in religion and we raise the hue and cry. We have honor and praise for him who will devise a new treaty, write a new poem, or invent a new spark plug, but woe to him who tries to improve our theology or our religion! We want the latest in farming, medicine, machinery, business methods, but in religion we want, or think we want, the old.

The prophet is he who dares suggest that our religion can be improved. Men think their religion is perfect and call the prophet a trouble-maker. Socrates called himself the divinely appointed gad-fly of the community. Elijah was addressed as one who troubled Israel. Jeremiah was urged to let the people alone, and so of Isaiah, of Amos, of Jesus, and Paul, Luther and Campbell. Of course in the third generation the people build a monument to the slain prophet and honor his words. They even get his written sermons and make them into a part of the Bible. But the contemporaries of the prophets cannot see it. To us anyone who suggests change needs stoning.

The prophet, if he be a true prophet, is willing to pay the price of his vision. Indeed, he dare not be disobedient to its leading. He does not get his messages from a book, he learns like poets and artists learn, from life. Here is your preacher who has been in the Y. M. C. A. and felt the thrill of fellowship with men in whom the fruits of the spirit are manifest and the evidences of Christian character unmistakable, and yet they have never been immersed. It sometimes happens that such a man is seized with a great love and a desire to have fellowship with that brother in spite of all the texts that can be quoted. He knows where your text is, can quote it as well as you can, but in his heart he knows it cannot mean that he is not to refuse the fullest fellowship with his brother.

And we get angry with such a preacher. We write harshly about him in the papers. We think it strange that new improvements can be invented in matters religious. We regard it as absurd to talk of new truth. And why is this? Clearly it is because our view of the truth is of something perfect, fixed, unchanging, and complete. In religion we feel that we have an infallible guide so clear, so plain, so easily understood that any honest person who will read our texts will know at once that we are entirely and absolutely right.

But the prophet is not convinced. The written word is good, nay, is priceless, but it can never be authority, for it speaks a different language to every one who comes to it. To the scoffer and the infidel, the Bible is foolishness; but to the humble and sincere believer it is a lamp to the feet. To the Baptist the scriptures plainly teach immersion as a duty; but to the Salvation Army they teach no such thing. To the Methodists the scriptures authorize bishops and ecclesiastical machinery, while to others they forbid the very things in question. To some the scriptures forbid, to others they enjoin the use of music in the churches. "Our position" is very clear to us, but not to the other millions of Christians. Is it because we alone of all people are honest and open-minded when we read the scriptures? "Our position" is held by less than one-fifth of one per cent of all the Christians in the world and all have the same Bible. Are more than ninety-five per cent of the Christians of the world dishonest and insincere when they read the Bible, and do they all really know that we are right if they would simply be honest enough to admit it?

The prophet does not think so. He looks back and recalls that there was a time when the Christians defended slavery which now they oppose, once they made and drank intoxicants which now they prohibit, once they opposed missions which now they advocate, formerly they opposed music which now they cultivate and that, in many ways, they have changed and improved their doctrine and their practice. And yet there was the same Bible all the time and the same theory about its infallibility and perfection as a guide and authority. So the prophet concludes that the Bible needs to be interpreted and that the way to interpret it correctly is to live the highest life and to be true to the heavenly vision.

Do we well when we persecute such a one? We cry out against him and if he does not presently stop, we know a way and proceed to stone him. If he be a preacher in my church I can easily manage the stoning; if he teach in a college it is not so easy to reach him, but it can be done and is done. At the least we fling journalistic missiles. It may not always be possible to kill the prophet, but it is comparatively easy to wound him. Just now the mob is very merrily engaged in trying to silence some of those who are seeking for the light. Since our children are sure to build monu-

A Prayer

INFINITE Love, help us to find thee. Never failing love, help us to trust thee. All sufficient power of love, help us to find our strength in thee. O Father, help us to climb through hate and selfishness on to the heights where love and disinterestedness bring peace in the midst of the storm, rest in the strain of work, comfort in the disappointments of life. Father, we are weak and need some strong revealing of thyself. May we find it in the hunger of the human heart; may we find it in the upreaching of life everywhere; and may the love that is resting in the nest of the bird, in the home of the savage, in the heart of the sage, be ours, that thy peace may come into our lives and thy strength be found in our arms and thy truth find utterance in our words.

JENKIN LLOYD JONES.

ments for the martyrs we persecute, would it not be well to pause and pray that our eyes might be open to see whether we might not be able to discern whether the teaching be of God or no. Many men in the past have made grievous mistakes.

There will surely come a time when we shall be as greatly rejoiced over a new discovery in the realm of religion as we are now over the invention of a new device for the airplane. But such a day is somewhat distant and in the meantime we stone the prophets.

State University of Iowa.

Sharp Shooters and Trench Gunners

By W. A. Shullenberger

OUR oral and literary arsenals are stocked with the most up-to-date weapons and ammunition. Firing squads are most certainly abroad in the land. The most precious things today are trigger-fingers, sharp eyes, and trench shotguns. There is no call for extra targets—the Church supplies all needs there. It must be a wonderful boon to the astute writers in our journals and magazines that "the state of the Church" came under their attention just when it did. Most of them, we are persuaded, had about run out of captivating themes with which to juggle. But praised be, the writers of romance and riot, of socialism and cynicism, of metaphysics and materialism are now saved by the advent of Mother Church! They stand her up against the wall, and insist on putting the "spreader" in the trench gun, too, so that they may not only kill, but leave as many marks of the execution as possible. All of which goes to prove that the bolshevist is as good a Lord High Executioner in one realm as the other.

I am thinking that a close inspection of the personnel of the "firing squads" would reveal that they are constituted about as follows: Some whose pens are commercialized and write as such, finding the steel point turning to gold in the act; writers of hyper-critical bombast, who undertake the elucidation or reconstruction of any knotty problem or baffling task in heaven above or in earth beneath; the disgruntled or indifferent within the church itself; and then the individual, who is an *individual,* and could not to save his life co-operate with anything or anyone anywhere—no, not even with his own good disposition, if he had one. And with these others, once in a while, there is a great soul with right purpose and good spirit who points out the lack of the Church in the spirit of helpfulness.

Where there is so much negative, it is good to have just a taste of the affirmative. Let us hear this word, recently spoken in St. Louis, by Dean Charles Reynolds Brown, of Yale University:

"Since this country entered the war, I have spoken in nearly a score of great cantonments in thirteen states, reaching all the way from Camp Devens, Massachusetts, to Camp Fremont, California. I have spoken in hundreds of meetings of civilians on behalf of the various activities connected with the winning of the war. In connection with this service I have been told in more communities than I can count that no set of men have given themselves more promptly or generously to these lines of effort than the pastors of the churches. I have been told also that in the work of the Red Cross and kindred agencies, the percentage of women from the churches has far exceeded the percentage from any other organization or from the great 'unchurched mass which is so eager to embrace real Christianity.' Many other agencies have done nobly, but the highest praise seems to be given to the steady, generous, patriotic devotion of those who have learned in their places of worship to follow Him who came not to be ministered unto but to minister. Have we not had about enough of this wholesale abuse of organized religion? It gives great satisfaction in certain quarters, but they are not the quarters to which the poor world looks for its spiritual help."

There are lots of us who are in on the campaign against sectarianism, bigotry, stinginess, narrowness, provincialism, legalism, spiritual lethargy, short vision, irresponsibility, and the necessity of pampering people to have them do what they should do—these things and a whole catalog of other things that characterize individuals; but when it comes to "shooting up" the Church Universal I shall "dig in" on the opposite side.

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Programs of Industrial Democracy

LAST week we described the program of the capitalism of yesterday and the radical Bolsheviki reaction of today. This week we will attempt to describe the moderate programs proposed by labor in Europe and next week some churchmen proposals.

One thing is certain. We are at a definite curve in the road. Industry will never again be controlled by autocratic ownership to the extent it has in the past, nor will the legal construction of relationships between labor and capital be so brutally based upon property versus human rights as it has been for the past two centuries. Somehow or other, the principles of democracy will be applied to industrial relations. Just how will be a matter of evolution. There are two men of whom we may well beware; the one is the man who has a dogmatic doctrinaire scheme of reform and the other the man who has no sympathy for the striving of labor for more democratic rights. Give us a sympathy for the working masses and a desire that they share more adequately the comforts of civilization and we will devise, by progressive experimentation, a peaceful evolution of industrial democracy. There is no heresy against the fundamentals of Christianity so gross and glaring as a refusal or failure to sympathize with the toiling masses in their efforts to emancipate themselves from ignorance, poverty and the limitations of their present day class position. Reforms we must devise, but both bloody revolution and pitiless capitalism we must condemn if we are to follow the greatest democrat of them all.

* * *

First Steps in Restoring Lost Brotherhood.

Last week we pointed out that there were three groups of socialists in Russia. There are also three groups in Germany and in most of the countries where that party is strong. One is the moderate group, opposite them the radical or "left wing," and between these two are the inevitable middle-of-the-roaders. The moderates would usually be called the conservatives, but the real conservatives in the revolutionary situations in central Europe and Russia are the bourgeois parties—in Russia the party of Milyoukov and Lvoff and in Germany the National Liberals. The moderate Socialists in Germany are the Ebert-Scheidemann group, the radicals are the Spartacans and the middle-of-the-roaders are the Independents. The corresponding parties in Russia are the followers of Kerensky, the Bolsheviki and the Minimalists.

The fact is that east of the western and Italian fronts, Switzerland only excepted, continental Europe is socialistic today, with the radicals in the ascendancy. West of the battle line, i. e., in Italy and France, the exigencies of the peace conference alone keep the socialists out of parliamentary power. In France, Clemenceau is apparently granted ministerial power only by sufferance and until the peace conference adjourns. In Italy, the socialists confidently expect to join their French comrades in actual parliamentary control, once peace is signed. Both groups will be moderates. In England, where even Karl Marx believed the revolution would come through a peaceful evolution, a thoroughly socialized program is on the way and the labor party believes its prospects for early ministerial control are good. Even such a Tory as Lord Robert Cecil says they will doubtless be given the government portfolios ere long and asserts that the country has nothing to fear from that fact.

Recently there gathered at Berne representatives of all these labor and socialist groups, with the exception of the radical Bolsheviki, Spartacans and the French and Italian Syndicalists. It was the first real international conference since the war. Labor outran the church in thus taking the initiative in restoring brotherhood. The churches refused the Swedish invitation for such a conference. The cause for this is to be found in the fact that the church is controlled by bourgeois. The middle-class mind finds it difficult to differentiate between the German revolutionary and the German government. The labor reformer finds that just the thing he must do, for that is the foundation upon which he hopes to build the new world order. Those who control governments are not yet able to judge outside the categories of enemy governments. Labor, desiring acute governmental reforms, is able to make common cause with all who desire such reforms. The controlling powers of the church are one and the same as the controlling powers of the governments. Thus they share institutional enmities while the labor parties, loyal to their nationalities in the war, but wishing industrial democracy insured by government, easily recognize those among their late enemy nationals who also work for industrial democracy in their reformed governments.

* * *

The Program of the "Internationale."

The radical desire the abolition of all private ownership of property. Aside from that, their concrete program for social amelioration is not so radical as reference to the summary of it in last week's "Century" will show. This international meeting at Berne declared for a program of reform or amelioration not so far different from that of the radicals, but not for the abolition of private ownership. They did declare that "the emancipation of labor can be entirely realized only by the abolition of the capitalist system itself," but that is an ultimate in their faith and not their present undertaking. Thus they rejected the "red revolution" and adopted a program of peaceful evolution.

The main items in this program of practical reform are as follows: An international system fixing the conditions of labor to be adopted by the peace conference, or doubtless by the League of Nations in event the peace conference fails to do it. Universal education extending to the high school for all children with vocational training in the last four years (this is essentially the proposals of the Fisher educational bill as first presented to the English parliament). Adequate laws upon child and woman labor covering minimum age and hours, healthful occupations, holidays, night employment and underground work. These demands are no more radical than those of American social workers. An eight-hour day and a forty-four hour week with night and Sunday work reduced to a minimum and night work put on extra pay. Protection against all unhealthful conditions in work places, an end of sweating industries, adoption of all possible safety devices, i. e., their adoption not to be made upon a basis of cost economy, but of human protection. The right of collective bargaining, to organize and to share in shop management.

These last are the heart of the program and if the signers had to give up all else they would insist upon these planks as fundamental; through these provisions they would expect to obtain all else. The most remarkable demand of the program is for free immigration, granting limitations only to guard against criminals, illiteracy, public health and times of industrial depression. This is a large step from the usual demands of workingmen for protection against foreign labor, substituting therefor the international welfare of laboring classes. This summary omits a number of minor points, but includes all the major demands. It is a program of rational reform instead of one of radical revolution. The only radical utterance in it is the statement of their conviction in regard to the abolition of capitalism.

* * *

The Program of British Labor.

The most conservative approach being made in Europe by any of the labor groups is that of the British labor party. England has its socialist group and within it are a few radicals —very few. Britain has effectually estopped Bolshevism by

its consistent application of the tenets of political democracy in regard to freedom of speech and of action so long as no crime is committed. American judges and juries would do well to take a leaf from English experience in this matter right now. Radicalism is best met by reason and that can be done only when it is allowed as free utterance as is conservatism. Put it to smouldering under repressive measures and it flames up in an explosion. Allow it free utterance in the open and it flames up into the free air to disappear.

The writer wheeled into the city of Leipsic late one evening in a certain September and, while eating an improvised luncheon in the empty dining room of a small hotel, read the news of President McKinley's assassination. He was very naturally horrified and pained and exclaimed aloud to the landlord. That worthy German immediately assumed a scolding attitude and walking up and down by the table roundly berated America, Switzerland and England for their lenient treatment of anarchists. He wound up by saying it was good enough for us, because if we joined Germany in suppressing them we would put an end to them. It was a real satisfaction to remind him that our "Reds" were practically all made under the suppression of such governments as his and that free lands were more the victims of their suppression than of anarchy as a school of thought. His answer was a characteristic Germanic sulk behind his desk. Radicalism flames into explosion in Russia and the Teutonic lands because forward looking men as well as radicals were harshly suppressed there.

There are four fundamentals in the English labor program. They have been called the four pillars to the new temple of industrial democracy. They are (1) the universal enforcement of the national minimum, (2) the democratic control of industry, (3) the revolution in national finance, and (4) the surplus wealth for the common good. These four fundamentals are here given in the exact language of the report of the subcommittee which prepared them. For American readers they require some elaboration.

The "national minimum" is not merely a minimum wage, but a minimum standard of living summed up as a "prescribed minimum of leisure, health, education and subsistence." The minimum wage is already adopted for many industries, a national health act is being put into force, the new education law is one of the best on any statute book and the fight is now on in earnest for the eight hour day (in some employments for less) with a half-holiday in addition to Sunday. The wage minimum is fixed at not less than thirty shillings, or about seven dollars and thirty-five cents per week. This is regarded as the basis in normal times with graduation to fit it to differing costs of living in such times as these. This would be too low for America and is too low for a good standard in England, but will be a decided improvement over the degrading living conditions of much of industrial Britain before the war. Housing receives marked attention in the demand for a million decent new homes, a project to which the government of Lloyd-George is committed. In the governmental enterprise of accepting an approximation of this program is one of the most heartening undertakings for the new order in contemporaneous history because it is definite, the result of deliberation and accepted by the vast majority of the people as right.

The "democratic control of industry" is a plank in the platform upon which the government, the great employers and the leaders of labor are negotiating right now. The shop stewards movement, the Whitley Committee, etc., which were described on this page in the "Century" for February 13, represent the present state of the movement. They are based upon the principle of industrial representation in the shop. This is not all labor asks and the further demand, viz., the nationization of industry, is the ground on which negotiations are proceeding. This demand covers land, mines, water power and all means of communication; in other words it calls for the public ownership of all natural monopolies. This is a mild demand compared to the ultra socialistic attempt to communize all private property. In fact it does not imply socialism at all, for many who believe in private ownership sincerely believe that natural monopolies should be owned by society simply because the natural laws of supply and demand fall down where there is no normal competition.

The last two—"revolution in national finance" and "surplus wealth for the common good"—may be treated together, though they do not of necessity go together. The first demands an ending of all profiteering and excess and speculative profits and the levying of taxation on surplus incomes and inheritances over and above the family living. This program of taxation would make the surplus pay for government and exempt both the necessities of life and all incomes up to an amount necessary to support the minimum standard of living. The running expenses of government would thus come largely out of the surplus incomes and the national debt would be paid out of the surplus of inherited fortunes. When the war

The March of the Hungry Men

IN the dreams of your downy couches,
  Through the shades of your pampered sleep,
Give ear, you can hear it coming,
  The tide that is steady and deep—
Give ear, for the sound is growing,
  From desert and dungeon and den;
The tramp of the marching millions,
  The march of the Hungry Men.

As once the lean limbed Spartans
  At Locris' last ascent,
As William's Norman legions
  Through Sussex meadows went,
As Wolfe assailed the mountain,
  As Sherman led the way.
From Fulton to Savannah—
  As they and more than they—

So comes another army,
  Your wit cannot compute,
The man-at-arms self-fashioned,
  The man you made the brute,
From the farm and sweatshop gathered.
  From factory, mine and mill.
With lyre and shears and augur,
  Dibble and drift and drill.

They bear no sword nor rifle,
  Yet their ladders are on your walls.
Though the hauberk is turned to a jumper,
  The jambreaux to overalls;
They come from locomotive,
  From cab and cobbler's bench;
They are armed with the pick and the jackplane,
  The sledge and the ax and the wrench.

And some come empty handed,
  With fingers gnarled and strong,
And some come dumb with sorrow,
  And some come drunk with song;
But all that you thought were buried,
  Are stirring and lithe and quick.
And they carry a brass bound scepter:
  The brass composing stick.

Through the depths of the Devil's darkness,
  With the distant stars for light,
They are coming, the while you slumber,
  And they come with the might of Right.
On a morrow—perhaps tomorrow—
  You will waken and see and then
You will hand the keys of the cities
  To the ranks of the Hungry Men.

—From LIFE.

debt is paid, and as much as possible before, the vast sums owned by the very rich would be slowly amortized, so to speak, for the welfare of all. Some of the comforts to the rich would thus be contributed, through social enterprise, to the poor while at one and the same time abolishing the extremes of poverty and luxury.

This is the mildest program proposed by the more radical forces of the new Europe. There will doubtless be a substantial gain made in the campaigns now on to obtain them, but there will also doubtless be a conservative reaction in due time. When that time comes those lands where radicalism is rampant will suffer the greatest reactions, no doubt. It is always safer to be cautious and proceed with due consideration of the forces that are regnant in the substratum of society as it is constructed at the time. Thus evolutionary reform is safer, surer and less expensive than revolutionary spasm.

ALVA W. TAYLOR.

The Sunday School

Our Risen Lord*

THERE will be particular need this year for the Easter hope. Never were so many relatives of the dead living upon earth at one time as now. He would indeed be a hard-hearted teacher who could come before his class with cold proofs and with iron arguments when the world weeps. The flower of France, the pride of Canada, the strong sons of England as well as our own brave boys—all these and more are dead. Millions of homes have the empty chair, millions of hearts are broken, the breath comes this Easter morning in sobs. Have you a message? If not, you had better stay at home. Unless a great conviction burns in your heart this morning, unless a strong hope vitalizes your faith, unless a glory floods your heart you cannot speak helpfully. Easter—the Day of Resurrection. Yes, I believe in the Resurrection. I believe in the Heavenly Society. I believe we shall see these brave boys who have died in a noble cause. My heart overflows with sympathy for these sad but proud parents and for the sweethearts whose lovers come not back from the war and for the little brothers and sisters who think of their dead hero this morning. Let the church be filled with lilies, let the sweetest hymns of assurance be sung and let the sermon ring with the conviction of immortality.

Five years ago men sat around the fires of crackling wood in university clubs and debated the problem of immortality. Some very smart and some very empty things were then said. Then came the war and boys went out into the night. At home parents' hearts ached. They cried out for some message. They pounded at the church doors for a slow-coming word of eternal comfort, and finally it came. "Because I live ye shall live also," "Where I am there ye shall be also," "I am the Way, the Truth and the Life." How like Jesus were these young men who died for righteousness! There is little doubt of eternal life now. Society has made up its mind. A deep and abiding conviction comforts the hearts of bereft parents all over the world—it is the conviction of "Eternal Life."

I have recently been making an intensive study of the Book of Acts. No man can study that book with his eyes open and with the cobwebs of prejudice swept away, without realizing that the motive-power of those early disciples was their conviction of the truth of the Resurrection. Whatever you may think about it, there is no doubt about what they thought. They believed it. They acted upon it. The execution of a leader is not intended to put fire into the hearts of his followers. If Jesus had been a mere man and had been killed on a cross and if he had been left hanging there (as Elbert Hubbard left him in his "Life of Jesus"), it is inconceivable that his disciples could have done what they did. They were not fools nor fooled—death did not conquer Jesus. He lived then, he lives now. The dynamic of the early church was the firm faith in the divine Christ. We have overdone this "Mere man" idea. We have made Jesus human with a vengeance. We have played up his humanity too exclusively. During the last fifty years men have given attention to Jesus' words. Every word has been distilled in a laboratory (sometimes into thin air). Men have gone to Palestine and photographed every inch of it. Men have taken spades and dug up Capernaum and all the old places where Jesus worked. Men have turned from the pages of the Old Testament, which used to be the exclusive sermonic field of many ministers, to the rich fields of New Testament. Jesus became a fad. We overdid his humanity. He became a big brother. He became a jovial companion. We slapped him on the back. We locked arms with him as we walked to our clubs. Our familiarity almost bred contempt.

But now we see him, not less "warm, sweet and tender," but we see his Splendor, his Divinity, his Godlikeness, his Superiority. He was dead and now is alive for evermore. Because he lives the soldiers, who must have been dear to his heart, live. Because he lives we shall live. Make this a glad Easter; let the bells ring joyously; let the choirs sing sweetly; and let us see Jesus, not the "Mere man," but the Resurrected Lord, Our Risen Lord! Heaven is crowded with soldiers and they sing the praises of the crucified Master, who inspired them and never deserted them.

JOHN R. EWERS.

*Lesson for April 20. Scripture, Matt. 28:1-10.

The "Century" is one of the few publications coming to my desk of which I read every word of every article.

Clarksville, Mo. H. L. MALTMAN.

Here's my subscription check. Don't you dare discontinue my subscription, for I don't want to quit preaching!

LaPorte, Ind. A. L. STAMPER.

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THE DAILY ALTAR

We have placed, so far, twenty-seven copies of "The Daily Altar" in the homes of our membership. All who possess the book are well pleased with it. One member said it was the kind of book she had been looking for for some time. Recently, I called on a mother who had gone through her "Gethsemane." I knew it would be hard for me to speak just the right words which might bring her consolation. Upon second thought, I took my "Daily Altar" and carefully selected two readings, which brought to her comfort in time of deep need.

Massillon, Ohio. A. S. BAILLIE.

We have found "The Daily Altar" an inspiration. We have two children, ages fourteen and twelve, respectively. While I think the material is above them most of the time, yet two things have struck us very forcibly. Numbers of evenings the children remind us concerning the reading. Sometimes the same reading is used the second time. The children always remind us that that lesson was read once before. I am sure the readings are a fine thing for all of us—just the readings we need.

Texas Bible Chair. FRANK L. JEWETT.

I spoke yesterday upon "The Church and the Home" and built my talk around the Daily Altar Movement. A number of folks came to me after the service and heartily approved of the idea and asked for books. I am giving them your address and you will no doubt hear from a number. I will take the opportunity to mention very often the need of some such book in the home. I have used "The Daily Altar" a number of times already in our prayer meetings, with benefit. C. A. HANNA.

Cleveland, Ohio.

Nothing but words of praise have come to me in regard to the Daily Altar Movement. Although no one has openly announced the setting up of daily altars, many have expressed their desire to do so. To me the Daily Altar Movement is but the beginning of a religious revival in the church which naturally should begin at Easter time, the climax of the Movement.

Versailles, Ill. S. H. KUNTZ.

I know of no book apart from the Bible that is more calculated to establish and promote daily prayer in the home than this little book, "The Daily Altar." The church here in Plattsburg, where the writer has resided for more than thirty-two years and held his membership, has put forth an earnest effort to introduce the daily family altar at once into the homes of every member of the church. This good work was originated and is being led by the beloved minister, Carl Burkhardt, followed by J. W. Perkins and the writer, former minister of the church, and other interested members. The work was up for two consecutive evenings where the subject of prayer and especially family prayer or the family altar, was earnestly discussed. The two prayer meetings resulted in the appointment of a committee of three devout women who at once began to canvass the homes of the church in order to establish the family altar where none existed hitherto. The faithful committee has already made a favorable report and is diligently prosecuting its good work. In the meantime, the beloved minister has spoken more than once in his sermons of the great importance of the family altar in each home. He has also ordered quite a number of copies of the book, "The Daily Altar," which, according to reports, is delighted its readers. Thus this old church is moving out into greater activity all along the line and into far greater spirituality.

Plattsburg, Mo. JAMES C. CREEL.

I am heartily in favor of setting a date for universal observance to promote the daily altar idea. I shall be glad to call the attention of every one of my congregation to the movement.

Oxford, Ind. J. G. SMITH.

Send me copy "The Daily Altar." For years I have been longing for our papers to advocate the return of the daily altar in the home and I am pleased that The Christian Century is taking such an active part in the restoration movement in this regard.

Barry, Ill. D. D. DICK.

Our church has shown a marked interest in the volume, "The Daily Altar," and in the Daily Altar Movement.

Cleveland, O. F. D. BUTCHART.

We are using "The Daily Altar" in our family devotions and we find it a delight and a wonderful help. In my judgment it is the finest thing in print of this sort. I wish by some means it could be put in every home of the Disciples of Christ.

Kansas City, Mo. JOHN H. BOOTH.

I am in sympathy with the idea of getting every family to inaugurate "the daily altar of prayer" and have commended to my people the use of some such volume as "The Daily Altar."

Shelbyville, Tenn. W. J. SHELBURNE.

A few weeks ago I purchased a copy of "The Daily Altar" in order to experiment with a "Prayerbook." I have enjoyed using it as an aid to worship and devotional thought. I shall take pleasure in commending its adoption as an aid to private devotion by Christian people generally. The development of the devotional life of our people will solve some of our problems and disperse the fog that shortens our range of vision.

PAUL PRESTON.

Marine Barracks, Paris Island, S. C.

I brought with me to Hot Springs a copy of "The Daily Altar." It is indeed a companion on a journey. No book since Garrison's "Alone with God" has helped my devotional nature so much. It supplies a deep need of this busy age. The special theme studies and prayers—New Year's Day, Lincoln's Birth-

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CORRESPONDENCE

The Chaplain's Answer to His Critics

Editor THE CHRISTIAN CENTURY:

The Army Chaplain begs permission to say just a word in answer to the adverse criticisms which his recent article in The Christian Century has called forth and to express his appreciation of those voices which have joined with him in protest. When I wrote my article I felt that I was voicing the sentiments of many of the young men in the ministry, and I notice that most of my critics are men considerably older than myself, and men whose positions today are "economically secure" so far as the necessities of life are concerned. The two longest criticisms, one appearing in the Century and the other in the Christian Evangelist, come from men who are recognized as leaders in our communion, and who are in the official position of training young men for the ministry. It is to the interest of the theological schools to decry the shortness of ministerial supply and, naturally, these men who have dedicated their lives to this work feel very keenly the bearing which my article may have upon their problem. One of these men feels that the man who advances such ideas as mine on this subject must have the institutional idea of the church and the ministry; the other is sure that only a cynic or a man who deals in half-truths and who has lost the spirit of sacrifice in his life could write such an article.

First, let me say that I did not write the article because I was "peeved" or "disappointed" at being turned down by some big church. I was not even in touch with any churches at the time. All I knew about the church situation came from the plain facts stated by men who were supposed to know what they were talking about. Neither did I write my article to give any reasons why I should, or was going to leave the ministry. I suggested that this was a possibility in my own case. I did not write my article with the purpose of breaking the morale of the ministry and my respect for the men who are "carrying on" and who will continue to "carry on" is most profound. I simply gave in my article the reasons why I did not urge very many young men in the army to enter the ministry, and why I believed the ministry did not offer a real challenge to them. Now, that my reasons have a vital bearing on the whole problem of ministerial supply, I do not deny; but that they are simply the result of my own wounded personal feelings, as my critics have suggested, I do deny. The chief thing that has called forth this answer is the fact that my critics, while acknowledging in a way the truth of my statements, are inclined to dodge the real issue and apply all the remedies to the chaplain rather than the church.

I would like to ask if it was my article, as one of my critics says, or the truth which I stated in that article, which is breaking down the morale of the ministry? Are our preachers, and especially our young preachers, in such a state of panic that they should be so unsettled, and their morale so nearly broken, by the mere ravings of a man who is "peeved" and 'disappointed" because some big church has not called him as its pastor? Must we put on the "soft pedal" and adopt the policy of "hush" for fear that our preachers might get excited? I am inclined to believe that it is the facts mentioned in my article and not any special merit or demerit of the article that has caused the unrest. The only thing that will ever solve this problem is a willingness, especially on the part of our educational leaders, to face the facts. I might also add that from the way our older preachers move from church to church, only a few of them staying long enough to do a constructive piece of work, that the unrest is not confined entirely to the younger preachers.

I wish now to examine the criticism of Dr. Pritchard. He suggests that if I were right in my premises and conclusions, he had better get into some other business. I would not suggest this, but I would suggest that something is radically wrong with the whole method of approach which our educators have made toward this problem, and I think his criticism reveals the fundamental weakness of this method.

In the mind of Dr. Pritchard the trouble every time is with the preacher and not the church, or with the young man who ought to study for the ministry and not with the appeal of the church. The preacher, especially the young preacher, has confused the idea of bigness with greatness. This sin never appears among our older men; they have all seen the folly of preaching for a big church and have resigned to accept a place where they can be really great. Then, the young preacher has put salary in the place of sacrifice, a fallacy which is only seen among young men. Our young preachers and young men who ought to study for the ministry also lack in that quality which is called "guts," and when one dares raise his voice in protest against things which he knows to be wrong, he is classed with the cynics and ought to leave the ministry and even the church, for he would be a source of trouble to the preacher who prefers to leave things as they are.

His criticism sets forth a grand and noble idealism, but I cannot help wondering, due, of course, to my mercenary and sordid motives and ambitions, which I have been accused of harboring, why those who recommend such a course to young preachers have not chosen it for themselves. I am wondering why those men who now enjoy lucrative positions; who in their first few years out of college did not have to pass through a time when living expenses increased eighty-five per cent while salaries remained almost stationary, and who hold up for my imitation the examples of Matheson and Sylvester Horne; have not chosen that course for themselves, knowing well, as they do, the large number of similar fields, and the glory of devoting their lives to such a service.

I also wonder if Dr. Pritchard would be following the method of the Master if, in his present security, he would call out "a thousand of the best and brightest young men who would take the vow of poverty, if necessary," unless he would be willing to take the same vow? I am not saying that he would not be willing, for I know something of the struggle of his life. But I am wondering if any man has a right out of his own security and success to ask young men to do more than he would be willing to do. Suppose he could enlist a thousand young men to take the vow of poverty and enter the ministry, would they not be rather out of place with the shabby clothes and patched shoes and all those things which the term "poverty" denotes, in most of our present-day churches?

Dr. Pritchard tells us that he is inclined to believe that he made a mistake when he went from a small parish early in his ministry to a larger one; a mistake, by the way, which far from being corrected, as it might easily have been, has been repeated through the years, he passing slowly but surely to larger and larger fields of opportunity, until today he is one of the highest salaried officials in our Brotherhood. Now since he has confessed his fault, and since I have the highest regard for him personally, I cannot refrain from suggesting that he repent before it is everlastingly too late, and follow the heroes of his idealism who, unfortunately for his argument, were men of means, and join such men as General Booth, who renouncing all, went with his wife to "hell," located in East London. In such a field, amid similar surroundings, our friend could enjoy his fill of sacrificial idealism, and be much more effective in his preachments to men like myself, who are compelled to face the base and sordid problem, so obnoxious to some of my critics, of making a living for a wife and children. I suppose Dr. Pritchard feels that he is made of superior stuff, so much better than the average of us that he is immune from the necessity of practicing his own idealism. But this does not make much impression on the average you

man who ought to study for the ministry. If it is true, and no doubt it would be, that a young man educated by the church and put in a position of security would not be worth a "tinker's dam," it is also equally true, going perhaps to the other extreme, that a preacher who is held in the death-grip of present economic conditions, who is answered in his cry for help by a false idealism which only makes his lot more impossible, and who is held down by men with the legalistic conception of religion and with low ideals in the church, is not worth a "tinker's dam" to the progress of the kingdom!

I still maintain my fundamental reasons for not urging young men in the army to enter the ministry, and I think the entire discussion affords some good material for sermons greatly needed on the curse of unreality and the policy of "hush" on the part of both church and state in the face of unpleasant facts. I feel that every preacher who has accused me of pessimism, or of sordidness, or of being peeved, or of becoming cynical, knows deep down in his heart that my fundamental contentions are true. Take away the opportunity and the means of decent living, and you take away the challenge. No soldier would have stormed the German trenches if his weapons had been removed; and I feel that the church is withholding some of the weapons from its leaders which are absolutely essential to victory! I am waiting for some man who will face all the facts and then show me that the conditions which I have mentioned, and which are admitted as being true by most of my critics, do not deny to the minister in very many fields the bare necessities of living for his family and the opportunity to do a large service for the kingdom. I feel that my critics, without realizing it, have changed the issue from the church and the ministry as they are on earth, to a perfectly ideal condition. For the grovelling things called meat and bread they have substituted ideals and sacrifice.

For urging the necessity of a salary which I feel that I am just as much entitled to as any of my critics, a living salary, I am charged with being mercenary and of continually comparing my income with that of my wealthy members, just as if I did not have to pay as much for coal and meat and bread as they do; and I am referred to the idealism of a few great men with means, as if following their example would make any contribution to the immediate problem of taking care of a family.

Am I to be arraigned before the public because I hold in all modesty that a man with such an education as one of our best colleges offers; with five years' experience in fields that have been hard and which promised little more than a struggle in the face of unpromising conditions, fields some of my critics would not want; and with almost a year's experience in dealing with men and preaching to men in an army camp, am entitled to a church just a little above the average, which can pay a living salary, and which offers more of a challenge than the mere running of the church machinery and the paying of the bills at the end of the year? I was urged from the first day I entered college to fit myself for the larger opportunities, being made to feel that the smaller limited fields would be looked after by the men who had not had the opportunities of higher training and who were content to spend their life in a small circle of ideas and actions. Am I such a sinner if I even mention the fact that I would like to have one of these larger opportunities?

Am I to be put down as a coward when I imply that if I do not find a field which I deem worthy of my best efforts, I may enter some field other than the ministry wherein I could make a living and give my best efforts to the church as certainly as if I stood in the pulpit? Better men than I have done this thing, and let us remember that there are many important places to be filled in the modern church outside the pulpit.

A. B. Bruce said: "The pulpit is the place of the prophet, whose utterances men never have and never will be indifferent to; to speech, that is to say, about God and the great questions of religion at first hand, by men who see with their own eyes, and feel deeply and truly, and speak as they see and feel; not in hackneyed phraseology, but in their own natural tongue. The pulpit is a perennial institution, an invaluable means for diffusing among the people the elevating influence of healthy religious thought, requiring in order to its full usefulness to be carefully guarded against enslavement, whether by traditional creeds or current opinion (and he might have added impossible economic conditions), but when able to assert its liberty sure to command general respect and wield great spiritual power."

I love the church. I have not lost my faith in Jesus Christ or in the power of his gospel. But I feel from the very depths of my soul that the conditions which I have brought to your attention are binding the leadership of the church, body and soul, and that without a leadership which is free, the church must go forth limping in a day when it should be going forth "like a mighty army marching as to war." Forgive me if I have sinned in calling attention to these facts, and if in anyone's estimation I still remain a coward, so be it. I am going to stay in the ministry if I can, and if I cannot I will still be in the church. Whether in the ministry or out of it, I will still be raising my voice in protest against the fetters which are binding ministers down and keeping them from their largest usefulness. * * *

Likes Pritchard Article

May I say I have not enjoyed any article or bit of reading in many moons as I did the answer of President H. O. Pritchard to the "Chaplain' 'article. Mr. Pritchard calls for some soldier-like qualities in the ministry that are plainly lacking in the writer of the article that has aroused the discussion. I trust the "Century" columns may carry much stalwart, courageous, Christian-spirited material, in the future, such as President Pritchard gave your readers.

FLOYD A. BASH.

Wellington, Kan.

For Easter Use

"The Assurance of Immortality"

By Harry Emerson Fosdick

THE Easter season this year is a serious one for thousands of American families, and the question of personal immortality is being considered as never before, due to the fact that war and disease have during the past year robbed many homes of loved members. The book named above is just the book for ministers as an aid in the preparation of appropriate Easter sermons, and also for home reading.

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Books

THE KINGDOM MUST BE BUILT. By W. J. Carey. A new book for the new time. The author holds that the true Christian is not temperamentally a kill-joy or pietist, but an aggressive warrior for the Christ who is now building His world here among men. Two interesting chapters are "The Search for Reality" and "God As Found by the Mystic." (Macmillan. $1.)

THE FOURTH GOSPEL IN RESEARCH AND DEBATE. By Benjamin W. Bacon. "A series of essays on problems concerning the origin and value of the anonymous writings attributed to the Apostle John." Over five hundred pages of discussion of the various phases of the questions under dispute for a century. The author holds to the "critical view" as against the "traditional" one, and calls upon modern historical research and philosophical thought for a new interpretation of "God in Christ," that "men may believe that Jesus is the Christ the Son of God, and in believing may have life through his name." (Yale University Press.)

YOUTH AND THE CHURCH. By Cynthia Pearl Maus. Miss Maus is superintendent of the young people's work department of Bible schools of the American Society, and as such writes with authority regarding the difficult problems of this field of religious education. The book is not theoretical, but affords an abundance of material which is suggestive for actual work with young people. This book is not drawn from books but from experience. (Standard Publishing Company. $1.)

STORIES FOR EVERY HOLIDAY. By Carolyn Sherwin Bailey. Excellently adapted not only for public school use, but also to the Sunday school as supplemental exercises. Their use will aid in growing a spirit of patriotism in the hearts of youth. (Abingdon Press. $1.25.)

THE UNTHROWN STONE. By Alexander Marlowe. A poem which makes an effort to connect world war events with the career of Christ. (Gorham Press.)

CAMBRIDGE HISTORY OF AMERICAN LITERATURE. Edited by W. P. Trent and others. In three volumes, of which the second volume is just from the press. This latest volume has as its chapters special articles written by leaders in the realm of literature and criticism. There are chapters on Thoreau, Hawthorne, Longfellow, Whittier, Poe, Whitman, Lowell, etc., and general chapters on such subjects as "Literature of the New South," "Historians," "The Short Story," etc. The whole book is unusually readable, as well as authoritative and accurate. (Putnam's. $3.50 per volume.)

THE GREAT HUNGER. By Johan Bojer (pronounced Bo-yer). Those persons who read only the great books, passing by the hundreds of things being put between covers from week to week, should not fail to read this work of a Norwegian writer who is not as well known in America as he should be. The story is of the life-quest of a Norwegian lad of imagination and ambition—though without a mother. He wrestles with the problems coming to him as a boy and youth and finally wins worldly success in the field of mechanics, to which he was by nature born. But, alas! his "hunger" is still unsatisfied; there is something beyond, apparently unattainable. It is a story, not of Norway, but of humanity. This book has received wide approval since its recent publication in America. (Moffat, Yard. $1.60.)

IN FLANDERS FIELDS. By John McCrae. Perhaps the three most famous poems that have come from the Great War are Rupert Brooke's "The Soldier," Alan Seeger's "Rendezvous With Death," and Lieut. Col. John McCrae's "In Flanders Fields," and perhaps the last named is more widely known and quoted than either of the other two. McCrae was a physician, and early gave himself to the service of the Canadian forces at the front; his death resulted from physical exhaustion which made him susceptible to pneumonia, from which disease he died early last year. Dr. McCrae wrote little in poetry, but what he did write is good. In addition to the thirty or more poems included in the volume is an interesting essay by McCrae's friend, Sir Andrew Macphail, on Dr. McCrae's character and career. (Putnams. $1.50.)

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.
Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

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The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Union Between Presbyterian Bodies Discussed

THERE was held in Pittsburgh recently a conference of leaders of the United Presbyterian denomination for the purpose of discussing union with the Presbyterians. The conference was bitterly opposed by some leaders, in the pages of the "United Presbyterian," but this opposition only served to advertise the meeting. Great addresses were made by Dr. Robert E. Speer for the Presbyterian church and Dr. J. K. McClurkin of the United Presbyterian church, both strongly favoring union. The opposition to union pled for the continued use of the psalms in worship—the peculiar testimony of the United Presbyterian denomination—and pointed to alleged doctrinal irregularities in the larger body. The supposed heresies of the Union Theological Seminary of the New York presbytery and of Dr. Creelman of the Auburn Theological Seminary were aired by those who oppose union. The "Continent," a Presbyterian journal, expresses a conviction that union would carry a majority in the United Presbyterian denomination now but prophesies delay while the processes of education work.

Plan for Uniting Wesleyans With State Church

English religious leaders are now working on a plan for the union of the Wesleyan movement with the state church from which it sprang. The plan in England proceeds from the same general presuppositions as the one in America, a recognition of Episcopal orders without a compromise of previous loyalties of free churchmen. The difference in plan is that Wesleyan superintendents would be ordained bishops without leaving the Wesleyan fellowship. Wesleyan preachers would be ordained by these new bishops as they desired. All ordained Wesleyan preachers would have access to the state churches. Gradually the rite of confirmation would be introduced into the Wesleyan churches and in a generation the union would be made complete.

Discuss Sunday Amusements in Britain

Great Britain has been known as the home of strict Sunday observance. That the British practice in this regard is slipping may be seen by the discussions going on among clergymen on the subject of Sunday amusements. In France, during the war, it was customary for the men to go to church in the morning and to turn out for a game in the afternoon. The chaplains often umpired these games or even participated in them. What is to be the practice in peace times? There is a growing volume of testimony that Sunday recreation is to be permitted in England on a basis which does not require anyone to work a seven-day week, or interfere with worship.

Advocate Religious Buildings for Cities

Dr. A. H. Armstrong, the secretary of the church federation in St. Louis, has the plan of uniting in one building the various religious and philanthropic societies of the city for conveniences of counsel. In Chicago there is gossip of a similar consummation when the Methodists tear down their first church building and erect the skyscraper they are looking forward to. This would help much to visualize Christian unity.

Addresses on Christian Union

Bishop Woodcock of the Protestant Episcopal church has invited representatives of six other communions to speak in special Lenten services at his church in Louisville. Each speaker will present what his organization proposes to do for Christian union. The first of the services was held on March 23 and was addressed by Rev. William W. Landrum of the Baptist faith. On the following Sundays the Disciples of Christ were presented by Rev. E. L. Powell (March 30th), the Lutherans and affiliated bodies by Rev. S. S. Waltz (April 6th). The Methodists will be represented by Rev. Frank M. Thomas (April 13th), the Presbyterians by Rev. Dunbar H. Ogden (April 20th), the Roman Catholics by Rev. Father Schuhmann (April 27th), and the Protestant Episcopal Church by Bishop Woodcock (May 4th).

The Army Will Run the Canteens

Every friend of the Y. M. C. A. will rejoice that the burden of running the army canteens has been removed from the Y. M. C. A. At the request of E. C. Carter, in charge of the overseas work of the Y. M. C. A., General Pershing sent the order changing the system. He said: "In making this change, permit me to thank you for the very valuable services and assistance which the Y. M. C. A. has rendered to the American Expeditionary Force in handling these exchanges. Handicapped by a shortage of tonnage and land transportation, the Y. M. C. A. has by extra exertion served the army better than could have been expected, and you may be assured that its aid has been a large factor in the final great accomplishments of the American army."

* * *

Christian Union by Ordination.

A JOINT committee of Episcopalians and Congregationalists has been working on a plan which would facilitate the union of the two denominations. It is proposed that the Protestant Episcopal church should authorize the ordination of Congregational ministers and allow them to continue their ministrations in the Congregational churches. Thus ordination would not involve any denial of the previous validity of the Congregational minister's ordination, but would add the authority of the bishop to that conferred by a council. In order to receive this ordination, the minister would have to secure the permission of his previous ecclesiastical authorities. He must show that he had been baptized with water in the name of the Trinity and give assent to the Apostles' and Nicene creeds. As an ordained clergyman of the "catholic" church he would be subject to the discipline of the bishop, though continuing in the fellowship of another denomination. He would be under obligation to administer the communion only to baptized believers. These ordained ministers of the Congregational or other fellowship would have certain rights in Episcopal churches, but could not be appointed as rectors of these churches except by taking upon themselves the full obligation of an Episcopal clergyman. The Episcopalians on the committee advocating this plan are Bishops Vincent, Rhinelander and Brown, Rev. Hughell Fosbroke, Rev. William T. Manning, Rev. Charles L. Slattery, Prof. Howard B. St. George, Rev. Francis Lynde Stetson, Rev. Robert H. Gardiner and Mr. George Zabriskie. The Congregationalists are Rev. William H. Day, Rev. Hubert C. Herring, Rev. Charles F. Carter, Rev. Williston Walker, Rev. Herbert S. Smith, Rev. William E. Barton, Rev. Nehemiah Boynton, Rev. Raymond Calkins, Rev. Arthur F. Pratt, Rev. William T. McElveen and Rev. Newman Smith. The plan worked out by the committee will be presented to the next convention of the Protestant Episcopal church and if adopted there, individual Congregationalists may elect to receive ordination at the hands of a bishop.

ORVIS F. JORDAN.

News of the Churches

Dr. Ainslie to Make "Christian Union" Tour.

Rev. Peter Ainslie, president of the Association for the Promotion of Christian Unity, is planning an extended tour through the west in the interest of Christian union. He will go as far west as Kansas, holding conferences in Richmond, Va., Winchester, Lexington and Louisville, Ky., St. Louis, Carthage and Kansas City, Mo., perhaps Lawrence, Kan., Des Moines, Iowa, Chicago and Springfield, Ill., Indianapolis, Ind., Cincinnati, Columbus and Cleveland, Ohio, and Pittsburgh, Pa. In most of the cities there will be a conference of from thirty to fifty ministers and laymen from various communions; a conference with the same number of women from various communions; and, where it can be arranged, a public mass meeting. He makes this trip as chairman of the committee on Round Table Conferences of the World Conference on Faith and Order; also as chairman of the Publicity committee of the Philadelphia Conference on Organic Union; and likewise as president of the Association for the Promotion of Christian Unity, so that where one avenue is not so workable another may be used. In three or four of the cities where it is possible he will arrange for a day's conference with ministers and laymen from the surrounding country to come to the conference. The tour will begin the last week in May and continue to the last week in June. Mr. Robert H. Gardiner, secretary of the Commission on a World Conference on Faith and Order, will accompany Dr. Ainslie to two or three of the cities; Secretary F. W. Burnham will accompany him to several other places, and it is possible that he will have a co-worker in every place he goes. These arrangements are now under way. Dates for the conferences will be something like this: Richmond, Va., May 29, 30; Winchester, Ky., May 31; Lexington, June 1-3; Louisville, 4-6; St. Louis, 7-9; Carthage, 11, 12; Kansas City, 14-16; Lawrence, Kan., 17; Des Moines, 19, 20; Chicago, 22, 23; Springfield, 24; Indianapolis, 25, 26; Cincinnati, 27; Columbus, 29, 30; Cleveland, July 1; Pittsburgh, July 2.

First Church, Springfield, Ill., Has Three Living-Links

In spite of the fact that the year just closed at First church, Springfield, Ill., reported a total of over $62,000 raised for all purposes, the church has responded to the call of the World Task. In July, 1918, Miss Margaret Dieter, one of the best equipped women the Foreign Board has ever sent out, was adopted. Miss Dieter is studying the native language at Nanking, China, and will soon become the head of the Nurses Training School at Luchowfu. In December, 1918, W. D. Hawk, pastor of Stuart Street church, Springfield, became a living-link in the Illinois Christian Missionary Society. He has just closed a meeting assisted by C. W. Mahin, of Oklahoma, with 127 additions, making the present membership 450, with all current bills paid. Mr. Hawk was superintendent of schools for many years, is an accomplished vocalist, and brings to his work a splendid degree of culture and consecration. The third living-link relationship was established in March, 1919, when the two women's missionary societies united in adopting Mrs. Josephine Boyer Frymire of Bement, Ill., through the Christian Woman's Board of Missions. Mrs. Frymire is a sister of Mrs. Hedges, and is now enroute to Lotumbe on the Congo where she will join her husband, Dr. Frymire, in this interesting field. Both the church and the pastor, Wm. F. Rothenburger, are happy in these new living-link relationships. The church has also expressed its appreciation of a heavy year's work by a very tangible increase in the pastor's salary.

Sterling Place Church, Brooklyn, Buys Building for Community Service

Sterling Place church, Brooklyn, N. Y., has recently purchased a fine old estate, known as the Chateau du Parc, for $45,000. The site is a fine corner lot but two blocks from the Prospect Park Plaza and the new five million dollar Public Library. It is one block away from the new Subway Station and three surface car lines pass its door. The Old Chateau is known to all Brooklynites, as it was the "show place" of all the residences of Prospect Park Slope. It was built by General Woodward and for years was the home of the Duryeas, of starch fame. The mansion has a large number of fine spacious rooms, galleries and lobbies, with hardwood floors and rich tapestries and the building lends itself to a program of "the open door" seven days a week. The plans of work call for a community house program that will endeavor to meet the needs of the average man of the community. Eventually the congregation expects to build a modern church plant.

Nebraska Ministerial Institute Held at Lincoln

Ira E. Carney, of the church at Harney, Neb., writing of the recent Ministerial Institute meeting of the Nebraska Disciples, remarks: "All shades of thought were represented, and even some thoughtlessness was injected. A part of our leadership are consistently wearing the old paths deeper, believing firmly that we have a glorious future behind us, which needs but be energetically put into action. Others are equally convinced that a new attitude toward our religious neighbors, and a new emphasis, are imperative to the point of crisis. And a few are apparently so enamored of the idea of Jesus as the 'first great democrat' as to be ambitious to remonstrate with God for clinging to a throne, rather than ruling only when He can muster a majority like the rest of us." Of some of the features of the program of the Institute, Mr. Carney speaks with unusual enthusiasm, especially of the Institute lecturer, C. M. Chilton, whom he describes as follows: "Profound in simplicity, quiet, yet vibrant in voice, not a man with a great message or set of lectures, but a great soul that meets you and lifts in every message—and in conversation just as well. None would care to imitate him—all would gladly grow like him." Christian union, the attitude of church and ministry toward a reconstructing world, and the basis of co-operation with other religious movements were frankly discussed. J. W. Hilton, Lincoln minister, presented his conception of the historic trend. P. B. Cope, of Peru, reviewed the paper. H. H. Harmon, out of his overseas experience, presented the imperative need, and the growing hunger on the part of other churches. President A. D. Harmon, of Cotner, made a contribution in his address, "Reading the Signs of the Times." Arthur Ritchey, of York, in "Restoring the Daily Altar," left a common determination for a healthier prayer life. J. K. Shellenberger presented a paper on "Matthew's Delineation of the Kingdom." C. E. Lemmon, of Hastings, discussed "Bolshevism and Autocracy in Religion," the key-note of which was "a referendum vote in each congregation, supporting or reversing each co-operative enterprise, or radical undertaking among us, the issue to be proposed and submitted by a representative committee, elected to act for us also in appointing secretaries and experts for our societies, conducting mission and benevolent work." E. M. Johnson gave a paper reviewing. W. W. Burks, a new man in the state, was introduced by his paper, "The Challenge of Christian Idealism." W. P. Aylesworth reviewed Mr. Burks' contribution.

The "Eureka Plan" of Community Evangelism.

As one result of the series of union meetings recently closed at Eureka, Ill., there were forty-four accessions to the churches, of which about thirty-eight united with the Disciples church, of which Verle W. Blair is pastor. This series was a unique thing in modern evangelism, including as it did, not only evening evangelistic services, but also cottage prayer meetings in the morning, a half-hour noon meeting at the Commercial club, with an address by one of the co-operating ministers, afternoon Bible studies and much personal work activity. The co-operating ministers were those of Eureka and El Paso, Ill. Mr. Blair had charge of the personal work and Guy B. Williamson, minister at El Paso, had charge of the singing at the evening meetings. The effort was financed by a fund provided through special offerings to take care of general expenses incurred by the meetings, and on the last evening an offering of about $200 was taken as partial compensation to the ministers for their services during the two weeks. If anyone is interested in this plan of community evangelism and spiritual uplift, he should write Mr. Blair at Eureka.

Peter Ainslie in "Get Right with God" Campaign at Norfolk, Va.

The churches at Norfolk, Va., are co operating in an evangelistic campaign lasting six weeks. A feature of the campaign is daily noon meetings at a local theater. Dr. Peter Ainslie was one of the speakers. Full page ads have been telling Norfolk of the meetings.

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—Paul Preston, the new minister a Fort Smith, Ark., writes that the Sta Sunday School convention meets the this year, the date being April 21-2 Mr. Preston has until recently bee serving as a chaplain with the U. Marines.

—A local force meeting recently he at Elyria, O., church—W. L. Burner mi ister—resulted in an increased membe ship of thirty-seven. The number i cludes several men just returned fro overseas war service.

—On the evening of March 31 a reception was held at Pritchard Gymnasium, Eureka College, for the retiring president, H. O. Pritchard, and his family, that day being the last of President Pritchard's service with the college. Richard Dickinson presided. Words of appreciation were offered by Carl Wilhelm of the student body; Prof. Silas Jones for the faculty; Roy L. Moore for the trustees; Clifford S. Weaver for the "larger constituency," and by L. O. Lehman, elected to be president ad interim. President Pritchard made "some very beautiful and prophetic remarks in regard to the school and its greater work," reports Verle W. Blair, of the Eureka church.

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—There have been fifty accessions to the membership at Hanover Avenue church, Richmond, Va., since the coming to its pastorate four months ago of Marshall Wingfield.

—Central church, Des Moines, led by W. A. Shullenberger, is uniting with neighboring Baptist and Presbyterian churches for a pre-Easter meeting of two weeks.

—When Clarence Mitchell came to the work at Fairmont, W. Va., five years ago, he found a divided congregation and a frame church home. Today the congregation numbers 400, and it is united, and here is at Fairmont one of the finest church structures—with parsonage—in the state. Mr. Mitchell is planning to return to the evangelistic field. H. C. Kobey is the present leader at Fairmont.

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The Christian Century Press
700 E. 40th Street Chicago

—C. J. Armstrong, congregational minister at Gary, Ind., writes in high praise of two lectures recently given at the Gary Y. M. C. A. by E. A. Henry, of the University of Chicago. He says: "We had such men as S. J. Duncan-Clarke and George L. Knapp on the strategy of the western front. The series closed with two lectures by Mr. Henry on 'The Campaigns in Mesopotamia' and on 'The Campaigns in Palestine,' and he measured up to the high standard set by the other lecturers. The object of these lectures is to reveal the military movements on those two fronts as clearly as though one were watching a game of checkers or chess. Most cities and towns have had lectures on the ideals of the war and thrilling talks by men who have taken part in the conflict. But so far as I know, Gary is the first city to have a popular lecture course on the 'strategy' of the war. Mr. Henry's years of study of the eastern theater of the war, as well as his profound study of the military movements of the armies there, adequately equips him to present the subject. He uses the stereopticon to great advantage." Mr. Henry is connected with the Disciples Divinity House at the University.

—W. C. Cole of Capitol Hill church, Des Moines, has recently closed a meeting at Murray, Ia., where P. G. Dennis leads. Seventy-one persons were added to the church during the three and a half weeks of services, of these sixty-nine being adults. Mr. Cole writes in praise of the work and influence of both Mr. and Mrs. Dennis.

—The school of methods which was held at Shenandoah, Iowa, during the week of March 17-21, was in every way a success. The total enrollment was fifty-eight, and more than twenty schools were represented. Delegates came from Missouri and Nebraska, as well as southwest Iowa. The faculty of the school were: Miss Cynthia P. Maus of the national Sunday school organization, Paul B. Rains, superintendent of the northern district, and others. M. Lee Sorey of Lawrence, Kansas, was unable to come on account of illness. Sixteen persons received international diplomas at the close of the school.

—Third church, Indianapolis, is host to the annual meeting of Indiana Disciples this year, May 12-15. Oklahoma holds its convention May 5-7 at First church, Oklahoma City, and Missouri June 11-12 at Joplin.

—C. C. Bentley, recently returned from "Y" service in England, will soon take up pastoral work.

—J. T. Ogle is the new leader at Blackwell, Okla.

—Announcement has come of the wedding of Miss Rosadelle Campbell, daughter of George A. Campbell of Union Avenue church, St. Louis, to Lieut. C. E. McCartney, son of Livingstone McCartney, superintendent of public schools at Hannibal, Mo. Mr. McCartney is a Drake graduate.

—The Christian Ministers' Alliance of Kansas City and vicinity will hold their bi-monthly meeting in First church, Kansas City, on Monday, April 14, at 10:30 a. m. John E. Pounds of Hiram, Ohio, will deliver the address. The ministers of that region have a fruitful fellowship in these meetings.

—W. G. Loucks, who recently became secretary of the central eastern district Sunday school, has been compelled to give up this work because of the ill-health of his wife. He will probably re-enter pastoral work.

—The church at Hollywood, Cal., led by W. F. Richardson, will erect a $50,000 building this year.

—The Philippines annual convention met in Laoag February 1-7. Leslie Wolfe writes that the mission never had a better convention. The utmost harmony prevailed. Mr. and Mrs. Adamson of Akron, Ohio, the parents of Miss Vera Adamson, were present, and entered into the proceedings. They are seeing much of the country, and are studying carefully and sympathetically all the phases of the work.

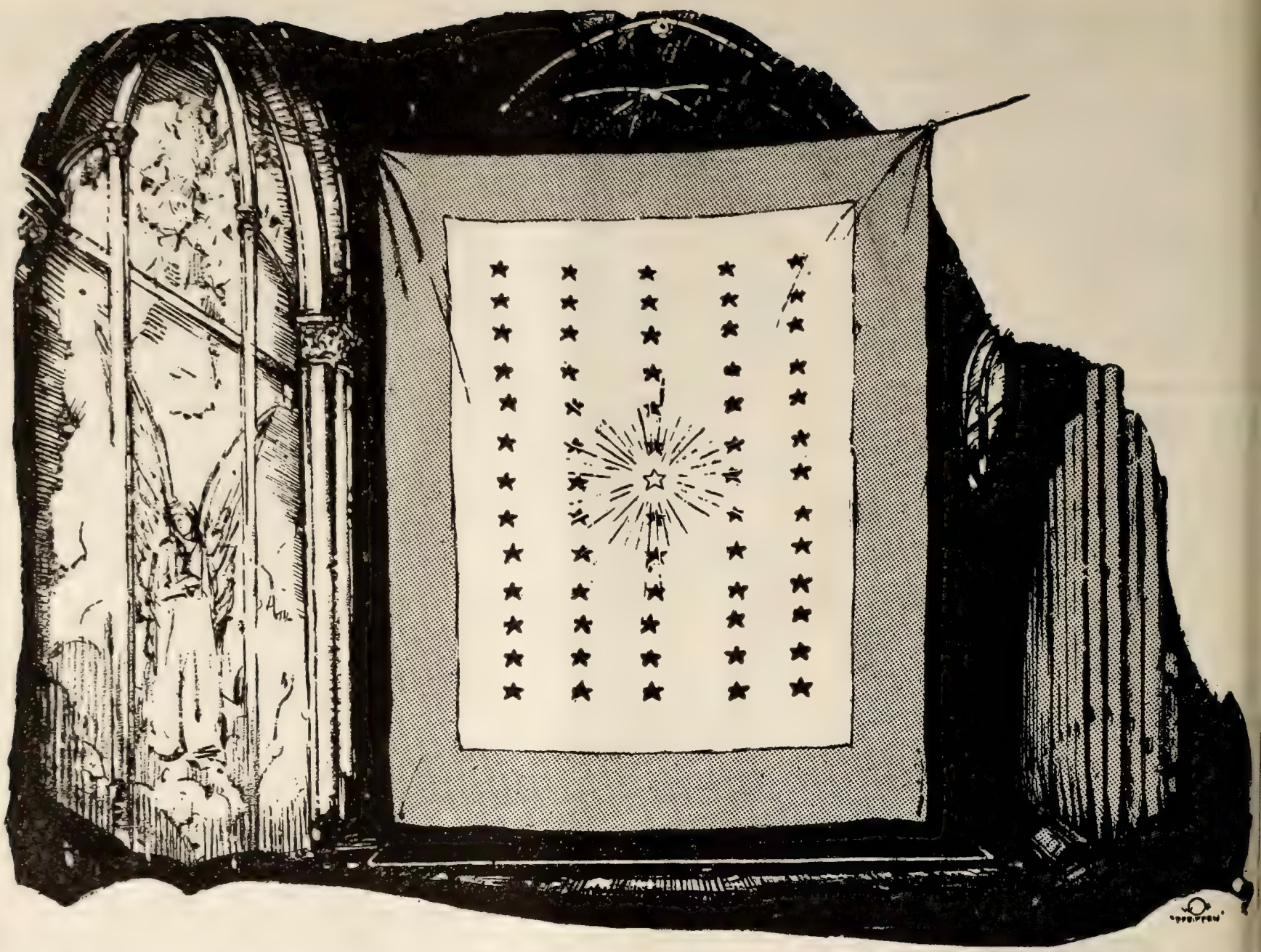
—Vachel Lindsay is reported as about to make a trip to England in company with Robert Nichols, one of England's outstanding younger poets, who has been visiting in this country for a number of weeks.

—Wabash Avenue church, Kansas City, has just closed a helpful series of meetings. E. E. Violette did the preaching, using during a portion of the meeting some splendid pictures from Palestine and adjacent countries and devoting about twenty minutes each evening to lecturing on these lands. L. J. Marshall, pastor at Wabash Avenue, writes: "The crowds throughout the meetings were unusually large when we consider that no unusual methods were used either in advertising or conducting the services. We depended upon a strong and dignified presentation of the message for results and we were not disappointed. There were twenty-six additions to the church, about half of them by confession and baptism. All expenses of the meeting were fully met by money secured by Mr. Violette in a quiet, orderly manner and a genuine good feeling prevailed throughout the entire meeting. The church does not feel that anything abnormal has taken place in its life and will go forward with the same happy and hopeful spirit which has characterized it throughout the years."

—Floyd A. Bash has been with the Wellington, Kan., church but about nine months, yet there has been a membership increase through home forces alone of 104 persons; this in spite of "flu" and other handicaps.

—Lyman Hoover, seventeen-year-old son of state evangelist G. I. Hoover of Indianapolis, was one of the two students winning first honors at Butler college for the semester beginning with October, 1918. His average grade was 92.27 per cent.

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And One Turned to Gold

HE was baptized there. We older ones of the congregation remember how he shrugged his tiny shoulders and smiled up at the minister when the drops of water trickled from the downy head to his baby nose. The gold star's for Jim—and for those of us who loved him well, there's a gold star in our hearts for him.

The blue ones? Bless your soul, they're half of them back and the rest of them coming soon. For every one of those blue stars we'll give thanks forever.

What are the blue stars worth? They're worth smiles of solid contentment, they're worth all the heart-aches and tears that never happened, they're worth a world of thankfulness.

What are they worth in money? There couldn't be an estimate on such a proposition. But we're going to subscribe to the Victory Liberty Loan with such a rush that you'll know how ready we are to prove our gratitude for the stars that didn't turn to gold. We're ready to pay the bills for the gigantic preparations that made the Germans quit a year ahead of time.

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, April 17, 1919

The League of Nations and Bolshevism

By **Frederick Lynch**

Published Weekly—$2.50 the Year

The Protestant

By BURRIS A. JENKINS

The Church is being tested today as at no other time in its later history. It has before it the most tremendous opportunity that has ever come to it. That it will meet the opportunity is denied by some. Dr. Burris A. Jenkins, however, has more faith in the Church. He holds that it will meet the test, but only after being tried by fire. Every minister, every layman leader, should read Dr. Jenkins' diagnosis of the church's ailments, for it is the church leaders who must direct the reconstruction necessary in the church. No book published by the Disciples has aroused more interest and inspired more discussion than has "The Protestant." This is a limited edition, and the book is selling rapidly.

Price per copy, $1.35 plus 5 to 15 cents postage.

The Christian Century Press
700 East 40th St., - Chicago, Ill.

The Need of the Hour

for the Disciples of Christ

Rev. R. H. Miller, until recently one of the chief promoters of the Men and Millions Movement and now minister of Central Church, Detroit, Mich., says of

"The Daily Altar"

"I appreciate it (The Daily Altar) as a personal possession and family minister. It is a sort of domestic Chaplain. The Daily Altar Movement is in line with the need of the hour for the Disciples, namely that we shall follow a century of successful presentation of the New Testament teaching and practice as a basis for Christian unity, by a century, if need be, of the spiritual interpretation and thorough-going application of these teachings and practices for ourselves. The crying need of the hour is for a return to the New Testament Christianity in its wonders of spiritual power and the sense of the personal presence of Jesus Christ. The Daily Altar Movement calls us in that direction."

"The Daily Altar" is the book most in demand among the Disciples today. This is a good omen.

The little volume is beautifully printed and bound in leather, with gold stamp. Single copies, $2.00 plus 5 to 15 cents postage. Six copies for $10.00.

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700 East 40th Street, Chicago

The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Risen Life: an Easter Message

TO the disciples the crucifixion spelled defeat. They could see no way in which their previous hopes might be fulfilled. Hence they went about their daily tasks with sad countenance. They had hoped that it had been He who would have redeemed Israel. The events of Easter morning changed this despondency to a triumphant joy. This gospel story of the death and the resurrection has been used by Paul as a symbol of the sinner's experience of grace. Sin, when the soul is convicted of it, seems to be the end of all hope. The despair that follows wrongdoing is one of the themes of our greatest literature. We find it in the "Scarlet Letter," but the Russian novelist, Tolstoi or Dostoievsky, knows best how to set forth this experience. The latter in his story, "Crime and Punishment," tells of a young man who committed a murder and successfully evaded the punishment. Another man was on trial for his crime and was about to be convicted. At this point the guilt of the real criminal came home to him. He asked his paramour what to do and she advised him to confess. He did so and accepted a life sentence to Siberia.

The gospel of the risen life is a more cheerful story than this. It does not leave the sinner overwhelmed by his punishment, but shows him God's way of lifting the burden from his soul. The grace of Christ is sufficient unto his needs. The Easter time is not only the glad memorial of Christ's triumph over death, but also the annual reminder to every Christian soul of the miracle of redemption. The risen life is one that is lived in joy and power. The old despair has made way for the happiness of the child. Under the new hope begotten of the gospel the sinner is made to feel new sources of power. The sinful persecutor is turned into the victorious apostle. John B. Gough, the drunkard, is turned from drunkard to foremost reformer of his time. Millions of humbler men have known what it was to draw upon the hidden sources of strength and through divine grace all things become new for them.

Cooperating with Idealists

THE church has had its own enthusiasms and great crusades, but has sometimes failed to sympathize with the great unselfish impulses of people whose work was not directly connected with religious institutions. The physicians have an age-long battle to fight with quackery. The patent medicine faker was known by our physicians to be doing a lot of harm in the world. There are still religious journals that profit by the advertising of nostrums. The faith healing cults with their absurd claims, the various brands of "pathies" and "therepies," are a testimony to the gullability of the public. When the physicians organize to make the healing art honest and competent, their efforts deserve to receive the support of Christian churchmen.

The teacher is deeply moved by the idealism of his profession. He believes human progress must come through knowledge. He is grieved with statistics of illiteracy and concerned over the number of children who leave school at the eighth grade to enter industry. In this enthusiasm to make our world wiser, he should have had the church as his ally. Instead he has often heard education denounced as tending to infidelity. He has heard ignorant preachers assert the claims of blind dogmatism against those of the laboratory.

In every community there are people who have an unselfish devotion to some cause which they believe would uplift the race. There is a group which cultivates music in this spirit. The art circle is devoted to the cause of

beauty in no narrow or selfish way. The better kind of lawyer has a passion for justice. All of these tendencies are essentially religious in character.

When there are religious enthusiasms in the community which the church does not support, the idealists of the community come to believe the church is secular. A truly Christian church will be broad enough to furnish encouragement and support for every idealistic thing in the community. Instead of seeking the things that pertain to her own life, this church will become the clearing house of all movements that seek the uplift of the race.

Can't Fool Soldiers With This

THERE is a well organized campaign to stir up soldiers to a resentment of national prohibition on the plaint that it was "put over on them" while they were abroad fighting the battles of their country. Evidence has been brought to light showing that letters identical in kind, signed by American soldiers, have been mailed to papers in this country from various parts of Europe. What of the merits of this plaint? The Congress that submitted the national prohibition amendment, by more than two-thirds majority, was elected in November, 1916, before this country went to war and of course before a single soldier was mobilized. There were twenty-six dry states before war was declared and large portions of the remaining states were dry. It was largely the dry sections from which the members of the various state legislatures were elected who ratified the eighteenth amendment. It would have been ratified long before this if the liquor interests had not used every resource which they could command to keep the question from the people for the last twenty years.

To say that national prohibition was something that sprang up suddenly and was put over while the soldiers were abroad is a statement which the facts do not at all justify. It is part of the German brewers' program of stirring up strife. They may deceive some of the uninformed but we are not alarmed that they will make much impression upon the intelligent public.

The Poetry of Religion

RELIGION has never been satisfied with the exact phrases of the theologian. There are depths of spiritual experience which elude the laboratory method. There is no logic which can comprehend the richness of religious experience. It is for these reasons that through the Christian centuries the religious life has expressed itself in art and song and poetry as well as in drama and creed. All of these means barely suffice to express the mystery and beauty of the life hid with Christ in God. It is for this reason that our Christian poets are not less esteemed than our men of exact science in the study of religion. The poet who can express spiritual experience in his verse has never failed of his reward in the gratitude of large numbers of souls edified by his words.

The poems of Thomas Curtis Clark, now well known to the general church of America in all communions, are among the significant contributions of the Disciples to the religious life of today. They have been printed in many Christian journals for a large public. But reading poetry is a poor substitute for catching its music with the ear. Few people have learned that poetry takes on new beauty when read aloud. Mr. Clark has at last yielded to the importunities of his friends and is reading his own poems in churches and clubs and before such other audiences as may be interested. His recent visit to Eureka College, where he gave readings and talks on poetry, is reported with much enthusiasm by President H. O. Pritchard. There is sure to be a growing demand for this service.

Our Disciple poet has devoted himself mostly to religious verse. He was born in the manse and has always lived in the fellowship of religious people. These long years of Christian association have brought a ripeness of experience and a depth of insight that are marks of his work.

What Kind of Books Are in Your Public Library?

IF you will look in your public library the next time you visit it, you will find there many of the books of the "near-religions." Some of the new religions are well organized on the publishing side. A public library usually accepts books as gifts which are not notoriously bad, so every library keeps on hand these propagandist books.

But if you grow curious to learn something about the history and doctrines of one of the evangelical denominations, you will often search in vain for any book which will tell its story. This is due to the lack of interest of these denominations in getting their point of view presented to public library readers. The local church in every town where there is a church should see to it that the history of the Disciples is in the library and that a good representative journal is on the rack in the reading room. The cost is so slight that there is no use in pleading lack of funds.

The library will purchase the books a community wants to read. That is the point of view of good library management. A community that is strong on technical pursuits is given a large assortment of books in this field. The reports from the loan desk have much to do with the purchase of books. The request for a book by three people would ordinarily decide the book committee of a public library.

If the church calendars of the brotherhood would help to stimulate the use of library books in the field of religion, very many more books would be purchased for the use of the churches. Any group of Sunday-school superintendents could secure a good assortment of books in religious education if they would ask for them and agree to recommend them to their teachers.

The missionary society will also find the public library a most valuable aid. Many libraries already have a good assortment of missionary books and the rest would if there were a call for such books. At the beginning of the year the missionary union of a city has only to prepare a list of the books it will need to be certain that these books would be secured. Why should the church not cooperate more with public institutions?

The Next Time

A Parable of Safed the Sage

THERE lived in the Town of my Boyhood a Damsel, whose name was Dinah. And I liked her, and knew not but that I could like her more if I were to Drop Everything Else and give her my Attention.

And I went away and lived in another place. And Dinah came thither to visit, and I determined to Show her a Good Time, for she was from my Home Town. And Dinah was willing, but also was pursuing a policy of Watchful Waiting in certain other Directions.

And there came the Fourth Day of July, and Sunday School Picnic. And some rode thither in Buggies, but the most part on Hayracks, or any old way. But I stood in with a man who had two Saddle Horses, and was particular to whom he loaned them.

And when I came to the house where she lodged, leading one horse and riding one, Dinah's countenance fell.

And she said, Safed, it is good of thee to take me to places, and I like it, but thou art only a boy from the Home Town, and I would fain ride in one of the loads, that I may meet others as well as thee.

And I went to a friend, who was driving his own two-horses, hitched to an Hayrack. And beside him was his best girl, and her name was Ruth. And upon the Hayrack were young men and maidens.

And I said, Sam, wilt thou do me a Favor?

And he said, I will give they anything, save Ruth only.

And I said, Take thou my two saddle horses for thee and Ruth, and let me drive my team.

And he said, Let us hasten, Ruth, and climb down from here and mount the horses.

Now when Dinah saw that Ruth and Sam were glad, then was she more snippy than ever.

But that day was not wholly lost. For there rode on the Hayrack two maidens whom I had not met before.

And one of them was Keturah.

Now after fourteen years, Dinah wrote to Keturah, and said, I would visit thee.

And Keturah wrote and said, Come.

So she lodged with us four days. And she was still unmarried.

And on one night was a lecture. And Keturah cared not to go, but stayed with her Five Children, and I took Dinah to the lecture.

And as we were returning, Dinah spake to me, saying, Dost thou remember the Fourth Day of July, fourteen years ago?

And I told her that I had not forgotten.

And she said, When thou didst take me home that night thou didst say to me, I am sorry that thou hast not enjoyed this day, and I hope it will fare better Next Time I invite thee.

And I said, I remember.

And she said, Safed, This is the Next Time.

And I considered that some people who wait for the Next Time will have a long time to wait.

Three Prayers for the Times

OH Thou who art no respecter of persons, grant that we may without distinction and without procrastination, love our neighbor; to lavish it upon the poor where it is very easy, especially upon the rich who often need it most, most of all upon our equals where it is very difficult and for whom perhaps we each do least of all. May we also think thy thoughts after Thee and learn of Thee the democracy of the kingdom of God. Amen.

HENRY DRUMMOND.

WE invoke thy grace and wisdom, O Lord, upon all men of good will who employ and control the labor of men. Amid the numberless irritations and anxieties of their positions, help them to keep a quiet and patient temper, and to rule firmly and wisely, without harshness and anger. Since they hold power over the bread, the safety, and the hopes of the workers, may they wield their powers justly and with love as older brothers and leaders in the great fellowship of labor. Suffer not the heavenly light of compassion for the weak and the old to be quenched in their hearts. When they are tempted to follow the ruthless ways of others, and to sacrifice human health and life for profit, do Thou strengthen their will in the hour of need, and bring to naught the counsels of the heartless. Save them from repressing their workers into sullen submission and helpless fear. May they not sin against the Christ by using the bodies and souls of men as mere tools to make things, forgetting the human hearts and longings of these their brothers. Raise up among us employers who shall be makers of men as well as makers of goods. Give us masters of industry who will use their higher ability and knowledge in lifting the workers to increasing independence and vigor, and who will train their helpers for the larger responsibilities of the coming age. Give us men of faith to catch a vision of a nobler organization of our work, when all will still follow the leadership of the ablest, not in fear but by the glad will of all, and when none shall be master and none shall be man, but all shall stand side by side in a strong and righteous brotherhood of work. Amen.

WALTER RAUSCHENBUSCH.

THY kingdom come, our Father, who art in heaven and on earth! The earth is thine, and we are thine. All that we have failed to be, as part of thy kingdom of love and eternal life, do Thou, we entreat Thee, blot out from thy remembrance, that we may turn with new hope to that which Thou canst make of us.

SARAH T. DICKINSON.

The League as a Bulwark Against Bolshevism

By Frederick Lynch

The following article was written by Dr. Frederick Lynch, of New York City, immediately after his return, a few days ago, from Paris, where he went as a member of the committee appointed by the Federal Council of the Churches of Christ in America to present to the Peace Conference the Federal Council's resolution favoring a League of Nations.

ANYONE coming back to America straight from Paris and London is perfectly amazed to find opposition to the idea of a League of Nations. To everybody in Europe it is so perfectly evident that there is no salvation for the world from Prussianism on the one hand and Bolshevism on the other except through the League of Nations as it has been voted at the Peace Conference.

I happened to be present at the Peace Conference the day the League of Nations was unanimously voted. It was very evident that this absolute unanimity was due to the fact that every delegate there saw that there was no other way of saving for the world what the Allies have won through the war except by the League. Also it was evident to everybody present that unless the League was voted the whole war would have to be fought over again some years hence. Also it was perfectly evident to everybody that the work of the Allied nations, as Allies standing together, as trustees of the civilization of the world, was not finished when the armistice was signed, and will not be finished when the peace treaty is signed. In fact, I found everywhere in Europe as much apprehension over the next two or three years as could be found two years ago when the German drive was at its height. I heard Lloyd George say one day at a public gathering, shaking his head in an ominous way, that he would not want to prophesy what was going to happen in Germany and Austria during the next two years.

BOLSHEVISM AN INSIDIOUS DISEASE

The menace of Bolshevism and anarchy hangs over Europe like a pall, and during my six weeks' residence in England I have found the English people almost more in dread of that than they ever were of Germany. It is much easier to meet German soldiers on the field of battle than it is to meet Bolshevism, which spreads not as an army over a field, but as an insidious disease through the whole structure of democracy. Again and again I heard Englishmen say: "Have we destroyed Prussianism to enthrone Bolshevism?" Almost without exception everybody I met in England sees plainly that the only way to prevent the enthronement of Bolshevism is to stand together in the years of peace just as closely as or even more closely than they have during the period of the war, and of course that means the League of Nations.

My first thought, as I come back to America and find so much opposition to a League of Nations and to America's continuing to play her part in the great world movement, is: if only Americans could see the menace that hangs over England and France and Germany close at hand as we that have been in Europe see it, every American would shout just as enthusiastically for America continuing to play her part in the issues of peace as they shouted for her to play her part in the war. In fact, Mr. Wilson was absolutely right when he said we might just as well have kept out of the war as not to stay with the Allies now in solving the problems which the war has created. They are our problems just as much as they are England's and France's problems. Our going into the war helped to produce this condition in which the world finds itself at present, and the obligation rests upon us just as much as upon England, to keep the world from going to pieces, and today one cannot live in England or France a week without feeling that Europe is mighty near going to pieces. Again and again I heard the thought expressed in England, when men read in the papers the speeches of some of our senators here and of others who take the selfish view that America should live for herself alone and should not meddle with world affairs, "Is America going to be a second Russia and desert us just as Russia did in the middle of the war?" And it was very difficult to answer that accusation, because America's refusal to take part in a League of Nations would be just as much of a blow to the cause for which the Allies have stood as was the withdrawal of Russia from the war. As everybody is saying in Europe, "The real war lies ahead, not behind."

GERMANY NOT DEFEATED

Several people have asked me since my return whether we did not accomplish our aim in the war when we defeated Germany. I say to this, "You have not defeated Germany at all. You have defeated Prussian militarism, you have overthrown the Kaiser, but you have a menace in Germany today which threatens the peace of Europe if allowed to grow and become the real force of Germany, just as much as Prussianism ever threatened it." England and France are beginning to see this. Whereas, when I landed in Europe two months ago, the English and French press were quite indifferent to the feeding of Germany and Austria, every paper without exception, when I left England, was urging just this thing, because during these two months the spread of Bolshevism throughout Europe has been so rapid that the English and the French see that they must feed the Central Powers simply as a matter of self preservation, for Bolshevism thrives on hunger. No, we have not won the war yet; we have not won the war until we have made a stable Europe and have established democracy in Germany and Austria as firmly as it is established in England and France.

Bolshevism is just as far removed from democracy as was Prussianism. Prussianism or autocracy believes in the king and the noble ruling the people. Bolshevism believes in the proletariat ruling all the people. Neither is democracy. Democracy is a government by *all* the people. And Heaven only knows which is the worse threat to civili-

zation in Europe, Kaiserism as exemplified in the rule of the banished Czar and Kaiser, or Bolshevism as exemplified in the equally tyrannical rule of the proletariat.

We went into the war to win democracy for the world. Well, we have not won it yet, and we cannot win it simply by defeating Germany on the field of battle. It can only be won by the United States, Great Britain and France standing firmly together against the rising tide of Bolshevism on the one hand and the sudden attempt to re-establish Kaiserism on the other. Strange as it may seem, each plays into the hands of the other. A Bolshevist Europe would be the best preparation for the restoration of the Kaiser. Just as Kaiserism was largely responsible for Bolshevism.

AMERICA'S RESPONSIBILITY

The thing that the United States wants to remember at just this moment, and I say this without casting reflections on any other nation, is that civilization is now in the hands of the English-speaking people of the world—of the British Empire and the United States. Russia is in chaos, Germany and Austria seem fast verging upon it, Japan is far off, Italy has no great influence, France is so depleted that she must put much thought upon her restoration. The task of saving civilization for the next twenty-five years rests upon the shoulders of the United States and the British Empire. Winston Churchill used just three words in my presence the other day. Lloyd George has said it over and over again. Everybody who has been in Paris knows it. In the Peace Conference it is Great Britain and the United States that are determining the destinies of the world. It is to the English-speaking people that all the harassed nations of the world are turning—Albania, Syria, Armenia, all of them.

I lunched with Lord Bryce one day. He could not get away from this thought. He said, "Go back to America, tell the Americans that all the weak nations of the world are calling to her just as the man in Macedonia called to Paul. Surely America will not fail us at this time." As I said, everybody knows it. And it means just this; that, if the United States follows the lead of the men here who are advocating our withdrawal from the Conference to show opposition to the League, we will throw the whole burden of the world problems on England, and will leave her to bear it alone. And to my mind it is just as much treachery as it would have been at the beginning of our part in the war to have had all our troops come home and to have left England to complete the task. I am afraid all the American people do not see this. If they did I am sure they are so unselfish that they would rise up and with one voice say to these people who are opposing the League of Nations, "America went into this war to see it through to the finish."

WHAT ENGLAND CAN'T UNDERSTAND

The people of England find it so difficult to understand the attitude that some of our statesmen are taking in America toward the League of Nations that they instinctively asked me if they are pro-German. I said, no, no, they were the strongest advocates of our going into the war. "But," they said, "they are playing right into the hands of Germany now." I answered, "Yes, that is true, but they are doing it unconsciously." There is nothing that would more delight Germany just at present than to have America withdraw from her position with the Allies. Germany knows that the League of Nations means the end of war, at least such war as she has waged or might wish to wage in the future. She knows that if we do not get the League of Nations, or at least if the United States does not enter heartily into it, there are left only England and an impoverished France to stand up against her.

Personally I do not greatly fear the restoration of Kaiserism in Germany, neither do I believe that the German people as a people would have any desire to set out on a war of aggrandizement again in Europe, although one must remember that there is a certain virus in the blood of Germany which cannot be exterminated in a day, *but* this is the thing that everybody is fearing in Europe, that everybody sees as an imminent possibility: Let the United States stay out of a League of Nations, let a Bolshevist Russia, a Bolshevist Germany and a Bolshevist Austria, and Heaven only knows how many other Bolshevist countries (for Bolshevism spreads faster than a prairie fire), let these Bolshevist groups form a combination (and let me say again that it is the one thing in England and France which I found everyone fearing) and it means that we do not have a League of Nations, that we send back our two million boys ten years hence to shed their blood on the field of battle by the side of England and France. Everybody in England and in France says this. We should see it here if we were close to it. It is too bad that we cannot send a dozen senators over to Europe at just this time for two months.

EUROPE'S ESTIMATE OF WILSON

You ask me what is thought of President Wilson in Europe. In Europe he is looked upon as having saved the Peace Conference. Of course the Chauvinists in France and the Tories in England take the same attitude toward him as do the Tories in America, but the great democratic masses of both France and England look upon him as having saved the Peace Conference, and as having lifted it up to a high constructive level that it would never have reached had he not been there. Everybody I met in England, and I talked with almost everybody in the Government and many outside it, expressed this point of view. Again and again it was said that the Peace Conference would have been nothing but a Congress of Vienna, with the nations squabbling for territories and indemnities, if Mr. Wilson had not been there. This is the popular feeling everywhere. In England mention of his name is greeted with cheers. At moving pictures they always put his picture on the screen during the show, and while the pictures of Gen. Foch and Gen. Pershing are cheered and applauded, the minute Mr. Wilson's picture comes on the screen they all leap to their feet.

Of course it should always be remembered, too, that both the French people and the English people insisted on Mr. Wilson's going to the Conference. When I was in Paris it was almost pathetic to see how all the oppressed people turned to him as the one man who would see that they got justice and their rights.

Alfred Noyes Sees World Peril

The leading poet of ideals in England is Alfred Noyes, author of "Drake" and other volumes of verse. The realists of ugliness have little use for him because he does stand for ideals—and because he is a Christian. Mr. Noyes does not believe the world's troubles are over, even if peace is about to be signed in Paris. Looking at the world's heart, he believes it is full of rottenness, and holds that the only salvation for civilization is the enthronement of Right. This article was originally printed in the Saturday Evening Post, and is here reprinted only in part. Its consideration may stir some ministers who are content with being priests of the old order to become prophets of righteousness in a corrupt but not hopeless age.

IT is hardly too much to say that if Great Britain should lapse into disorder for one weak moment the whole future of civilization would depend on one country and one alone—the United States of America. My own hope has always been that the free winds of the western world would help to blow away the poisonous exhalations of Europe, and that America would stand firm against even the intellectual fashions of Europe. The tongue of Shakespeare would reassert itself there, I hoped, backed by the faith and morals that Milton held. But there is a tendency now, even in the United States, to follow the fashion of Europe and declare that faithlessness and the absence of all ethical codes are the signs of great literature; and there are forces working in the United States today, working as they have never worked before, to undermine and overthrow even the last fortress.

The war has shown us the complete moral rottenness of two great European empires. It has shown us men of culture, statesmen, diplomats, lying and plotting murder. It has shown us ambassadors, apparently polished gentlemen, turned out by the best tailors, advising their governments to sink the ships of the friendly countries to which they were accredited, without leaving traces of the human beings aboard those ships. There is not a crime which devils might be supposed to whisper hoarsely to one another in the darkest regions of hell that these representatives of civilization have not embraced as a virtue. We have become so familiar with it that we have ceased to realize its utter horror. The Peace Conference is becoming more and more political in its nature, more and more concerned with technical details. Something more than this is absolutely necessary if we are to make the world safe not only for democracy but for the human soul.

THE DECALOGUE REVERSED

A declaration of right, a reassertion of those great simple fundamental principles upon which our civilization is built, is the first necessity. Unless the war was fought for this purpose all its agonies will have been utterly wasted.

It has been said that the war was fought to make the world safe for democracy. It has also been said that it was fought to make democracy safe for the world. But both of these aims are included and made one in the fundamental aim of reasserting the rule of right. A right democracy will be safe for the world; and a right doing, right thinking world will be safe for democracy. Democracy and freedom depend upon the establishment of justice and a law before which all men are equal.

They have nothing in common with the insane leveling process which would reduce the hill to the plain or cut off the feet of the tall man to make him equal to the short. Unless Nature herself is abolished we must follow the universal laws of Nature. Fire will continue to burn the hand that defies it; and it is only by our observance of law that we live.

The law is our only pathway through chaos; and as the old Scripture said, "Thy word is a lantern unto my feet." In the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible: "In the beginning God."

The chief need of the world at this moment is a simple, elementary declaration of right and the creation of an adequate religious machinery for making the declaration effective; for of course it can never be made effective by the present generation of politicians in Europe.

Nothing is more appalling than the constant assumption on every side, in the press and in private conversation —this last more particularly—that principles of right and wrong have absolutely ceased to count in political affairs. We are in real danger of being forced into the mental attitude of Germany, just as we were forced into the use of poison gas. Statesmen, publicists of all nations, men of business, men in all walks of life are continually declaring with complete cynicism—often unconscious—that solemn treaties between nations are inevitably "scraps of paper" if they are seriously put to the test. They may be right. It may be true that treaties can only be valid when there are bayonets behind them. But if so the political philosophy of Germany is still the secret philosophy of the world.

One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called "intellectuals" of Europe. A quarter of a century ago all the creeds went into the melting pot; and there are very few among the political or "intellectual" leaders in Europe today who would describe themselves in private as anything but complete agnostics with regard to the eternal foundations of justice and right.

We hear Bolshevism described, for instance, as a terrible menace to our political systems. But we seldom hear it attacked on the really fundamental ground that it substitutes "Thou shalt steal," and "Thou shalt commit murder" for the old laws of God. It is far more than a political problem. It is a religious problem affecting the whole conduct of human life. If our leading men had a little more courage they would fight this evil at the source and at the foundations, instead of meeting it with the weapons of the political opportunist.

It must not be supposed that the spirit of this evil, which we have called Bolshevism in Russia, is an isolated

phenomenon. It is active everywhere. It has been active in art and literature for more than a quarter of a century, and it has gone far toward viciously perverting the whole reading public. The attack that has been made on all the standards of art and thought and conduct can be met by one power and only one—the power of religion. In fact, the literal meaning of the word "religion" provides the full answer to the disintegrating and fissiparous process of the modern world.

THE CHURCHES' OPPORTUNITY

The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal in an interdependent harmony. The direct results of this loss are accumulating daily in the general lack of confidence in the pledged word and the growing contempt for all the codes of right and wrong.

Recently Doctor Patton, the ex-president of Princeton University, expressed a hope that surprised many of his hearers, and suggested that a time might come when all the churches of Christendom should unite in one great campaign for those broad simple principles of religion which are common to them all. I believe that the churches of America if they are adequately supported may now take the most important step in their history toward the realization of this hope. Already they have accomplished more than would have been thought possible a few years ago. Thirty denominations, with two hundred thousand churches and twenty-five million communicants, have joined in a single religious movement to regenerate the world. No movement on this scale has been known in any period of history. Nearly one-fourth of the population of the United States is drawn into this campaign, which will involve for the Methodist section alone an expenditure of a hundred and twenty million dollars.

It was this section which began the movement in connection with its centenary; but the churches of all other Protestant denominations have now united with it; and we are about to see for the first time the organized forces of religion combining into one vast army. The fight between the powers of darkness and the armies of light is already beginning for the broken hearts and souls of those whom the war has left without hope or faith.

It is fitting that one of the first great messages issued to this new army should come from Joffre. "France," he wrote, "is in such very great need. The need is especially great in the devastated areas. Soon the people will be returning to their demolished homes to start life over again. The shock at what they will find will be very great. They will need not merely material assistance. Moral help will be required, for there is bound to be a tendency to let down morally in the face of such great losses and destruction."

Is it not greatly to be hoped that the people of this great republic will move to this new warfare with the same splendor of purpose that actuated them during the last two years? A thousandth part of the unselfish sacrifice displayed by the United States in 1917 and 1918 would make victory certain here also; and unless this moral victory be made certain all other victories are vain.

In April

HERE I wander in April
Cold, gray-headed; and still to my
Heart, Spring comes with a bound,
Spring the deliverer,
Spring, song-leader in woods, chorally resonant;
Spring, flower-planter in meadows,
Child-conductor in willowy
Fields deep dotted with bloom, daisies and crocuses:
Here the child from his heart drinks of eternity.

ROBERT LOUIS STEVENSON.

The Passing of the "Prince Albert"

By Jessie Brown Pounds

THE Prince Albert coat is one of the most symbolic of all articles of wearing apparel. Its traditional significance is only less than that of the bridal veil or the conventual robe. To be sure, this coat of dignity, as a mere garment, is the property of any man who can afford to pay for it, but in its traditional and symbolic character it belongs to the preacher and the undertaker.

Many of us can remember a time when the average preacher was as timid about appearing in any other kind of coat as is a refined woman about being seen shopping in a house-dress. Our religious conventions looked like great flocks of over-grown black-birds, with here and there a modest brown wren of a preacher's wife perched upon one of the lower limbs.

Professionalism was written all over the typical parson. He had so completely accepted the character which society had provided for him that it was only through the force of a strong personality that he was able to escape from it and to be the man that God meant him to be.

Once, in that day of the professional preacher, I was visiting at a farm home during the haying season. The long summer days were crowded to the limit for the farmer and his sons, who rose at dawn and often worked after dark. One day, at about mid-afternoon, the minister called. He was a stout, florid man, the weather was warm, and his Prince Albert wrapped him about with heat and dignity. His straight collar was limp and his white tie was a trifle dejected, but otherwise he looked his part nobly. My hostess and I entertained him for an hour, all the time conscious of a terrible fear,—for we knew that the farmers did not wish to be called from their task. At length, the minister said, "I always conduct worship wherever I call." "Certainly!" acquiesed my hostess, sweetly. "I should like you to call your men," he proceeded. "I always assemble all the household." The blow had fallen. The big farm bell was rung, the men tied their horses and came running in, fearing a fire, or sudden death in the family. When they learned the cause of the emergency call, there were hasty ablutions and a mad rush for coats; then we "assembled," with flushed faces and sadly distraught minds, to hear a long chapter read and commented upon and a prayer that went all the way around the world and half

way back. When this service was over, the minister departed to repeat the exercise at the next farm-house. My host was a deacon and as good a Christian as I have ever known, but that evening at supper, when a casual reference was made to the visit of the afternoon, he used an expression which caused his wife to gasp and his sons to snicker. He said, "Darn the preacher!"

If he had directed his wrath toward the coat instead of the preacher, his unseemly expression might almost have been forgiven. For after all, it was the ministerial coat which made the ministerial manner, and the manner which unfitted the man for adapting his ministrations to the schedule of a farmer's day or of postponing them until after the haying season.

The professionalism of that day has been slowly passing, through the years, and now, with the great social changes of our time, it promises to disappear. Where is the "pulpit tone" of yesterday? It is seldom heard save in remote corners of the country where the elemental passion for rhythm still holds away. Even the ministerial vocabulary consists less than formerly of pious phrases passed on from one generation to the next. The preacher is learning that he must live as close to the people as he can, that he must get much from them if he would give much to them, that he must allow no artificial barrier to obstruct the currents of sympathy between his own and other lives.

We must admit that the new order has its dangers. Freedom from convention may become a pose, and then it is a trifle more objectionable than professionalism, because it is more self-conscious. The minister who thinks it clever to be "sporty" in dress and manners and speech is certainly to be shunned. A clever woman, who considers herself an authority on the tastes of preachers, declares that they would all like to go to horse races if they dared. She is woefully mistaken. Most preachers would be bored to death by horse races, but here and there is one who likes to pretend that he would not be. His jauntily-worn sport clothes are far less pleasing than is the conventional make-up of the old-fashioned preacher.

Nor is sheer eccentricity desirable. No tailor can make a prophetic genius out of an ordinary preacher by cutting his cloak after the pattern of Elijah's.

On the whole, however, the passing of the Prince Albert is a matter for congratulation. There should be no regret that the day of the clergy as a "third sex" is over.

French Chaplains Visit America

THE United Committee of the French and Belgian churches has sent Chaplains Daniel Couve of the French Infantry and Albert Leon of the Chasseurs Alpines to this country especially to assist in the campaign in behalf of the fund of $3,000,000 to be raised for the relief of the suffering Protestants of France and Belgium and for the restoration of their destroyed Protestant churches.

Chaplain Couve is one of the most important French Protestant pastors. He has been Assistant Director of the Interdenominational Society of Foreign Missions since 1912, in which year he visited America in connection with this work. He began his war work as a private in the hospital train service immediately on the outbreak of the world war. He was later appointed chaplain of the 59th division which served at Verdun, during the terrible days of the German attack in 1916. Here he was awarded the Croix de Guerre for being constantly found in the front line trenches with his men. "I found them more receptive of the Gospel message when in danger," the chaplain said of

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Two Poems of Easter

By Thomas Curtis Clark

The Question

AFTER this bright, glorious sheaf of years,
Is there to be but darkness, death, dust?
From the gray mold of our loving days
Will there be no flowering?
Will no sweet odors blow
From the dead garden of existence?
Must our thinking selves be sloughed off
The circling universe,
To make way for other selves
Who will in turn dream out their little lives,
At last to be flung into night?
Is hope a lie? Does the morning utter falsehood?
Is the darkness the real,
And the light but a teasing flash?
Is the caked ice of winter the final glory of the year
Rather than full-blown summer?
The mind staggers, but hope still breathes!

Easter Hymn

CHRIST is risen! Sing, all voices!
Earth with heaven now rejoices.
Past the winter's night of sadness,
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the gladsome story:
Christ is risen! All men, sing ye!
Love's fair tribute to Him bring ye!
Christ now lives, who once was dead;
See, the night of doubt has fled.
Lo, the grave is empty now!
He is risen; on His brow
Rests the crown of victory,
Sign of immortality.
Sing ye, heaven and earth, rejoice!
Praise ye Him, each mortal voice!
Sing, ye angels in yon heaven!
Sing in rapture, Christ is risen!

this episode. He returned to his position as Foreign Missionary Secretary in May, 1918, by special permission from the War Office.

Chaplain Leo is one of the "ace" chaplains of the French Army. He was referred to by his commanding officer as "the chaplain whose bravery is considered a habit." He has been awarded the Military Medal and Croix de Guerre with two palms and four stars. He saw four years of continuous service, part of the time with the 67th division, but mostly with the Chasseurs Alpines or Blue Devils. His six citations were for daring rescues of wounded under fire. Although wounded in the left leg, back and elbow by a fragment of shell while fighting with the Blue Devils, and spending weeks in the hospital, he recuperated sufficiently to take part in the French attack at Mount Fere on the Vesle on Sept. 30, 1918. Encountering two Germans who were hiding in a shell hole, he made them prisoners, although armed only with a short walking stick, and delivered them safely back of the French lines.

His services, however, were not confined to such exploits. When his regiment was in rest billets, he organized sports, recreation centers and movie shows for his men, thus anticipating by several months the arrival of the Y. M. C. A. In addition, he performed the regular services of a chaplain.

Chaplain Couve has been speaking in important churches of the South and Middle West, since his arrival in America early this year, under the auspices of the National Committee on the Churches and Moral Aims of the War. He will devote the remainder of his stay mainly to spreading the cause of French and Belgian Protestant relief, giving the week of April 16 to 23 entirely to the campaign.

Chaplain Leo has just arrived in the country. He will visit American theological seminaries in order to suggest methods for closer co-operation with the theological seminaries of France. He will devote the rest of his time to the campaign for Protestant relief in France and Belgium.

A representative of the Campaign Committee who interviewed the two chaplains in New York, early in April, found them anxious to impress on the American people the vital necessity of strengthening the religious forces of France at this critical hour when she is beset with the temptations to demoralization and despair which follow in the wake of every great war.

"To make French Democracy Christian and to make the old conservative French Christianity Democratic is the only means by which France can develop in time of peace, the marvelous possibilities which she has revealed to the world during the present war," said Chaplain Couve. "I have always felt that a real, democratic Christianity, for which Protestantism stands, is essential for the right development of French national life. But this is more than ever desirable now in the presence of the great menace of the spread of Russian Bolshevism.

"The French people are more open than ever before to a religious appeal. There are more than 20,000,000 Frenchmen who are vitally connected with no religious organization. It is to these that Protestantism has a unique opportunity to make an appeal. But there is a danger not only that this great opportunity for spreading the Gospel

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CHICAGO

will be lost, but that the existing Protestant religious forces of France will be unable to weather the crisis brought about by the war.

"I was very much impressed in traveling through your country to see the beautiful service flags, with their blue and gold stars, which hung in every church. But in France we had no such flags simply because every single man of our congregation under forty-five was in the army. We kept lists only of our dead. Among the numerous service stars in your great churches there were always three or four gold ones. But every one of our Paris Protestant churches which are smaller than these had thirty or forty dead.

"It is easy to imagine how such losses diminished the general strength of our congregations. But in the invaded districts where some of our strongest and most flourishing churches lay before the war, our church life was completely laid low. Over thirty of our churches were damaged or demolished. Many of our pastors lost all that they had. The congregations were dispersed and ruined.

"Our French churches have given their utmost. But it is only a fragment of what is necessary to survive the emergency. We need American assistance, to rebuild our destroyed churches, to assist the distressed refugees from the invaded districts back to their homes and to help evangelize France.

"This latter aim, which must appeal to all American Christians who are interested in spreading the gospel, can best be accomplished by strengthening the social and evangelical work which has for years been carried on by French Protestant churches among the working classes of the northern industrial districts, now destroyed by the invasion. Men's clubs, debating societies. Women's Sewing Circles, Temperance Societies and Boy Scout Movements have won the confidence and support of the people. This work should be enlarged and spread throughout France. The French people will rally to this kind of social Christianity."

Special causes which the Chaplains have at heart are: The interchange of theological students between French and American seminaries, the founding of a journal of Social Christianity to deal with labor and social problems from the Christian point of view, and obtaining American assistance in organizing the southern French churches for more effective evangelical work.

It is planned to spend the $3,000,000 needed for immediate purposes of relief in the following ways: 45% for immediate relief of sufferers from the invaded regions; 35% for war emergency relief for the rest of the Protestant churches, especially in home missionary work; 10% for rebuilding destroyed churches; 10% for educational and social work, schools in invaded regions, seminaries and the religious press.

HE who rushes into the presence of God and hurriedly whispers a few petitions, and rushes out again, never, perhaps, *sees* God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for only in the peaceful soul are eternal things reflected.

—A. T. PIERSON.

The Lonely Christ

By Ernest Hunter Wray

LEADERSHIP is costly. One of the rewards which has always come to those who dared much for God has been the pathos and heart-break of loneliness of soul. But no soul was ever engulfed in such depths of loneliness as was the Son of Man in his capacity as the Savior of the world. The prophet tells us that "He hath trodden the winepress alone; and of the peoples there was no man with me." In these words we see mirrored the lonely figure of the Christ as he staggered prostrate under the heart-crushing grief of Gethsemane and the overwhelming burden of his loneliness, not only because it will bring us nearer to him, but because it will throw light upon many of our disappointments and sorrows today, and remind us that we are having fellowship with him.

Jesus was lonely by virtue of the relation which he sustained with the Father from the beginning. Being coexistent with the Father, he inherited from the beginning eternal glory. And while he did, in a very real sense, lay aside his glory, and by assuming human form and identifying himself with our experiences, bridge the gulf which separated man from God, yet all the while he was the Son of God and ever sustained a perfect relation between himself and the Father. Then, too, Jesus was lonely in his thought life. A great man is always lonely in his thought life to the degree to which his thoughts go beyond the ken of his associates. There was no man with the brain capacity to begin to approach the margins of that infinite mind which was the Master's. Again, Jesus was lonely in the perfection of the degree of his realization of all the virtues of goodness in his character. His life was a perfect life and the Father was well pleased in him. You will notice, too, that Jesus found himself more and more separated from his friends because of the firm and uncompromising stand which he took for the right. Even his most devoted disciples in those closing days, when the shadows of the cross fell across his path, "followed afar off." And so, from the very beginning of his public ministry, Jesus, by virtue of what he was and what he did, found himself more and more separated from the world until "he trod the winepress alone." In these days we have a chance as never before to share with the Master his loneliness.

The beauty of this picture of the Lonely Christ lies in the fact of its revelation of the secret of the quiet dignity, the calm courage and the undisturbed peace which was his at all times. All the Gospel writers tell us of the many times he withdrew from the multitude and from the disciples to pray, and when even was come he was there alone. And then John tells us that "he was not alone, for the Father was with him." It is our privilege today to enter that inner circle, and the extent to which we do, we bridge the gulf between ourselves and "The Lonely Man," and thus help to share his sorrows.

The Church and Industrial Democracy

THERE is no more fundamentally democratic document in existence than the Gospel. It deals not with systems of political or economic science or sociological theories but with fundamental human relations. All men are brothers, sons of the one Father. It is in this common sonship to the one Father God that democracy is made fundamental to Christianity. No man can be a true disciple of Jesus except as he is willing to serve his fellow man. Harnack quotes some one as saying that the value of any one man finds worth in just the measure that he increases the worth and value of all mankind. Jesus began his ministry with the assertion that his commission was to minister to the least of men and preach good tidings to the poor, and closed it with the declaration that no one was his disciple, or would be saved, who had not done unto the least of men, his brothers, all that he had done in this type of human service.

* * *

Does the Orthodox Christian Today Follow Jesus?

How many orthodox Christians today do these things literally both in person and through the whole impact of their lives in their professions and their business and as the most vital things in their activities as churchmen? How much of our industrial system binds men rather than releases them from bonds that gall all that is human; how much is there in it that provides for the sick and how much that puts its burden upon the poor instead; how many Christian employers find it possible, in any way or by any sort of influence, to preach the Gospel to the poor who labor for them? Does our industrial system provide all who work in it with ample food and clothing? These are the critical questions that the Christian must face in a world like ours today and unless we can answer them rightly and in such way that the Master would approve we must acknowledge what many a pagan business man frankly asserts when he says that religion is one thing and business is another.

An enumeration of the membership would show us that few men who work for a daily wage are in our Protestant churches. It would show us that of those who are, most of the are the more skilled and better educated and those near or quite over the line into the owning class. Yet the first Christians were of these lower middle classes almost entirely and the first converts in nearly every mission field are of that same class. "Blessed are you poor, for yours is the Kingdom of God." Yet the man who has frankly faced the situation in his own parish knows he has an almost impossible task to mix the lower and middle classes in his church. He may pour out his life for the wage earner and fail to induce many of them to fellowship with the employing class. It has ever been so. Must it ever be so? Is there no dynamic of brotherhood in our Gospel to overcome the class consciousness made by cash account? Is there no democracy in our religion that can break down the inherent aristocracy of our pagan inheritance?

The church has always taught right personal relations within the accepted and conventional systems of human relations. If it was slavery, it taught kindness on the part of master and obedient service on the part of slave. If in feudal times, it taught generosity to lord and service to serf. In our age of the wage system, it has always taught square dealing on the part of both parties. But has the church no function to perform in changing the systems for the better? Christian men have stood out as prophets of the new and better way in each of these cases but they have usually had to say as Amos of old, "I am neither a prophet nor the son of a prophet."

* * *

Quakers and Catholics

During the war, the English Quakers or Friends published a manifesto. It was really the pronouncement of a group of Quaker employers and all the more significant for that reason. They declared that the old industrial relations should never come back after the war. The emergency of a national calamity had put industry under the socialized management of the whole nation and had substituted a social viewpoint for the old individualistic, Godless, laissez faire viewpoint. Hours were shortened, wages raised, living conditions bettered, unions promoted and excess profits taxed. It was found that this sort of management actually increased production and was better for industrial output than the old game of squeeze and fight. So these benevolent Quaker employers declared for the new system and held the truce out to a world of labor that was preparing to fight and use the old weapons when the day came to turn industry back to the private employer.

Most fundamental of all in this manifesto of Christian employers is the declaration in favor of "industrial representation in the business management, in the control of processes and machinery, the nature of the product, the engagement and dismissal of labor, hours of work, rate of pay, bonuses, welfare work, shop discipline and relations with the trade unions." All this they propose to effect through the shop committees that have come to bulk so big in the new English industrial situation. "There can be no doubt," they say, "that a frank adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment."

* * *

This action on the part of Quakers was not so surprising, but an even more radical pronouncement on the part of Catholic bishops surprised many. This declaration was put forth by the four bishops who constituted the Catholic War Council in America. They point out that we face no such great problems in industrial reconstruction as does Europe, but they declare for what they call essential social justice. The most striking items are: the abolition of child labor; woman's work to receive equal pay with man's and to be limited to the bounds of health and family welfare; vocational training for all, but so administered as not to curtail cultural education or interfere with normal school requirements; cooperative stores as a means of reducing the waste of the middleman system and to reduce cost of living; a minimum wage that will provide for family support, an American standard of living—one that will keep the wife in the home, the children in school and

Light for the New Age

Professor Shailer Mathews says in his striking volume, *"The Spiritual Interpretation of History":*

"In an epoch of reconstruction like ours, the world stands at the cross-roads of history. A few brief years will fix the course of centuries. Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall help determine whether they shall be subject to spiritual control. No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilizations looking to Christian people for guidance, and yet sees the forces of evil, of war, of materialism, growing more aggressive. The church of Jesus Christ must grow sacrificial or it will grow feeble. Christians must sacrifice for their Master or see their Master put to an open shame. The opportunity is marvelous and appalling. It is a challenge to our generation to spiritualize world-history in the making."

Such is the message of

THE SPIRITUAL INTERPRETATION OF HISTORY

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The Christian Century Press

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provide for the family future, social insurance against invalidism, old age, accident and unemployment as a temporary measure until a better is worked out; the adoption in toto of the English Quaker program for industrial representation. The bishops declare that incomes are enormously disproportionate in that the great majority of wage earners receive too little while a small per cent of the employing class receive millions. To remedy this concentration of wealth, they advocate the governmental control of public utilities and taxation of incomes, inheritances and excess profits. To combat socialism with its theories of communal or state ownership, they advocate the progressive sharing of both capital stock and profits with labor.

It seemed surprising to many that Catholic ecclesiastics should make so progressive and forward looking a pronouncement. It is really not to be wondered at, for what an institution will do in such matters depends largely upon the nature of its clientele, and the great mass of Catholics in this country belong to the laboring class. Thus, they are only declaring for the rights of their own membership. In the great Bethlehem steel strike of several years ago, it was found that every Protestant pastor was either silent or on the side of the managers, while the Catholic priest was a champion of the strikers. An analysis of the church membership showed that the employes were overwhelmingly Catholic and the stockholders, managers, superintendents and foremen, Protestant.

* * *

A Prophetic Protestant Pronouncement

But it is not left to English Quakers and American Catholics to strike the only prophetic note on behalf of the new industrial order. The Canadian Methodists have put forth one of the most striking declarations yet promulgated. It is as radical as the various labor platforms—such as that of English labor and the new American labor party initiated in Chicago. Confirmatory of the analysis offered in the closing words of the last paragraph, it is Canadian Methodism rather than the Presbyterian or Anglican church of that Dominion that makes the declaration, for Methodism represents a much larger percentage of the lower middle and working class while the other two represent the upper middle and wealthier classes.

The platform may be summed up briefly as follows: The fundamental is the same as that of the English Quakers and of both the English and American labor parties, viz., the representation of the workingman in the management of the shop and the industry. This is fundamental, we say, because it is a demand for actual industrial democracy as against the boss system. The labor parties would rather win this plank than all the others. They then declare for the nationalization of all natural resources such as mineral water power, forest, and oil fields and an end of all speculation in land and food stuffs. The government of the United States has adopted the former plank in its releasing of government owned lands. Even a homestead right is now written with a clause reserving to our Uncle Samuel all rights in minerals or oils. They demand the abolition of all special privilege and all profiteering and the adoption of social insurance, a wage that will insure an efficient standard of living, i. e., not a mere physical subsistence wage but one that allows the natural bread-winner to win the bread while the mother cares for the house and the children go to school rather than work, and also one that provides against the rainy day.

Another radical demand is that no profits may be declared until a living wage is provided. This is radical, we say, because the formula has hitherto been that profits are the first consideration, for without them business will not operate. The meaning of this declaration is that business has no right to operate until it can pay a living wage. It means, that constitutional law must not declare a minimum wage system confiscatory on the plea that a dividend cannot be declared if it is paid. As Chief Justice Higgins of Australia ruled several years ago, in denying such a contention against a minimum wage law, if a business cannot pay a living wage, it has no right to exist. Of course, the result will always be that price adjustments will be effected in legitimate businesses that will enable them to pay such a wage. Our Canadian brethren go further and declare against all disproportionate profits. This would involve a stabilization of industry in order that fair profits should always be insured and fair wages would always be paid. That cannot be done in a day, but it can be done if we set ourselves to do it.

Their last declaration is perhaps the most fundamental from the standpoint of Christian ethics and that is that *sympathy with labor is demanded by the Christian faith.* That, said the lamented Walter Rauschenbusch, is more fundamental than any plan or platform or doctrinaire system for reform or amelioration. When the Christian conscience comes to demand a thing as right, human ingenuity will find a way to make it work. If Yankee inventiveness can bring forth such epoch-making devices as submarines, T. N. T., electric motors, wireless telephones and airplanes, it can also invent plans and working devices that will ameliorate human conditions, bring in a working industrial democracy and save the world from Bolshevism.

* * *

What Will the Federal Council Do?

The Federal Council of Churches in America meets in Cleveland in May. Will it meet the momentous problem of applying democracy to industry with as frank and courageous a declaration as have English Quakers, American Catholics and Canadian Methodists? The millions of laborers are awake. They know what democracy means. In England, the lads from the shops say they fought for democracy in France and now they intend to have it in their workshops. We do not face the critical situation they do in Europe, but shame upon our Christian profession if we refuse to act on behalf of an aspiring humanity or to prophetically deal with the approaching problem until we are forced to do so to avoid trouble.

The Federal Council in 1916 adopted a series of sixteen "social ideals" that were forward looking. Those that cover the industrial question may be summed up thus: abolition of child labor; fullest development of each child by education; proper housing; protection of women in industry; prohibition of the liquor traffic; pro-

For Easter Use

"The Assurance of Immortality"

By Harry Emerson Fosdick

THE Easter season this year is a serious one for thousands of American families, and the question of personal immortality is being considered as never before, due to the fact that war and disease have during the past year robbed many homes of loved members. The book named above is just the book for ministers as an aid in the preparation of appropriate Easter sermons, and also for home reading.

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tection of the worker from occupational accident and disease and unemployment; social insurance; right of industrial organization; one day's rest in seven; a minimum wage; reduction of hours to lowest possible. The most fundamental demands are for the abolition of poverty, the application of Christian principles to the acquisition and ownership of property and the most equitable distribution of the product of industry that can be devised.

This platform was forward looking three years ago. It is an expression of cautiousness today and lacks prophetic demand. It omits the fundamental involved in the later pronouncements outlined above, i. e., democratization of industry, cooperation to reduce cost of living and the waste of the middle-man system, the nationalization of natural resources with their preservation for the common wealth of society, the adoption of the fundamental principle that a living family wage must be paid before profits are declared. To these must be added the demand enforced by the war that taxation should be largely that on incomes, inheritances and excess profits.

The awakened wage earner will never be satisfied until he shares in some way both in the ownership, the management and the profits of the industry to which he gives life and strength and working skill. If it is possible for the living church to apply its Gospel ethics to the reform of a system that is far from perfect, as well as to preach personal kindliness to men within that system, now is the opportunity, and the Federal Council faces the duty in its coming Cleveland meeting.

ALVA W. TAYLOR.

CORRESPONDENCE

"The Soldier and the Ministry"

Editor THE CHRISTIAN CENTURY:

"THE Soldier and the Ministry" has certainly proved itself a "cross current." Therefore, it has caused a profound stir among the brethren as it forced its way across the quiet stream of our self-complacency.

Now that our chaplain has had his final word, there is a collateral or two to the main contention which deserves some emphasis. In the article, signed "J. M.," and appearing in your issue of April 3rd, the striking discrepancy is shown between "J. M.'s" offer of $1,200 and his friend's offer of $5,000. At first blush this seems nothing but rank injustice. We are led to assume that the two men are alike in experience, training and whatever else we may read into a competent minister's equipment. A question comes to me, however: What is the economic status of the community offering the $5,000 as determined by the wage-earning enterprises of the community, and how far above or below the average will the $5,000 be found to be? The same test applied to the $1,200 offer might make it appear that the real discrepancy is not so great after all.

With this in mind, and putting my own salary at 100 per cent as a basis for comparison, I visited nine salary-paying enterprises of my community and taking the largest salary paid to any individual of each enterprise, the following was elicited:

1. Minister's salary, 100 per cent.
2. Bank cashier, 100 per cent.
3. Manager grain elevator company, 100 per cent.
4. Manager telephone company, 100 per cent.
5. Railroad agent, 88 2-3 per cent.
6. Dry goods salesman, 40 per cent.
7. Pharmacist, 75 per cent.
8. Editor, 66 2-3 per cent.
9. Superintendent of schools, 83 1-3 per cent.
10. Mechanic, 86 2-3 per cent.

A second question came to me as I read "J. M.'s" article: Do Disciple congregations fall far below their religious neighbors in point of salary paid their ministers? With this in mind, I went to Peoria, Ill., to meet a group of ministers distributed denominationally as follows: Disciple ministers, five; M. E. ministers, four; Presbyterian, one; German Evangelical, one. Explaining

"I Wish That a Million Copies Might Be Sold"

Says President A. McLean

of

The Daily Altar

THIS new book of devotion seems to have been received with almost universal approval by the leaders of the Disciples. Dr. J. H. Garrison, Dr. E. L. Powell, Dr. H. O. Breeden, Dr. Edgar DeWitt Jones, Secretary Corey, Secretary Burnham, Secretary Muckley, President W. R. Warren, Dr. Peter Ainslie, Dr. Finis Idleman are just a few of the leaders who have expressed themselves enthusiastically regarding the book. Many see in the work the beginning of a new era of spirituality among the Disciples. President A. McLean of the Foreign Society has just written his opinion of the book, and reports that he finds the chief beauty of the volume its helpfulness. President McLean says:

"The Daily Altar is a helpful book. It will help the young Christian in his private devotions and in his conduct of family worship, and it will help the experienced Christian by suggesting topics for thanksgiving and petition. I suppose most Christians are in danger of what may be called vain repetitions. One who uses this book will escape that danger. The prayer at the bottom of the page will start the mind going. Having read the prayer for the day, one will find it easy to add petitions that perhaps otherwise would never occur to him. The Daily Altar is a beautiful book, but to my mind its chief beauty consists in its helpfulness. I wish that a million copies might be sold and used every day in the year."

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my purpose frankly to them, and taking my own salary again as a basis, I found:

(a) Disciple group—Three of the five, 100 per cent; one, 88 8-9 per cent; one, 83⅓ per cent.

(b) Methodist Episcopal group—One, 94 1-9 per cent; two, 83 1-3 per cent; one, 72 2-9 per cent.

(c) Presbyterian—One, 83 1-3 per cent.

(d) Evangelical—One, 88 8-9 per cent.

With these facts before me, other questions came to torment me: Is the economic value of a salary dependent solely upon the number of dollars received; or is it to be determined by its percentage relationship to the salaries of other wage earners about him? Do wage-earners set the pace economically; or do those fortunate souls of the "unearned increment" variety, so overshadow conditions that we ministers must either be satisfied to bring up the rear or by some as yet undiscovered process compel an exception to be made in our case so that our income shall be outstandingly larger than other wage-earners?

Is my community, where the Disciple minister's salary is 100 per cent, an average community, or only a glittering exception? And, finally: Is it commonly true, that in a group of eleven ministers launching together, Disciple ministers will be found receiving the largest salaries?

In conclusion, allow me to say that I have been preaching as a Disciple minister for only twenty-five years and therefore my right to speak may be questioned; but I have been at it long enough to discover that it is at least as healthful a thing to look carefully for "crumbs of comfort," as it is to be too easily obsessed by that habit of mind that provokes me to see "crumbs of comfort" only when the other fellow has them. The Lord bless the chaplain! I hope he is speedily settled as shepherd of souls somewhere. The Lord bless "J. M." I wish for him very many happy, fruitful years in that ministry that has proved itself worth while, even when the minister has suffered injustice at the hands of those who ought to be ashamed of themselves!

Minier, Ill. J. P. Rowlison.

Open Membership

Editor The Christian Century:

I feel that your position as to accepting members from other churches into our fellowship is the position that our Disciples communion must come to if it is going to be any force for Christian union. We surely cannot say that men and women of other churches are not Christians, as well as we, nor can we say that it will make them more Christian to be rebaptized. To me the position is most logical. W. W. Johnson.

New Philadelphia, O.

Christian Science and Medical Science

Editor The Christian Century:

THE comments in your editorial on Public Health in your issue of April 3, present facts not to be ignored by Christendom—that "in the early church there was no medical science worth the name" and that then "anointing and prayer were the chief resources in times of illness." The editorial writer, however, assumes that Christian Scientists have "an utterly inadequate program for public health." This may seem so where Christian Science is not understood, but nevertheless its church services, periodicals and practitioners are constantly contributing proofs which affect public health most beneficially. If the people accept the fact that the spiritual understanding of God as divine Love taught in the Bible destroys both fear and disease, they will prove that prayer to the God who changes not is as available today as it was in the days of primitive Christianity when it was man's chief resource. Christian Scientists are proving this daily.

Christian Science is not opposed to "legitimate science" taught in school or college, but takes issue squarely with systems called science, material in origin and operation. Calling a system science does not make it a science, for no system can be scientific unless it is based on Principle and has unvarying rules which produce exact results wherever and whenever correctly applied. Experimental, shifting, material systems which lack these qualities may be classified as "science falsely so-called," for they find no support in the teachings of Christ Jesus, which healed the sick for three centuries after his ascension, through prayer alone. It is occasion for gratitude that thinking people are waking to reject materialism and are exchanging faith in the carnal mind and drugs for faith in God.

Ernest C. Moses,
Christian Science Committee of Publication for Illinois.

"The Daily Altar"

I heartily agree with the sentiments expressed in your articles on the Daily Altar movement. The family altar has, to my thinking, been a failure because of unwise management. Long prayers, lack of freshness, monotony, etc., which have hurt the institution in the past, can be averted by the use of Dr. Willett's book. I shall do my best to forward the movement.

Baker University, Baldwin City, Kan. P. V. Roberts.

With reference to the Daily Altar movement, I wish to say that it is the best thing started in our brotherhood in many a day. I have your new book and consider it unequaled so far as my knowledge of such things goes. A. N. Glover.

Plano, Tex.

I am intensely interested in the Daily Altar Movement. The revival of materialism following the signing of the armistice is alarming. I know of no way to adequately combat this tendency unless we can again enthrone the prayer life. The establishment of the Daily Altar Movement is the most likely means of bringing it about. "The Daily Altar" makes family worship and personal daily devotions easy. The church of America is indebted to you for this inspiring volume. Every Christian home should have a copy. W. D. Endres.

Quincy, Ill.

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The Sunday School

The Holy Spirit Our Helper*

DID you ever pray for the Holy Spirit? I would like to hear your answer. The golden text gives us the promise that God will give the Spirit to them that ask him, and yet we ask Him for almost everything else, and these is good reason for this. If we possess the Holy Spirit we will be impelled to do many things which now we are not doing and we will go faster than we are now going. The Holy Spirit is Christ's Spirit and to live, struggle, behave, deny and suffer like Christ may not appeal to us. I can see how the possession of the Holy Spirit might be the very thing which you would not want at all! It would be very embarrassing to your social program or your business plans! It was said of Stephen that he was full of faith and the Holy Spirit. In a verse just a little ways from this he is said, in slightly different words, to be full of grace and power. The Holy Spirit means power, but it is a power that few people seem to want. They want financial power; they want brain power; they want physical power; they want personal charm—but they do not want the power of God! They do not dare to admit that even to themselves in the darkness of their own bed-chambers, but nevertheless, that is the plain, unvarnished truth. As soon as you read that Stephen was full of faith and the Holy Spirit you immediately read that he did wonders and miracles. How that cheers your heart to find a Christian who could do wonders. You would like to see a few of that kind in your home church. There are plenty that can do the common-place things; there are many who can muddle through; but Oh, for a few who can work miracles! But they lack the dynamite. It is not the custom for mountains to suddenly leap into the air, but at Messines Ridge, when it was found that the Germans were strongly intrenched, the British mined that ridge. For weeks they tunneled and carried high explosive into the holes. One morning when the cocky Boche strutted in his insolent pride, an electric button was touched and suddenly that whole ridge leaped into the air. An unseen power had been tapped! Do you think God's hands are tied? Messines Ridge was a miracle. What has happened to the Liquor People? Why, even my backward state of Pennsylvania voted dry yesterday! That was a miracle. For years God's word has been packed into the heads of sturdy American boys, many of whom were a short time ago in the Junior and Intermediate departments of our schools; they won the war and overturned the Junkers.

The Holy Spirit is not wind, but it is likened to wind. It impells your ship like wind. Did you ever see a stately ship, with sails bellied by the breeze, speeding over the waves? The Holy Spirit impels the lives of men and women who yield themselves to its influence. (I am not going to enter into this matter of pronouns, whether you insist upon using "It" or "He"; to my mind the Holy Spirit is the Spirit of Jesus.) You have read stories of the old days when great ships lay becalmed in the equatorial waters? When the days crawled by and the passengers and crew died like flies. Well, that is a good picture of the becalmed soul. The mighty wind needs to spring up and impel that soul to noble deeds.

The Holy Spirit is not fire, but it is like fire. It sets the soul of a man ablaze until he, like Henry Martyn, "Burns up for God and kindles a hundred churches into life." Fire! Why man, you don't know what fire is! Your soul is smoldering ashes; only vigorous fanning could start up a spark! Your soul is a heap of dead ashes, I tell you. Where are your burning convictions, where your consuming spiritual passions, where your fiery indignation against evil?

The Holy Spirit is not water, but it is like water. Your cup is to be filled with it. Then you can satisfy thirsty souls. But in your cup is barely a drop; how can you minister to dying men? You are dry, hard, dusty. Today the pilgrims lie thick along the parched highways, and have you no water? They are fooled by mirages in the deserts, and have you only a drop in your cup? Stephen was filled with the Holy Spirit, and he did wonders. Why not accept God's gift and perform miracles today?

JOHN R. EWERS.

*Lesson for April 27. Scripture, Acts 2:1-8, 14-18.

Once upon a time a manager asked George Ade if he had ever been taken for a minister.

"No," replied Ade, "but I have been treated like one."

"How was that?"

"I have been kept waiting for my salary six or seven months."

Estimates of

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Our Prayer Library

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Assurance of Immortality. Fosdick. $1.00, postage 10c
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The Larger Christian World

A Department of Interdenominational Acquaintance

Christian Scientists Carry Their Troubles to Court

The disputes within the management of the Christian Science denomination have passed beyond the power of the sect to adjudicate. They have brought their disputes before the supreme court of Massachusetts. It is not a matter of doctrine or religion that disturbs them, but in spite of the fact that there is no matter, money is the bone of contention. There is a committee which has controlled the highly lucrative publishing business. There is also the mother church in Boston which is managed by trustees under a deed of trust created in 1898 by Mary Baker G. Eddy, the founder of the mother church. The profits of the publishing business for the six months previous to November 1, 1918, are reported to be $450,000. Judge Braley has issued an injunction restraining the directors from any action until a hearing in court. The Boston Transcript asks: "Is the supreme court fight between the Christian Science trustees and directors to be deemed manifestation of matter or merely a condition of mind?" The publishing committee denies the authority of the mother church to rule other churches of the denomination.

Prizes for Book Manuscripts

The American Sunday School Union is offering two thousand dollars in prizes for book manuscripts this year. A thousand dollars is offered for the best manuscript on "Christianity and Modern Industry." This work is to deal with actual achievement. Another thousand dollars is to be divided into two parts for the best manuscript and the next best on "Every-Day Heroism." The manuscripts are to reach the office of the society in Philadelphia not later than December 1, 1919. The money is provided by the John C. Green fund, under which a dozen prize volumes have been previously issued.

Dr. J. Campbell White Leaves Wooster College

Dr. J. Campbell White has resigned his position as head of Wooster College, Wooster, Ohio. He is to become an associate-secretary of the Inter-Church World Movement and will head the life-work department. Dr. White was formerly general secretary of the Laymen's Missionary Movement. The mission boards are asking for twice as many missionaries as have been sent out in a single year. Only vigorous propaganda will produce these candidates.

Anti-Sunday Film Fight in Indiana

The sons of Belial in Indiana have been trying to open up the Christian Lord's Day to commercialized amusement and the film trusts have been particularly interested in the result of a recent conflict in the state legislature. The Christian forces of the state were mobilized by the federation secretary, Dr. E. L. Williams. The federation sent out 4,000 protest blanks to 2,000 pastors in the state and these were signed by about ten thousand persons. The movie people produced twelve bushel baskets of cards that had been signed by movie patrons asking for the change in the law. The open Sunday movement was defeated by a single vote.

Twenty Years a Pastor at Chicago

Dr. W. E. Barton has made a record for a long pastorate. Only one Congregationalist in the state of Illinois has been longer in his field than has the Oak Park pastor. It is to be doubted if any evangelical minister of any denomination in Chicago has been longer in the field. Twenty years ago the First Congregational Church of Oak Park had 700 members. Today it has 1,412. Two other congregations have been born from the membership of this church. Of the present membership 322 were members twenty years ago. A free-will offering of ten thousand dollars was taken on the day when the twentieth anniversary was celebrated.

Getting Massachusetts People to Church

The state of the Pilgrims is not as devoted in its church-going in these latter days as it was soon after the landing of the Mayflower. There have come in many diverse elements and the standards of other days have broken down. The federation in that state has been promoting March 16 as Rally-to-Church Day. To 354 towns of the state a large poster was sent. Thousands of copies of a leaflet by Theodore Roosevelt were circulated. This leaflet is entitled "Nine Reasons for Church Going." The slogan of the movement was "The church has supported every good cause; support the church." A second tract was circulated in the churches on April 6.

Sherwood Eddy Is in Japan

Mr. Sherwood Eddy, the well-known missionary leader, has been touring the Orient recently and is at the present time in Japan. His tour is about half finished. He reports that the war has taught the Japanese the futility of militarism. There is need of a great national Christian University adequately endowed, which should strengthen the religious work being done in Japan by the various missionary organizations.

A House of Prayer in Boston

The Cathedral of St. Paul's (Episcopal) in Boston has provided new types of service. On Thursday morning at eleven o'clock each week there is a congregation of two hundred that assemble for prayers and there is a brief talk on prayer. It is said that large numbers of the people who come to this service have not been accustomed to attend church.

Methodists Try to Solve College Problem

There has been rumor the past winter of a proposed merger of Methodist colleges in Central Illinois. The denomination has several institutions that were not adequately endowed and it has been thought that a merger of some of these would be advantageous. The city of Springfield has offered a large sum of money and 136 acres of land to a Methodist merger school. It was proposed to move Illinois Wesleyan from Bloomington, but the Bloomington people have made a counter offer of a new site and $500,000. Bishop Nicholson has put into the hands of a site committee a report of the affairs of Illinois Wesleyan. The decision of the question of location and of the question of merger will be one of the most interesting achievements of many years in the history of Illinois Methodism.

Transportation for the Chaplains

One of the great problems in France has been that of transportation. Bishop Perry has declared that during the last drive on the Germans there was only forty per cent transportation facilities for the whole army and only five per cent for chaplains. This has greatly impeded the religious work in France, a chaplain sometimes walking fifteen miles a day to accomplish a part of his duties. It is proposed that the denominational war-time commissions should purchase ten cars

for the use of chaplains in France. A further improvement in the work of the chaplains would come from the organization of a Chaplain Corps in the regular army, and Bishop McDowell in behalf of the Protestant chaplains has made representations to Secretary Baker on this subject.

Disciple Mission Becomes Presbyterian

There are a number of readjustments going on in the Latin American field at the present time. Recently the Disciples transferred to the Presbyterians their church at Union de Reyes, Cuba. The pastor of this church has been received into the presbytery with the members. He is influential in his local field, being on a committee of three working for the betterment of the town.

Presbyterian Chaplains Have Friends at Home

The National Service Commission of the Presbyterian church is trying to provide vital contact between the Presbyterian chaplains and the home churches. Churches are adopting chaplains, just as they have in the past adopted missionaries. There are 200 Presbyterian chaplains in the service. These men have need of supplies for their work and the cheer that would come from sympathetic co-operation with a home church. The chaplain will write his supporting church a monthly letter.

Want More Woman Missionaries

There was recently held in Ford Hall, Boston, a union meeting of all the woman's mission boards of America. It was planned at this meeting to recruit five hundred women for mission service. There will be a campaign of four minute speakers, of tracts, literature and traveling speakers.

Newspaper Writes Up Preachers

New York is getting acquainted with her preachers this spring through the efforts of the New York "Tribune." Some of the war correspondents were released from their duties abroad and were put on the job of interpreting the ministers of their city. Dr. Harry Emerson Fosdick was recently the subject of a very interesting study. The effect of this journalistic enterprise has been altogether favorable for the cause of religion in New York.

Rural Fields Now Being Studied

The rural church problem now receives attention from the Federal Council of the Churches of Christ in America. Rev. Edmund deS. Brunner began with the federation last December as Secretary for Rural Fields. He has co-operated with the government in building up a body of ministerial speakers for rural assemblages. He has discovered a number of communities which were without religious influence and has recommended the forming of churches there.

Handbook on War Time Activities

The General War Time Commission of the Churches is preparing a handbook giving not only a directory of the church agencies that have been engaged in war work with their personnel, but a summary of the activities of each body. All the war time commissions of the Protestant churches will be included along with such other organizations as the Red Cross, the Y. M. C. A., the Y. W. C. A. and the Catholic war work agencies. The statements concerning these bodies will in each case be prepared by their own officers, so that there may be no doubt as to their authority and accuracy.

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700 East 40th Street, Chicago

News of the Churches

Next Week—The Congress at Lexington, Ky.

Elsewhere in this department will be found in detail, the program of the coming meeting of the Disciples' Congress, to be held at Central church, Lexington, Ky., April 22-24. What is the Congress? Not a missionary convention, but an annual clearing house for the discussion of vital issues of religion as applied to current needs. Sometimes the discussions border on speculative matters in philosophy, sociology, education and theology, but as a rule they represent the constructive and up-to-date conceptions of truth as applied to life. Wide differences of opinion are expressed but the fundamental faith of Christianity is held in sacred unity. Speakers will attend from Massachusetts, Michigan, Ohio, Indiana, Illinois, Missouri, Nebraska and Kentucky. The program is one of unsual interest at the present time. Laymen and laywomen will be welcomed at the sessions.

The Easter Offering and What It Means

Secretary J. H. Mohorter, of the National Benevolent Association, reports that the war, the industrial unrest, the "flu" and the new appraisement of Christianity have filled the twelve homes of the Association to running over. Every inch of space is full and every bed is occupied, and still the poor continue to come until "a multitude stands at our door begging for shelter." The Association now has a family of 700, consisting of 50 widows, 100 young babies, 450 boys and girls, and 118 aged brethren looking to it for daily bread. Secretary Mohorter further reports: "We have withdrawn four of our field men. We have united our interests with others in the Joint Budget. We have included all offerings in the Budget. We have staked all upon its success. If it succeeds, our wards will be comfortable; if it fails, they will suffer. Our share is $193,000. It represents our actual need for bread and butter. An Easter offering of at least $60,000 is necessary if we are to have the needed $193,000. This is only $7,000 more than our Sunday schools gave last year. Enlist your whole school, indeed your whole church in making Sunday, April 20, the greatest day in the history of the church and in the history of our great benevolent work. Send your offering directly to the National Benevolent Association."

Dr. L. F. Jaggard Returns to African Service

It will be remembered that Dr. and Mrs. L. F. Jaggard, missionaries to Africa, spent last year in this country on furlough. Just before they were to set sail for their mission station, Mrs. Jaggard died of influenza. But this blow did not deter Dr. Jaggard from going out again to "darkest Africa." And not only so, but this lone missionary who had accumulated none of this world's goods, is reported to have donated the $1,000 of life insurance his wife left him to the cause of Christ in Africa.

Secretary H. H. Peters Appeals for "Part-Time Church"

State Secretary H. H. Peters, of Illinois, recently closed a series of evangelistic meetings at Arthur, Ill. Including some additions to the membership just before the meeting, there were forty-five persons added to the congregation. During the meeting $1,300 was raised for improvements on the building. A Christian Endeavor society of thirty members was organized before the meeting began by Miss Leta C. Davis, state C. E. superintendent. The Sunday-school has been completely reorganized. This recent experience of Secretary Peters, who has preached for this "part-time church" for a year and a half, leads him to say something in regard to such churches. Here is his message: "One of the big problems of our Brotherhood is the part-time church. Of the 700 churches in Illinois more than 400 of them are of this class. When I began my service as State Secretary I gave a good deal of advice to the brethren preaching for these churches and in many instances was told that it was very nice for a State Secretary to be able to give advice, but that many of the things suggested could not be done. Because of this I asked the State Board to give me the privilege of preaching regularly every two weeks for the Arthur church. I am perfectly willing to advocate for the half-time churches only those things that can actually be done. In other words, I am willing to take my own medicine. Last year the Arthur church was unanimous in its missionary program and this year it will be the same. This leads me also to say that there is a movement on foot also in Illinois to get some of our strongest preachers to take two half-time churches as a pastoral unity and make them efficient in the things of the Kingdom. This is one way to meet the problem of a substantial ministry for the weaker church."

Indiana Church Believes in Advertising Religion

Oxford, Ind., is a small town, but it has an enterprising promoter of the cause of religion in the Disciples minister there, J. G. Smith. Under his leadership the church has contracted for a half-page of space in the local weekly for the rest of the year. In this space will be printed, from week to week, not only announcements of the work of the Disciples church, but also general appeals for the claims of religion upon the lives of men and women. The first installment reprints some excellent things from the current "World Call." In a note printed in the same issue of the Oxford paper, the minister says: "I desire to make a few statements. For several years I have been studying church advertising. Is it right for a church to claim a large amount of space from a newspaper each week to promote its own ends? We have been doing this in the past. No store in Oxford could have the same privilege. The work of the church has been placed on a charity basis too much. We are not beggars. We are in the biggest world task known to man. Beginning this week the Christian church of Oxford will buy a half page of space in this paper each week. The top half of page two has been reserved for the rest of the year. We shall aim to devote most of this space to the religious welfare of this community. Some of my people objected to this on the ground that other churches would profit as much as we. Personally, I believe that such a selfish spirit as that should be killed. We shall never become a united church here as long as we are going to promote our own interest first. Of course, as long as we are divided there are certain things to be promoted but let us eliminate all selfish motives as far as possible. If our sister churches shall profit in any way by the things we publish from time to time we shall be glad."

E. E. Violette Writes of L. J. Marshall's Work in Kansas City

E. E. Violette writes of the meeting which he has recently closed at Wabash Avenue church, Kansas City. The meeting was held in March and was a fruitful one as regards accessions to the church membership. Mr. Violette speaks more particularly of the work that is being done at Wabash Avenue church under the leadership of L. J. Marshall. "Considering the number of members in the church," Mr. Violette reports, "we had the best attendance of church members I have known in any church during the years of my work in evangelism. There is no more self-sacrificing congregation among the Disciples of Christ and Mr. Marshall is leading his people forward with prophetic insight. I desire to say that I had not quite understood Mr. Marshall's plan for receiving unimmersed Christians into somewhat of a temporary fellowship in the Wabash Avenue church. I knew that I did not altogether agree with his position in this connection, but I have never preached in any pulpit where the preacher seemed more willing to hear my view. Frankly, I was very much surprised to discover that Mr. Marshall is actually immersing more people who have been members of other religious bodies than any other man in our ministry in Kansas City. I state this because it is a fact worth thinking about. Marshall is fine and clean and scholarly, and he supported me throughout the meeting in unstinted fashion. The church, facing tremendous obstacles, is going on to victory under his leadership."

* * *

—The Southwestern district of Sunday-school Discipledom, under the lead of Superintendent S. W. Hutton, will hold its school of methods this year at Forbing, La., June 1-8. The National Bible school team will be in charge of the program. There will be present representatives of the Disciples churches of Texas, Arkansas, Louisiana and Mississippi.

—After five years of successful proprietorship and editorship of the Christian News, Des Moines, Charles Blanchard turns over the paper to L. L. Akin, who bought a half interest in the journal and the university book store last July. During his editorship of the "News" Mr. Blanchard has won for himself many admirers by his sturdy championship of liberal ideals and a broad spirit of fellowship with all the churches. The Christian Century regrets exceedingly that Mr. Blanchard feels that he must leave the editorial field.

—President Arthur Holmes, of Drake University, delivered a special address at Keota, Ia., on April 9. W. A. Shullenberger, of Central church, Des Moines, also addressed the Keota church recently, and the pastor, F. M. Warren, thus writes of his message: "Mr. Shullenberger is one of our greatest preachers and teachers. He deals with things fundamental in religion and sends you

away thinking about God and about His Son and our Savior. He is so big that he himself hides behind a great, living, timely message. The social touch with him is delightful and inspiring."

—A. V. Hart, of Kellogg, Ia., accepted a call to the work at Holton, Kan., and begins his service there this week.

NEW YORK CENTRAL CHURCH
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—R. B. Helser, pastor at Newton, Ia., has recently led in raising $1,800 of a $2,500 church debt.

—The Disciples of Akron, Ohio, extend a most cordial invitation to their brethren from all over the state to attend the state convention which will be held in the High Street church, Akron, May 19-22. L. N. D. Wells, pastor at High Street, writes that preparations are being made for one of the largest conventions in the history of the state. Seldom, if ever, has there been arranged a stronger program. Lodging and breakfast will cost but 75 cents.

—An opportunity for Disciples of Chicago is presented by the coming of Bishop Francis J. McConnell to Colonial Theater, 56 W. Randolph Street, Chicago, this week in a series of noon lectures. His closing talks are being given on Thursday, Friday and Saturday, the 17th, 18th and 19th, his subjects at these meetings being: "Jesus the Great Friend," "The Christlike God," and "The Healing of the Nations." Dr. C. K. Carpenter, chairman of the Commission on Evangelism of the Church Federation, will preside. The meetings begin promptly at 12:10 and close at 12:40.

—It is the hope of Minister J. Boyd Jones and the congregation at Bloomington, Ind., to dedicate their new $100,000 church building in June. The structure is already completed but the furnishing of the building and the installment of modern equipment are big tasks yet ahead. The every-member canvass was put on by the Bloomington congregation last Sunday.

—B. S. Ferrall, of Central church, Buffalo, N. Y., is the state chairman of the Daily Vacation Bible School Committee. The Central church school has had some very successful vacation schools, that of last summer enrolling 172 pupils, representing thirty church families and eleven religious bodies.

—There were 16 accessions to the membership at South Salina Street church, Syracuse, N. Y., during the first month of the pastorate of J. O. Crawford. This church will entertain the state convention this year, May 13-15.

—Joseph H. Craig has resigned at Troy, N. Y., after a six years' service, to accept a call to the work at Beaver, Pa.

—R. H. Miller, of Central church, Detroit, is chairman of the program committee of the Michigan state convention this year.

—G. I. Hoover, state evangelist of the Eastern district of Indiana, is just completing ten years of service in the Hoosier State, five as minister of the church at Tipton and five as State Evangelist of the Eastern District. During his ministry at Tipton, under his own labors and with the aid of evangelists, six hundred and forty-one persons were added to the fellowship of that congregation. In the district work of the state his work has been three-fold: secretarial, supervisory in respect to missions, and evangelistic. In the district evangelistic work exactly six hundred persons have been added to the smaller and more needy churches under his labors. He has done this work alone or with such help as was presented by the local churches, the ideal of the State Board being that the latent talent of the churches served should be developed.

—W. E. M. Hackleman will assist O. L. Cook, pastor at Langdon, Kan., in a meeting in May. Mr. Hackleman reports a splendid meeting in progress with H. E. Stafford, Parkersburg, W. Va., which is to close on Easter.

—A. W. Conner, "the Boys' Friend," is spending one month in and near Washington, D. C., in special meetings for boys and their parents and friends. He should be kept busy these days when juvenile delinquency is on the increase so alarmingly.

—The Bethany Assembly 1919 session will open July 26 and close August 18. A fine program is almost ready for press. The Epworth Leaguers of Central Indiana will occupy the platform for one week, conducting a School of Methods during the day and providing popular addresses at the evening sessions.

—The Sweeney-Powell discussion of "The Source of Authority in Religion" will occupy the attention of the "Congressmen" at Lexington, on the evening of the second day, April 23.

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—A feature of the 1919 state convention of Texas Disciples, to be held at Paris, May 11-16, is a Laymen's day, at which a large number of the big business men among Texas Disciples have promised to be present. Among the leaders who will be present and speak at this session are Judge J. F. Holt of Sherman, T. S. Reed, Jr. of Beaumont and L. C. Brite of Marfa.

—M. M. Smith of Texarkana, Ark., has accepted the leadership of the church at Hubbard, Tex.

—The women of the Christian churches of Fort Worth, Tex., have joined in a Federation in order to more ably perform the tasks which come to them. On March 20, the final details of the organization were completed. A constitution was adopted, and officers were elected. Mrs. W. P. Jen-

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nings, wife of the pastor of University church, is the president.

—Among the prominent speakers on the program of the Y. M. C. A. Institute for Community Leaders recently held at Dallas, Tex., were President E. M. Waits of Fort Worth, his subject being, "The Church of the New Social Order," and Graham Frank, minister of Central church, Dallas, whose topic was "Religion and the New Era."

—University Place church, Dallas, Tex., to which W. P. Jennings, ministers, is planning to erect a community church building to cost about $100,000.

—Representatives of Texas Christian University, Ft. Worth, Tex., came out victoriously in the annual triangular debates this year. The debates were held simultaneously at Texas Christian University, Trinity University at Waxahachie and Southwestern at Georgetown. The question debated was: "Resolved: That the railroads in the United States should be owned and controlled by the Federal Government."

—In accordance with the suggestion made by the American Forestry Association, that memorial trees be planted, both in groups and along the national highways, in memory of those who gave their lives for their country in the war, First church, Norfolk, Va., has planted a tree on its lawn in memory of one of its members who fell at the front.

—A new bungalow church home has been completed at Tempe, Ariz., where J. R. Rountree ministers.

—James Small, who has been in war service for eighteen months as Chaplain, will return from France sometime in April or May. He proposes to do some preaching and lecturing before returning to Kansas City, his home. The theme of his lecture will be: "The Real Front—Its Heroes, Its Martyrs and Experiences." He will preach over Sunday for churches and lecture on Monday evening.

—Verle W. Blair, of Eureka, Ill., is seriously considering a call to the work at Central church, Terre Haute, Ind., from which church J. Boyd Jones recently went to the pastorate at Bloomington, Ind.

—Prof. R. E. Hieronymus, "Community Adviser" of the Illinois State University, has been spending a few weeks in the west and on the Pacific Coast lecturing before employes of the Santa Fe Railroad at their reading rooms. Professor Hieronymus was at one time president of Eureka College.

—J. B. Hunley, who is now stationed at Camp Morrison, Newport News, Va., will return to his pastorate at Ivanhoe Park, Kansas City, Mo., in October.

—A "church-day-night program," introduced by acting pastor J. Walter Reynolds, at First church, Omaha, Neb., has increased the attendance at Wednesday evening prayer meeting by 500 per cent. Charles E. Cobbey, regular minister at First church, will return from Y. M. C. A. service in a few months.

—J. H. Anderson has recently succeeded John D. Zimmerman as state Christian Endeavor superintendent of Kansas. Mr. Anderson has held pastorates at De Soto and Princeton, Kan.

—Long Beach, Cal., Hollywood, Los Angeles, and Seattle, Wash., First churches are planning new buildings.

—First church, Atlanta, Ga., led by L. O. Bricker, is erecting a $100,000 plant for more efficient service. This congregation has a present membership of 2,000. During the eight years of Mr. Bricker's ministry there have been 1,500 persons added to the congregation.

—Edward Owers is the new leader at Hyde Park church, Austin, Tex.

—O. F. Jordan, of Evanston, Ill., has visited ten colleges in Illinois this spring, delivering six addresses in each college. This work has been done under the auspices of the Y. M. C. A. He spoke at the Olivet Men's Club at Columbus, Wisconsin, April 10, on "The Soul of a Boy."

—The Northern Illinois Ministerial Institute, which was held at University Place church, Champaign, Ill., April 2, 3, had for its general theme, "Religious Education." Among those on the program were: S. E. Fisher, J. P. Rowlison, P. J. Rice, E. E. Higdon, H. H. Jenner, H. O. Pritchard, A. L. Huff, L. O. Lehman, John R. Golden, H. H. Peters, R. H. Newton, R. D. Brown, C. F. Cheverton and W. F. Rothenburger.

—C. S. Settlemeyer, who returned from the mission field nearly a year ago on account of ill health, has been spending the winter in Los Angeles. For a time he improved rapidly, but lately he has been declining in strength.

—The Sunday school work at Harda, India, is going well. The average attendance is improving. The school has set as its goal this year at least one thousand in attendance. The church is planning to raise one thousand rupees this year. About half of this amount will be spent for the support of the pastor and for local church expenses. The remainder will be for missions and benevolences.

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That 100 Young Babies, under 2 years,
That 50 Widows with Young Children,
That 117 Aged Members of the church,
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APRIL 20, 1919,

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That the offering is to be sent directly to the Association at once?
That unless the Easter Offering of this year surpasses the $50,000 and more of last year there will be suffering among the children and the aged?

The Congress Program

(CENTRAL CHURCH, LEXINGTON, KY., APRIL 22-24.)

Tuesday Evening, April 22

Welcome—I. J. Spencer, Lexington, Ky.
Response—Prof. F. E. Lumley, Indianapolis, Ind.
Address—"The World War and Religious Liberty," President E. Y. Mullins, Louisville, Ky.

Wednesday, April 23

FORENOON

Hour of Prayer—F. E. Smith, Muncie, Ind.
Paper—"The Social Side of Christian Union," H. H. Peters, Bloomington, Ill.
Review—P. H. Welshimer, Canton, Ohio.
Paper—"Mysticism," J. J. Castleberry, Mayfield, Ky.
Review—C. C. Morrison, Chicago, Ill.

AFTERNOON

Paper—"What the Disciples Believe and Teach," W. N. Briney, Louisville, Ky.
Review—E. T. Edmonds, Lexington, Ky.
Paper—"Christianity Versus Rationalism," Robert E. Elmore, Cincinnati, Ohio.
Review—Ellis B. Barnes, Cleveland, Ohio.

EVENING

Paper—"The Source of Authority in Christianity," Z. T. Sweeney, Columbus, Ind.
Review—E. L. Powell, Louisville, Ky.

Thursday, April 24

FORENOON

Hour of Prayer—George A. Campbell, St. Louis. Mo.
Paper—"The Soldier's Religion as Revealed in Letters and Verse," Edgar DeWitt Jones, Bloomington, Ill.
Review—D. H. Shields, Kokomo, Ind.
Paper—"The Place of the Disciples in the World's Religious Program," H. H. Harmon, Lincoln, Nebraska.
Review—Roger T. Nooe, Frankfort, Ky.

AFTERNOON

Paper—"Has Our Plea for Christian Unity Become an Argument or a Commitment?" R. H. Miller, Detroit, Mich.
Review—W. E. Ellis, Paris, Ky.
Paper—"Religious Education and American Democracy," Prof. Walter S. Athearn, Boston, Mass.
Review—Secretary H. O. Pritchard, Indianapolis, Ind.

EVENING

Address—"The League of Nations," Burris A. Jenkins, Kansas City, Mo.
Adjournment.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, April 24, 1919

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By **Ellis B. Barnes**

Millenarians and Bolsheviks

By **Alva W. Taylor**

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVI **APRIL 24, 1919** **Number 17**

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Generosity and Thrift

IT seems a paradoxical thing to say that the war has developed in our people both generosity and thrift. It is told of a Scotch preacher that he took the offering before he delivered his sermon on economy. This was not necessary. The spirit of saving is the one which makes possible the spirit of giving. One after another the great giving campaigns have been put before the American people, and in every case the goal has been reached. Not only have the war causes such as the Red Cross and the Y. M. C. A. been cared for, but now the church missionary enterprises are being presented by most of the great evangelical denominations. The Methodist church is raising $115,000,000, and other denominations have set for themselves goals which would have been regarded as impossible in the days before the war. In a time of high cost of living people are giving as never before.

The government loans which have been floated might have been supposed to kill philanthropy. Quite the contrary, the nation has learned through its lessons in thrift to save the money for the government loans, and with the sense of security begotten from the possession of government securities there has come a wonderful liberality in supporting community projects. From being a nation of wasters, we have become a nation that saves money to use it for the big and truly worth-while things. All of this is sure to have an important reaction upon the national character and upon our international relationships. In a world where there is always so much poverty and misery it is a sin to be a nation of wasters. The practice of thrift in order that we may become the Good Samaritan nation to the unfortunate of earth means a definite enrichment of religious character.

In our international relationships we have bound to us in deathless friendship many peoples whose lives have been saved by our generous giving. Bread cast upon the waters shall return again after many days. We shall have friends when we need them.

Work With What You Have

A SMALL church was commended recently by an experienced church worker because "it works with what it has." There has been no waiting for an expensive equipment. The human problems as they arise have some sort of recognition. The church does not wait for paid workers to carry on special departments. The volunteer workers who can give a portion of their time are put to the task. It is a good motto for any church to adopt. We have exalted unduly the material means by which tasks of social helpfulness are accomplished. The Boy Scout Movement is one remarkable example of working with the things at hand. There is no building, no paid leader, no expensive equipment. There is a consecrated and intelligent man who takes the boys in hand and does something for them. They go back to nature to learn from the greatest of teachers. The city itself is equally full of lessons were some clever person to develop a technique for studying it. A city Y. M. C. A. has a group of boys spending several days of the Easter vacation studying the processes of near-by factories.

More than one church has waited to make a big impression on the community until the coveted building was erected. Buildings are important, but there are many examples of churches which have grown great in spite of their material equipment. Better a church with

a reputation for intellectual and spiritual life in an antiquated building than a mob in an expensive building with no loyalties and no big idea of purpose for the community. One may even venture to suggest that many churches will do well to work with the preacher they have instead of waiting for the distant day when a pulpit star will happen into the town. Some of the most successful preachers are men whose work is done through the week. Most pious leaders have a contribution to make and a church cannot always wait for brilliancy. True success is to glorify the ordinary things and the ordinary persons as instruments by which God can work his will in the world.

How Foch Wins Battles

GENERAL FOCH, the genius of the Allies' side of the great war, has given expression to his convictions with regard to the secret of victory in battle. On March 21 last, which was the first anniversary of the launching of the terrible—and almost victorious—drive of the Germans toward Paris, General Foch was asked his opinion as to how it was that the Germans were turned back, and cheated of their prey. Here was his reply:

"You ask me to tell you much in a few words. Victories are won by science, that is true, but also by faith. When one has faith, one does not retire; one stops the enemy where one finds him. You tell me that I gave victory to France. It was our admirable soldiers who gave it. I have but one merit, that of never despairing."

The Annual Exodus

WHILE every spring-time brings its changes, seldom have there been so many as this year. Fifteen per cent of the city-dwellers find a new abode at the time of year when the robins build new nests. This year that percentage will be considerably increased. With the home-coming of the soldiers young married people will resume their domestic life and there will be many matings. The new business opportunities are making many changes in the different communities. When we take account of the increased difficulties of doing religious work as compared with the good old days twenty years ago, we must remember that the population was once much more stable. An unstable population is not one which can be organized successfully for any kind of community life. There is a lack of responsibility. A certain loyalty to the former community often prevents active church workers from entering heartily into the life of the new community.

A minister once said, "I feel as though I were preaching in a railway station." This kind of work is difficult, but there are certain things which might be done to make it easier. If the church could develop machinery to acquaint a new community of the coming of a new member it would help greatly. On the contrary, many churches hold on to members living at a distance on the mistaken theory that these add strength to their organization. In one city a group of evangelical ministers have banded together this year to face out the problem. They will go together to the real estate firms, the dairy firms and others and secure lists of the new people who have moved into the community. Every effort will be made to reach these promptly by mail and by calls. These people will get church advertising that will advertise the group of churches jointly. The experiment may be watched with much interest as one of the ways for learning promptly of the opportunities of the field.

Undoubtedly if church loyalty were built up among us evangelicals as it should be, there would be less of a problem. We have held too lightly the doctrine of the blessed society of those who know and follow Christ.

The Critic

ACCORDING to the scriptures the critic found his way even into heaven. He objected to the theory that Job was a just man. He insinuated that it had paid Job very well to keep up a reputation for piety. Ever since, when the children of God are gathered together the critic comes also. It is not the higher critic who spends his time on manuscripts and clay tablets that needs to concern us. It is not the skeptic who has grown wobbly on a doctrine that most menaces the peace and the faith of the church. It is the man who has lost faith in goodness when he meets it and always seeks to explain the saints on the theory of selfishness. The more sainthood, the more hypocrisy, the critic holds.

The negative spirit has the advantage always. There is a natural inertia in human life. People are all too ready to stop work when the good cause is assailed as impractical or even dishonest. The critic has only to insinuate and to ask questions in order to make himself effective. He will create the impression that the official board is a clique. Or if the critic is of the feminine gender (as is frequently the case) she has her opinion of the president of the Ladies' Aid or the soprano in the choir. Organizations often wonder what to do with these negative and destructive souls. Sometimes they try putting them out. This is often difficult for lack of a sufficient excuse and excommunication is a doubtful social procedure at best. Sometimes the critic is elected to office. It is much different to be a target than an archer. Sometimes people try to convert the critic, but he is one of the most difficult subjects for the work of grace to operate on.

There is a censorious element in us all, repressed in many and expressed in a few. We need to be reminded of Jesus' words, "Judge not, for with what judgment ye judge, ye shall be judged." One does not need to wait for any final assize for this to be operative. It works in the here and the now.

Harry Lauder's Faith

SPEAKING of the loss of his son, Captain John Lauder, who fell in the Great War, Harry Lauder, the Scotch singer, offered the following testimony as to his faith in immortality:

"He is gone from this life, but he is waiting for us beyond this life. He is waiting beyond this life and this world of wicked war and wanton cruelty and slaughter. And we shall come some day, his mother and I, to the

place where he is waiting for us, and we shall all be as happy there as we were on this earth in the happy days before the war. My eyes will rest again on his face. I will hear his fresh young voice again as he sees me and ries out his greeting. I know what he will say. He will spy me, and his voice will ring out as it used to do. 'Hello, Dad,' he will call, as he sees me. And I will feel he grip of his young, strong arms about me, just as in he happy days before that day that is of all the days of ny life most terrible and the most hateful in my mem-ry—the day when they told me that he had been illed.

"That is my belief. That is the comfort that God as given me in my grief and my sorrow."

The Family Garden

WHETHER the war is worth what it cost we leave to the theorists to discuss, but we would surely count among its good by-products the evival of the family garden which with the coming of he automobile had fallen into disuse. A generation of hildren had come on which did not know the origin f the homely carrot and the succulent pea. When the gov-rnment put on its propaganda for home gardens the eaders were thinking of the starving millions in Europe nd probably they are this year. But more than one amily has found in the work outdoors together re-ewed health, economic profit and the joy of doing omething together.

The processes of growth are more akin to our way f thinking about religion than any other analogy. We o longer go to law courts or to machines for our an-lysis of religion. We go as our Master went to learn rom the sower who went forth to sow and to the enemy who scattered the tares. Sociologists have known for long time that the city garden might go a long way n solving certain social problems. It is significant that William Allen White in his "A Certain Rich Man" has is hero labor leader start a garden movement among is people as a means of helping them live through the

food for the whole city and with it better living conditions and a more wholesome view of life.

The gospel of the hoe seems a long way from other gospels, but the church that is interested in social welfare will not despise the idea of cooperating with the national propaganda this year to send the people out of doors for healthful and remunerative exercise.

Christen the Automobile

IT IS the belief of most informed church leaders that the decline of church attendance in the past ten years is in considerable measure due to the movie show and the automobile. It is at this season of the year when the violets bloom and the birds begin to sing the spring songs that many churches suffer in their attendance. The roads are crowded but the pews are empty. While the automobile has worked harm to the church, in the long run it is the material instrument by which whole populations may be brought nearer to the house of God. The invalids and the people living at a distance can be transported to church. People living in the country remote from the active churches can in a single hour transport themselves to the county seat for divine worship. The reason that all this does not happen is that up to the present time no public conscience has been created for this sort of thing.

The man who is able to own an automobile is presumably a man who has been prospered somewhat above his fellows. He should be educated to see that his good fortune entails a community responsibility. The less fortunate people of the community should share in his privileges. Especially should this be true on Sunday morning. Half empty cars should be filled up and the automobile should be regarded by the preacher as a friend of the gospel rather than as an occasion of worldly living and indifference to the work of the Lord.

There is a chance here for some clever writer of advertising phrases to devise a publicity campaign which could be put on in various sections of the country through paid space in city dailies and country weeklies, creating

of the crusade they did not calculate beforehand what they would gain by it, and when the same French people helped the Italians to establish their unity they did not calculate beforehand what they would gain by it. And above all, Lafayette and his comrades came to this country to help your own fathers in the conquest of their liberty. You really know, as I know, that they did not calculate beforehand what price you would pay them; they came following their ideal, not even simply foreseeing that one day your great nation would send her splendid sons on the other side.

WELCOMING PRESIDENT WILSON

Yes, the people of France are more than ever what they have always been, and when they cheered your President Wilson, with cheers that ring still in my ears, they did not welcome in President Wilson the personification of some foreign and distant ideals, but the incarnation of their own ideals; the new world order, that recommended by President Wilson, is really the natural crowning of our

have been working on our soil, behind the Red Cross, and behind the Y. M. C. A. and behind the Y. W. C. A., the plain people of France have divined the invisible but real presence of a great moral and spiritual impulse, which, even when they were not able to describe it in exact terms, has spoken to their very hearts. And the plain people of France trust that after your boys have mixed their blood with the blood of ours on the battlefield, after you have spent so generously your wealth to help our sufferings, you will remain our friends, and come to us with what is best in you to help us in the moral and spiritual rebuilding of our national life. You will come to us as friends, and not only as visitors or even as tourists, as you did so often in the past, but as friends anxious to look into the very intimate life of your friends, and desirous to experiment in the fellowship of peace, the same community of ideals, that we have experimented in the companionship of war.

I know that in my person you honor not only my people of France, but also and more especially our Protestant churches, those Protestant churches of France that

Ans. Twelve.

Ques. How many were merged with other denominations?

Ans. Four.

Ques. How many wholly new denominations were added to the list?

Ans. Forty-eight.

Ques. Were there other additions to the denominations?

Ans. Yes; some denominations split in two.

Ques. How many Baptist denominations exist in the United States?

Ans. Sixteen.

Ques. How many Lutheran?

Ans. Thirty-four.

Ques. How many Methodist?

Ans. Fifteen.

Ques. How many Presbyterians?

Ans. Twelve.

Ques. What reason is given for the existence of these 186 denominations?

Ans. That each perpetuates a valuable principle and struggles for its acceptance.

Ques. Then each denomination at present lacks 185 valuable principles possessed respectively by the 185 other denominations?

Ans. M-a-y-b-e-e.

Ques. Any other reason?

Ans. That varying types of human minds naturally require different types of creed and forms of church government and worship.

Ques. Then there are 186 different types of human minds?

Ans. It would seem so.

Ques. Is this division of our Christian forces into 186 sundered camps a good thing?

Ans. Yes—for the devil.

The Easter Bonnet

A Parable of Safed the Sage

KETURAH spake unto me, saying, The Spring hath come.

And I answered, I have heard the lark, and seen the robin, and I have some Hollyhock seed that I intend to plant.

And Keturah said, It is time for me to select a Spring Hat.

And I said, Thou hast a Spring Hat.

And she said, It is All Out of Style.

And I said, What should that matter, so it becometh thee?

And she said, It becometh me no more; it is not becoming in me to wear an Hat that is no longer in Style.

And I said, The Styles are Ridiculous.

And she said, Nay, they are fine; yet if they were Ridiculous, that were no good reason for not wearing them. Wearest thou not Stiff Bosomed Shirts and an Hat a Cubit in height, the same being the most ridiculous things that humanity ever wore?

And I said, Yea; but I wear my shirts until they are worn out; and my Hat requireth but one Ironing in a Year, and it lasteth alway.

And I said unto her, Last season's hats were ridiculous, and the year is well spent in that it showed to women how ridiculous they were. And next year's styles are ridiculous, as every man knoweth who seeth a new fashion plate before he seeth the apparel on the women folk he loveth to see Dolled Out. And the present year's fashions are ridiculous, but thou knowest it not.

And Keturah said, It is not knowing it that preventeth it from being ridiculous.

And she bought the Hat, and it is Ridiculous; but on her it is Mighty Becoming.

many changes in the different communities. When we take account of the increased difficulties of doing religious work as compared with the good old days twenty years ago, we must remember that the population was once much more stable. An unstable population is not one which can be organized successfully for any kind of community life. There is a lack of responsibility. A certain loyalty to the former community often prevents active church workers from entering heartily into the life of the new community.

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French Protestants Greet America

Two distinguished chaplains of the French army are now visiting the United States bringing greetings from the Protestant churches of their land and presenting an appeal for aid in carrying their reconstruction burden which threatens to crush them if they are left to bear it alone. These men are Chaplain Daniel Couve and Chaplain Albert Leo. The former is the creator and head of the Protestant United Missionary Society of France, an organization representing a million Protestants, including those of Alsace and Lorraine. They have done heroic and fruitful work in various mission fields, especially in Africa. Chaplain Couve's message contrasting the democracy of France with that of America, is listened to everywhere he goes with rapt attention. He declares that America's superiority in democracy is due to the historic penetration of our democracy by our religious idealism, while in France the democratic movement has been quite detached from if not hostile to religion. Chaplain Leo served four and a half years with the Alpine Chasseurs or "Blue Devils." He wears the Military Medal and the Croix de Guerre with two palms and four stars. He has been cited six times for daring rescues of wounded under fire. Chaplain Couve also wears decorations for extraordinary bravery. These Christian leaders are aiding the efforts of American Protestant churches to secure a fund of $3,000,000 which is to be spent to help refugees back to their homes in the invaded regions, to aid widows and fatherless children of pastors not actually killed in battle and therefore not entitled to a state pension, to reorganize scattered and dispersed congregations, to assist their pastors to rebuild destroyed church property and to help Protestant hospitals and asylums.

The French Spirit

By Chaplain Daniel Couve

ALTHOUGH my official commission is only of a religious order, I feel myself authorized to assert that I am a true representative of the very people of France, the people that President Wilson has called the plain people . . . the plain people of France are still today what they have always been. I have read somewhere, I don't know in what paper, one day as I was on the front in company of our heroic boys, that a German professor has stated that the true characteristic of the Frenchman through the centuries, since the early days of his Celtic ancestors, has been to stand as a sort of foolish enthusiast, always ready to run after the conquest of any new generous idea, not thinking a moment of asking himself beforehand what would be the practical and material result of this idealistic pursuit.

We really accept the definition, coming from a German. For, no doubt, when our forefathers took the head of the crusade they did not calculate beforehand what they would gain by it, and when the same French people helped the Italians to establish their unity they did not calculate beforehand what they would gain by it. And above all, Lafayette and his comrades came to this country to help your own fathers in the conquest of their liberty. You really know, as I know, that they did not calculate beforehand what price you would pay them; they came following their ideal, not even simply foreseeing that one day your great nation would send her splendid sons on the other side.

WELCOMING PRESIDENT WILSON

Yes, the people of France are more than ever what they have always been, and when they cheered your President Wilson, with cheers that ring still in my ears, they did not welcome in President Wilson the personification of some foreign and distant ideals, but the incarnation of their own ideals; the new world order, that recommended by President Wilson, is really the natural crowning of our own progress toward liberty, liberty complete and universal, liberty for the small nations of the world as for the great ones, all united for the same ambition of unselfishness and reciprocal sacrifices.

The nation that has suffered for her ideals as we have suffered for these last four years, the nation that has given more than one million of its best young men to the cause of liberty, shall not deny her ideals, and among all their precious Allies the plain people of France look to America with a very special desire of intimate co-operation, for the plain people of France love America with a very special form of love, love that is made of sweet remembrance, of deep thankfulness, of unlimited confidence. The plain people of France love America for the good that America has done to them in these days of hard suffering and for the good that she will do to them in the future. And I don't think only of material good, for the people of France are expecting from you something much better than your material help.

Behind all the benevolent American organizations that have been working on our soil, behind the Red Cross, and behind the Y. M. C. A. and behind the Y. W. C. A., the plain people of France have divined the invisible but real presence of a great moral and spiritual impulse, which, even when they were not able to describe it in exact terms, has spoken to their very hearts. And the plain people of France trust that after your boys have mixed their blood with the blood of ours on the battlefield, after you have spent so generously your wealth to help our sufferings, you will remain our friends, and come to us with what is best in you to help us in the moral and spiritual rebuilding of our national life. You will come to us as friends, and not only as visitors or even as tourists, as you did so often in the past, but as friends anxious to look into the very intimate life of your friends, and desirous to experiment in the fellowship of peace, the same community of ideals, that we have experimented in the companionship of war.

I know that in my person you honor not only my people of France, but also and more especially our Protestant churches, those Protestant churches of France that

many of you have been so ignorant of in the past, or that you have at least considered as the half-dead remnant of some archeological entity, our Protestant churches that some of you through the war have discovered as being a living reality, not only the possessors of a great historic past, but also the retainers of actual opportunities.

And I can repeat here about our churches exactly what I was saying a moment ago about our people of France. Our churches love America with a very special form of love, love made of sweet remembrances, of deep thankfulness, of unlimited confidence.

FRENCH CHURCHES LOVE AMERICA

It is a duty to me and a duty that I fulfill with a real happiness to thank publicly on behalf of the Protestant churches of France the Churches of Christ in America for all that they have done for their sisters over the seas.

But now, thanking you beforehand also for what your churches will do for the material rebuilding of our churches in the devastated regions of northern France, let me tell you very frankly that more still than our people of France, we Protestant churches, we are expecting from you something better than your material help, better than your dollars, something of what is best in you, something of what our people have divined of your moral and spiritual richness. That is what we want, and when you come to us to help us in our moral religious work, you will not come as missionaries coming to evangelize a heathen country, not even to try to make Protestant a Roman Catholic country, nor as big and powerful bodies coming to protect a small community. You will not try to Americanize our church life. That is not what we need, but you will come with a brotherly love, believing in the reality of our own capacities and trying only by a close fellowship and a deep sympathy to strengthen our arms, to give us the help of your experiences, but first of all of your deepest spiritual experiences. If you believe, as you do believe, in the power of your democratic Christianity, you may be sure of one thing, you cannot artificially and from the outside breathe it into our French national life.

THE SPIRIT OF DEMOCRATIC CHRISTIANITY

And I may add that coming to us with what is best in your spirit of democratic Christianity, you will not come with some distant and foreign gift, for what we are expecting from you is something that is ours, for, as our plain people have recognized in President Wilson's ideals, the experience of their own ideals, our Protestant churches maintain that this American spirit of democratic Christianity of which you are so proud, is only the natural fruit of a magnificent tree that has grown up in this happy land of yours, free of all the obstacles of autocracy and Romanism, out of the little seed that was brought here by some of our common forefathers. I am not here to give you a lesson on church history, but I cannot forget that when a very little boy my mother often told me the beautiful story of the Pilgrim fathers, who for love of liberty and of the pure Gospel left our old continent and went to America to lay the foundation of a new world. My father used to tell me: "Boy, the American democracy is exactly what ours might have been had our Huguenot ancestors got full liberty of developing their own soil."

It has been your privilege to have been brought up in a country where the interpretation of the spirit of Christianity and of the spirit of democracy has been constantly possible; we know in the old continent what becomes of Christianity where it is not penetrated with the spirit of democracy (look at Protestant Germany, look at Orthodox Russia, look at Roman Spain), but we know also how impotent is democracy when it is not penetrated with the true Christian spirit.

Oh! do come to us; give us back a little bit of what our ancestors gave to this country of yours! Do come to us, not with the exterior forms of your democratic Christianity, with some sort of American frame, but with the living inspiration which has been the source of your power! That's what our people need, and what our churches want you to help them to give to our people.

PARIS MISSIONARY WORK

And will you allow me to suppose that you honor also in my person our Paris Foreign Missionary Society, a society which is one of the smallest of all Protestant missionary societies, but whose glory is to have been for nearly one hundred years (we will celebrate our jubilee in 1922) an illustration of the principle of federation; a society which is one of the most striking manifestations of the living power of the old Huguenot Church, with its seven mission fields and its nearly 200 missionaries; a society which has given to the cause of liberty the best of its candidates and several of its missionaries; a society which loves its big American sister, and which has been happy to work in the fellowship of one of them here represented; a society that has been considered as only responsible for the evangelization of the whole colonial empire of France.

But now we are no more responsible alone, and we cheer today with enthusiasm the constitution of a Society of Nations which will help the wide opening of our old colonies as well as of the new territories committed to the trusteeship of France, to all American or British societies, who will be ready to come and help us in the pursuit of an enterprise that in spite of the sincerity of our efforts exceeds our possibilities. I lay down upon the hearts of our American friends the anguish that for so many years I have felt toward the sixty or eighty million natives of the

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OF all men, the preacher must not be weak in faith. He must be no doubter, no cynic, no pessimist. He must be an unconquerable optimist, a man of abounding hopefulness; for he lives to inspire and diffuse *hope,* to make men feel and believe that they live in a world, not under God's wrath and curse, but under God's love and blessing, and that neither life nor death, nor things present nor things to come, will be able to separate them from the Eternal Charity and Love.

JOHN HUNTER.

French colonies to whom the Gospel has not yet been preached and will never be preached unless you come and work with us.

Resurrection

By Chaplain Albert Leo

I AM conveying to you the greetings of the Kingdom of the Dead; although that seems hardly a worthy Easter message. For four years I have lived among graves, large cemeteries with thousands of poor graves lying side by side like an army at rest, and lonely graves under the trees in the woods, or scattered on the hills. For years I have lived among the wounded and the dying, and the dead; under such circumstances that I will refuse to give you any description of it. I have walked as close to the great Valley of Death as a human being can do, and I have dared to look right down into it. Whosoever has patrolled along that frontier, and surveyed that kingdom can never see the world with the same eyes again. He discovers the futility of the futile, the uselessness of the useless, and the vanity of what is vain. He wonders how people do not see that way, and how they can go on living ordinary lives, as if they were to live on eternally in this world.

Now the password heard in that somber kingdom is *"Resurrection."* Not that I ever watched or hoped to watch any one of those torn up bodies stand up and walk again. Not that I hoped, if I myself were taken down, that my body might be miraculously restored to life. From the horror of dissolution itself rose the certainty of life. A man can not become nothing but that heap of sad remains. Bones and corrupt flesh can not be a definite goal of all that hope, of all that will, of all that love. No, no, it is impossible.

After death, resurrection. Belgium has been killed, martyrized, destroyed and held down for four years, but now she is alive again. Servia has been overcome by numbers, her men have fled, have perished, now she is restored to life again. Poland was killed a hundred years ago; now she has her army, her colors, and she is alive. After death, resurrection. Not automatically, not always, but when the soul keeps alive. And so with Protestantism, murdered in France at least twice, in the sixteenth century, under Louis XIV, and now so alive that the letters written by our young boys from the battlefields stir the admiration of professional writers rather unsympathetic to our faith. After death, resurrection.

Every year we witness the splendid signs of life springing up again, after the white and desolate winter. In the trenches near Thann a shell had cut down an apple tree across our trench, and we had to bend our heads to pass under it, as one had not dared remove it. In spring time it was white with flowers, as it still had its roots in the soil, and those who could stop to think muttered, "After death, resurrection."

When we look at our ruined churches in France, when we weep over their sad condition, just some walls remaining sometimes, or burnt stones, we feel confident again and we hope "after death, resurrection." Even so our Protestant congregations, being so few, so discouraged, may doubt and fear for their future. Think of their best sons lying in all those graves, along hundreds of miles. They wonder if their spiritual forces are not struck down. But we still remain, some of us, to cry out to these churches as long as we live, "Not death, no, not death, but resurrection."

Easter Day, 1919, is not like another Easter. It is not simply a celebration of the past; it is a promise of the future. It is a hope, it is a call to set to work again, to restore what was destroyed, to wake up that which sleeps, to revive that which is dead. Take your share in this resurrection day.

Our best young men, as I have just said, have been killed, but their spirit is alive, and what better proof of it can I give than to read out as a conclusion the prayer of one of them. He was 19-year-old Alfred Caselis, killed in action on May 9, 1915. "Often," he wrote home, "I pray thus for those I love:

"O Lord, our God, our good Father, stir our souls, that they should not be like stagnant waters. Let us not fall asleep lazily secure, quietly sluggish, and thinking that is Peace. On the contrary, let our souls suffer intensely, sympathizing with any suffering, excited against any injustice, vibrating for any noble and saintly cause. Our Christ, thy Son, O Lord, hath suffered. He hath wept for the Death of his friends. He hath wept for the rebellious people. He hath wept for his work that seemed to be expiring with His bodily life. But He hath lived so intensely and humanly that we hear him tell to us lonely human living creatures: 'I am Life.' Let, O Lord, our souls be alive. Then thy peace will come on them, not like still and frozen snow, but like the heat of the sun that revives the sap in earth's ducts—Lord, Thy Peace be with us. Thy peace and not men's peace. Amen."

Will Disciples of Christ Crystallize?

By W. C. Bower

IT is a well established principle of history that movements that were once dynamic and spiritual because they had their origin in vital experience tend in time to lose their original spiritual power and to crystallize into narrow, rigid, and static forms. This is the peril that spiritual movements undergo when they become institutionalized. With institutionalization, that which at the beginning was thought of as a means to an end now becomes an end in itself, with vested interests and the elaborate machinery of promotion. Its program which at the beginning was open and modifiable becomes fixed and unyielding to changing conditions. As a result the original spirit frequently abandons the useless institution and finds expression through other agencies.

Have the Disciples of Christ entered upon this period of their historic development? And will they,

by conscious effort, be able to keep their movement open and free and vital so that they may keep alive the spiritual ideals of its founders?

The movement of the Disciples of Christ was born out of a great, warm-hearted passion for the union of all Christians; will it now lose its passion and render its program ineffective in the modern Christian world by expending its efforts in building up another sect harsher than those the fathers sought to reform, and lacking in unity within itself? It proposed as a basis for such a union the repudiation of all human creeds based upon private interpretations of the word of God and the substitution therefor of the Christianity of Christ as recorded in the scriptures of the New Testament; will it now abandon the Christianity of Christ by erecting an unwritten, though not less coercive, creed by substituting belief in doctrines for faith in Jesus Christ and interpretations of the word of God for the word of God itself? It began by granting to every sincere disciple the absolute liberty, within the strict limits of loyalty to Jesus Christ, to think, to preach, and to write as he was given to see the truth in Christ; shall this right now be denied, and the denial enforced by the machinery of ecclesiastical coercion? The Campbells and their coadjutors were forced against their wills out of the Presbyterian and Baptist churches of their time because this right was denied them; will the Disciples after so long a time drive their thinkers from among them for the same reason?

It was the hope of Alexander Campbell that the Baptist church of his time would be free and open enough to permit of progress in the expanding apprehension of Christian truth without revolution or division. He had faith to believe that in this respect the Baptist church would offer a significant exception to the typical course of religious institutions. But in this hope he was to be bitterly disappointed. He was in time forced by sectarian exclusiveness to set up for himself a movement devoted to the ideals of union through freedom in all matters of opinion. Is history now again to repeat itself in the movement that had its birth in such ideals? Only by consciously and persistently keeping their movement open and spiritual and progressive can the Disciples of Christ hope to escape the nemesis that threatens all institutionalized spiritual movements.

Transylvania College.

Some Reflections on Christian Union

By Ellis B. Barnes

NO student of history can overlook the fact that in Christianity the tendency from the beginning has been to divide. Divisions began at Corinth under the eyes of the Apostles, and have continued until this day. Think of the guilt that rests upon the authors of these divisions, if, as we often say, divisions are sinful! Romanism, no less than Protestantism, will have her share of the responsibility to bear, for her persecutions are but the bloody memorial of that effort to beat into submission the aspirations of those who in every age have attempted to rise above her conceptions of religion, and among these must be counted some of the noblest and best of the human race. When some of us Protestants in our zeal for unity point to Rome as an example for us to follow, we should remember the 31,000 who were burned in the Spanish Inquisition, the more than 290,000 who were condemned to punishments worse than death, the 50,000 who perished in the Netherlands under Charles V. and his son, the massacres of the Waldenses, the Albigenses and of St. Bartholomew's, not to mention the activities of the Inquisition in Mexico, Lima, Carthagena, and other countries—all ghastly witnesses of the efforts of Rome to preserve a uniformity of the most absolute type. Some of these heresies had already issued in sects; the unity of Rome had been broken. The violent denunciations of recent papal bulls show how widely diffused Modernism in her communion is today. In whatever light Rome may regard these dissensions we Protestants would be the last to say that they were sinful, seeing that from the earliest days in her communion voices of dissent were heard which sounded strangely Protestant. From the days of Wyclif there have been great men in that communion who persisted in exercising the right of private judgment which found its consummation and ideal in the Reformation of the sixteenth century. The determination of every thoughtful man to be his own priest, leads him inevitably to adopt a course of conduct which makes conscience supreme in all matters of faith and duty, however much the unity of any organization may be broken.

CONSCIENCE AND UNITY

"The scandal of division" is a phrase which should be used with great care. That there have been such scandals none will deny; but that there have been righteous divisions, all who know the course of history must admit. Separate organizations are sinful only when the causes which produced them have long since passed away. Unity is a great desideratum, but it is not the end of Christianity, unless it be union with righteousness. Wyclif and Luther arose to work a revolution for righteousness, though they knew they were breaking a unity which had continued for more than a thousand years. To them righteousness and truth were the conditions of union, and without these any union was a rope of mist. Since their day, Protestants have approved the divisions created by the historic reformers, and certainly we Disciples applaud the divisions

created by Thomas and Alexander Campbell, even when they proclaimed the necessity of the oneness of God's children. The gist of the whole matter is in the supremacy of conscience to which every man must consent, no matter what the cost. Within our own Disciple ranks in recent months voices have been heard, threatening division if certain policies were not adopted. One of our most prominent ministers is on record as saying that the Restoration movement had better be carried forward with one hundred thousand advocates—faithful and true, according to his conception—rather than with the million and a quarter, among whom are many whose loyalty is under fire! The proposal is perfectly ridiculous among a people who are supposed to convert dissenters to their way of thinking by illustrating in their own fellowship the possibilities of Christendom—wide unity. Yet it is perfectly logical, if we give any weight to the rights of conscience. It must be a tremendous conception of the infallibility of one's notions of duty that would permit the suggestion of division to taste the light, yet how slight our conceptions of unity are when such a course is possible. All of us have preached mighty sermons on the sinfulness of division! Yet this right of appeal to the conscience may be carried to any length. None felt the difficulty more than Luther who, at an early day, imposed the creed to hold the organization together, thus passing from one authority to another. Present-day Disciples feel the same difficulty. Some are treading softly and carrying a big bank roll with which to endow the colleges, on condition that they will teach what the dollars dictate. They salve our feelings by arguing that the statement is not a "creed" but a "declaration," a distinction which drives the discriminating to desperation. This is a droll world filled with droll people. A "creed" to be repudiated when in the hands of others becomes in our own a "declaration" that must be accepted. Vexing are the ways of the wise.

sorely puzzled at times to know what the will of Christ is. We may read the same texts, but we do not always agree,

Having "no creed but Christ," we Disciples have been even upon matters that are considered fundamental. Our appeal is to the pen in the hope that arguments pro and con may throw some light upon our path. The great majority of these discussions grow out of the want of any fixed authority, for with our individualism highly developed we are continually asking each other "Whence hath this man letters having never learned?" In the older bodies a system of written doctrine determined the direction its adherents should go. But among Disciples who are so fearful of human authority and the tyranny of anything that looks like a creed—with the above-mentioned exception—when one tells us to keep off the grass, we propose to show him that we don't have to, and on the grass we parade as a sort of protest against an incipient ecclesiasticism. Not that we care a bawbee about the grass, one way or the other. So far have we carried this individualism that it has been dinned into our ears that no man speaks with authority for the rest of us—he speaks only for himself—so that if all Christendom came knocking at our doors to-morrow asking to be received and on what terms, the man has not yet been born who can give the terms or admit the visitors. Rather queer, isn't it? Since we are all put in the position of Pat who when run over by the train announced himself as "not dead, but speechless." Farther than this individualism could not go. But without duly appointed authoritative representatives on faith and order, what help is there for it?

THE LOGIC OF OUR CONTROVERSIES

Our discussions seem to be interminable, and one theme is left dangling in the air apparently half-threshed out, while another is summoned for treatment, but conclusions crystallize later on under the pressure of many opinions, and all come over to the winning side. While such a course is inevitable, it is unfortunate that in the beginning of discussions, when dissent is almost an unknown quantity, the wise are compelled to walk in the ways of the foolish, the fanatic often seeming to triumph over the sober-minded. For this the only remedy is Time, which, as Emerson says, "stills the loud noise of opinions, sinks the small, raises the great, so that the truth emerges without effort and in perfect harmony to all eyes; but the truth of the present hour, except in small particulars and single relations, is unattainable."

The uselessness of many of our discussions arises from the determination of the few in positions of importance to establish a uniformity of opinion in place of the written creed, though, of course, those most responsible for the attempt will be the first to deny it; whereas, the end of all our discussions should be to find out what the Truth is, as far as in us lies, to learn the meaning of charity when we differ, and to look toward toleration rather than unprogressive orthodoxy as our goal. Such a course would save us from beholding the pathetic spectacle of men, some of them so old that their feet took hold of the silent land years ago, declaiming bitterly against their brethren just as wise and reverent and as scholarly as they, branding them as heretics and infidels and doing all in their power to rob them of their good name. What is more tragic than to see fallible men assuming the prerogatives of the infallible, and attempting to win converts

Life

LIFE—what is it?
Ah, who knows!
Just a visit,
I suppose;
Joy and sorrow
For a day,
Then to-morrow
We're away.

Youth, and morning;
Manhood, noon;
Age—the warning—
Night comes soon;
Shines a star to
Light us; then
'Tis not far to
Home again.

F. D. SHERMAN.

to their views of Scripture by very unscriptural methods? While discussion does help us all to clearer views of Truth, and while it strengthens the weak and confirms the strong, an ugly spirit creeps in at times which compels self-respecting men to lay down their pens, to stand indifferent to issues on which their counsel could throw much light. Thus the boisterous and noisy carry the discussion to any end that may serve their own interests. This is one of the perils to which any people are liable who disavow the authority of the written creed, and who aspire to live in the freedom of their own conscience.

Blathers and Blatherskites

By W. A. Shullenberger

WAR times and post-war times furnish fine opportunities for inane volubility. The organs of speech seem always to have been among the chief organs of war. Anyway, one big element in a belligerent program of action is "propaganda," and propaganda of that type is bitter, uncompromising, and savage. For this reason, it is highly advisable to develop the barrage of talk when getting ready to fight. But the difficulty is that the signing of an armistice has little power over the human mouth; the voluble discharge goes on the same as ever—only the gun is sighted in a different direction and oftentimes the shrapnel of unjust criticism and vituperation scatters dismay within the ranks of the loyal.

Now, there ought to be names for both the warfare and soldiery of unreasonable talk. I suggest "blathers" for the first, and "blatherskites" for the second without regard to gender or sex. In the days of reconstruction, such pleasing designations might save us from the un-reconstructive talk and the un-reconstructed wits. There's a deal of both on hand. One species of this "blathers" is fired broadside on the Y. M. C. A. It is boldly indicted with having proved recreant to its oversea trust. It was selfish in its ministrations, sought safe places, made a specialty of overcharges, never got its supplies of chocolate and sustaining foods to the fighting men in the front lines when needed, was too religious in some places and lacked terribly in religion in other places, gave nothing at all away to the men of the American Expeditionary Force, and on the whole, did very little toward the comfort and welfare of the officer and doughboy across the waters. Some of this is undoubtedly true. A big machine hurriedly assembled is likely to have some bad cogs in it. But, when we hear John R. Mott's statement of the facts, when we read the defense of the Y. M. by the New York papers that conducted their own investigations, when we know that the secretaries of the Army and Navy justify the work of this organization, and when we have letters from our own boys overseas, a precipitation takes place: we are able to distinguish what is true from a lot that's "blather."

A second sort of "blathers" is what some of our congressional body at Washington, D. C., are trying to do to the influence of President Wilson abroad and at home. Caring little for either progress or happiness in the world-order of things, they do homage before the deformed gods of prejudice, pettiness, and provincialism. We rather had expected that intelligent statesmen of a glorious democracy would be gentlemen. One is reminded of the heart-breaking days through which the politicians of the north and south pushed Abraham Lincoln. After nomination to the presidency and during the war, he was caricatured and cartooned as a man with the baboon face; and his sensitive, loving soul, burdened with sorrow for every wound inflicted in battle and for all the grief of our American homes was maligned and misrepresented, and he was described as the careless, heartless storyteller who cared nothing for the woes of the war. And all the work of "blatherskites"!

Your pardon but once again! The biggest "blather" of all is about the failure of religion. Toothsome morsel that for some. But tread gently here, apostles of aimless talkdom, for the ice is thin. If that has failed, what of law, and commerce, and science, and statesmanship, and intellectualism, and the press, and the thousand other things? Presumably patience is still a virtue, but as for me on the matter of blather and blatherskites—well, *poof!*

Freedom and Loyalty

By Peter Ainslie

THE Disciples stand for freedom and loyalty. Freedom in thinking through such paths as will take us out of the confusion of these days and loyalty to Jesus as the only begotten Son of God and our Lord and Savior. What others teach ought to be tested by those principles that scholarship has always made its test. We are looking for permanent foundations. Infallibility has always had too large a place in religious thinking. We are standing amid the wreckage of a confused world. New methods must be recognized; ventures of faith must be made! there can be no theological trammels. I like what Alexander Campbell said: "I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them today, from the medium of my own views yesterday or a week ago, as I am against being influenced by any foreign named authority or systems whatsoever."

In this atmosphere of freedom and loyalty the Disciples became a separate people. If they ever fulfill their mission as a unifying factor in divided Christendom they must be true to the freedom and loyalty of their origin. Nothing must hold precedence over these principles. In humility and faith we are under obligations to receive with open minds the findings in every realm of research, subjecting these findings to such tests as will lead us into more satisfactory conclusions than we now possess. The mind must not be afraid to carry the surveyor's chain and compass, but it must carry these with a sense of love to others and loyalty to Christ, that there shall be no mistake in one's growth toward God. These days call for just such men—men of courage and men of faith; men of prayer and men of love, if in the reconstruction of the world it is to be made a better world than that of yesterday.

A COMMUNICATION

A Questionnaire on the Campbell Institute

IT has been suggested by a number of members of the Campbell Institute that some additional light might be thrown upon the present discussion concerning their organization if I should publish the findings of a questionnaire which I conducted something over a year ago. The questionnaire was a plan of my own devising and I alone was responsible for it, yet before sending it out I took counsel with four of the best known and most influential members of the Institute, all of whom advised me to proceed with it. One of the four volunteered to share with me in its authorship. Notwithstanding the advice of these counselors I desired to act with the utmost conservatism, and so sent the questionnaire tentatively at first to a list of twenty-five of the most independent-minded members I could select, intending to be guided as to its further circulation by the character of replies received from this smaller list. These were men of mature and conservative minds, most of whom were living close to the problems of the Disciples of Christ, and so would be more sensitive to considerations affecting our brotherhood's welfare than perhaps some others would be who were less closely identified with our Disciples' activities or associations. The response from these first twenty-five members was of such a character as to convince me that the questionnaire should be circulated to the entire regular membership of the Institute. I sent it therefore to 146 persons.

It was never my purpose to give any general publicity to this questionnaire. I circulated it primarily for my own editorial and personal guidance, desiring light and fact in a matter that had been much discussed among Institute members for years, but only in vague and largely emotional terms. And in accordance with the assurance given in my letter accompanying the questionnaire, I sent to every member of the Institute on April 12, 1918, a printed report of the results I had obtained. I considered this the end of the matter. But the question as to the advisability of the continued existence of the Institute has of late become a public question of general interest. The "Scroll," the official organ of the Institute, devoted its entire March issue to a consideration of the question, "Shall the Campbell Institute Disband?" and in its April issue suggested the advisability of my publishing the results of my questionnaire. I see no reason why this should not be done. So, in response to this suggestion, I give it entire herewith.

QUESTIONNAIRE ON THE CAMPBELL INSTITUTE, THE LIBERAL MOVEMENT AND THE DISCIPLES

1. Whatever may have been true in former years, do you believe the Disciples have now reached a point in their development where the championship of liberal ideals by a select and exclusive group like the Campbell Institute has become a hindrance rather than a help to the natural and democratic development of the progressive movement among us?

2. Do you believe the Campbell Institute, organized as a closed circle, a kind of freemasonry of specially trained men, is partly responsible for a certain resentment with which some in our brotherhood, who are themselves liberal in their feelings, regard the progressive movement?

3. You probably agree that much of the present tension over the Campbell Institute is factitiously trumped up by *The Christian Standard* through malevolence. After allowing for this to the fullest degree, do you believe that there remains in the essential character of the Institute itself a principle of irritation which makes against peaceful progress in our brotherhood, and which gives some ground for regarding Institute men as aristocratic, if not snobbish and haughty?

4. Do you believe that the voluntary dissolution of the Campbell Institute would contribute appreciably to the easing up of the overwrought tension that now obtains in our brotherhood?

5. Do you believe that membership in the Institute is a handicap on the peaceful and effective prosecution of their work by any considerable number of its members?

6. Do you believe that the claim we have traditionally made for the Institute as a stimulus and support of academic or literary ideals among its members (however true and real it once was) is any longer well founded? Has not the number of academic men in our brotherhood become so large, and do they not have contacts with so many and such varied stimuli of a personal and institutional sort that the positive academic help rendered by the Institute, *as such,* is slight, if not negligible?

7. Insofar as you think of the Institute as a help or inspiration to its members, is such inspiration derived mainly from the organization as such, or from the personalities of its leading members; and would the helpfulness of these personalities be appreciably lessened if the organization should be dissolved?

8. Do you believe that the influence in our brotherhood of the men prominently identified with the Institute (I am thinking now of perhaps a dozen names) is circumscribed by the prejudice and suspicion—and perhaps envy—with which the Institute is regarded by those on the outside?

9. Do you believe that the Institute
(a) Should continue essentially as it is;
(b) Should undergo some kind of reconstruction, or
(c) Should be dissolved by the majority consent of its members?

10. If your reply is favorable to (b) above, please indicate at some length specifically how you conceive such a reconstruction might be made. Please consider, also, whether such a reconstruction as you have in mind (applying, perhaps, to the basis of membership, but continuing the organization under its present name) would effectively dispel the prejudice and misunderstanding which now obtain.

11. While, of course, propaganda has never been a part of the conscious or constitutional purpose of the Institute, it is generally recognized by us all that the propagation of certain ideals was an inevitable by-product of the Institute's essential work. Assuming this, and assuming also that the liberalizing forces in our brotherhood have become so numerous and so complex that the Campbell Institute can in no sense be presumed to include them all, do you believe that these complex forces could be better co-ordinated if the sponsorship of progressive things by this esoteric group was removed by the voluntary dissolution of the Institute?

12. Does the following conception of the whole situation represent your feelings? The Campbell Institute was organized twenty years ago at a time when the higher education of our ministry was not regarded as a prerequisite to the leadership needed by our people. In the twenty years of its history it has been a very positive factor in establishing a higher standard and in stimulating many men to gain the broader academic equipment, so that today there are upwards of 500 university-trained men among us. The number of these men and the prevalence of their ideals has now reached the point where the type of thing they represent may be safely enough entrusted to what might be conceived in general terms as a

party of progress, without the support of any esoteric group specially organized for that purpose. Such an esoteric group, if it continues to exist in the general body of our people, inviting, as it does, increasing publicity, cannot avoid being regarded (human nature being what it is) as a sectional and sectarian, and perhaps a selfish instrument of those who are its leaders.

Accompanying the questionnaire I sent the following letter:

My dear Brother: I am writing a group of members of the Campbell Institute to secure answers to several fundamental questions regarding the function and existence of the Institute. These questions have been formulated with an apparent leaning to one side in order to make clear a possible point of view which could not perhaps have been defined without such an element of advocacy in the questions themselves. In addition to your candid reply to these questions, I wish, for obvious reasons, to ask as both a personal and prudential courtesy, that you do not discuss the questionnaire with any one—either member of the Institute or non-member. I am forwarding it only to such persons as I believe will respect this request absolutely. Your reply will be held by me in absolute confidence, unless you yourself definitely release it. It is my intention to report to you the result of the questionnaire in terms of number of votes pro and con, character of opinion, etc., but not using any names. You may be assured that this questionnaire is not intended for publicity purposes, but is a bonafide effort to get a consensus of opinion from the membership of the Institute. It will be a real favor if you will formulate your answers as categorically as possible, using the blank pages for whatever interpretative or elaborative word you may wish to add. Thanking you for your kindness in replying and for your promptness in doing so, I am, very sincerely yours. C. C. Morrison.

Chicago, Jan. 31, 1918.

The answers varied in length from categorical replies to elaborate expression of opinion and feeling. Some questions were left unanswered. I carefully and faithfully went over all the answers and classified the opinions. Putting the results in printed form, I sent, as stated above, a copy to each of the 146 persons to whom I had sent the questionnaire. This printed communication was as follows:

RESULTS OF THE CAMPBELL INSTITUTE QUESTIONNAIRE

Dear Brother: This is to thank you for your response to my Campbell Institute Questionnaire and to advise you of the results of same. I sent the Questionnaire to 146 active and honorary members. (No associate or coöperating members were included.) One hundred and six replies have been received. They have been unexpectedly full and frank. On the five salient points of the Questionnaire the opinions classify themselves as follows:

1. Is the Institute more of a hindrance than a help to the democratic development of the progressive movement among the Disciples?

Yes, 48. No, 39.

2. Is the Institute with its academic freemasonry partly responsible for a certain resentment and inhibition with which some liberal men in our brotherhood not members of the Institute regard the progressive movement?

Yes, 45. No, 40.

3. Is there a "principle of irritation" in the Institute which gives some ground for regarding Institute men as aristocratic, if not snobbish and haughty?

Yes, 53. No, 33.

4. Could the many and complex forces making for progress in our brotherhood be better coördinated if the sponsorship of progressive things by an esoteric group were removed by the voluntary dissolution of the Institute?

Yes, 44. No, 37.

5. As to the future of the Institute, I have analyzed and classified the replies so as to show the shades of opinion rather than to force all replies into a yes or no category:

a) For the Institute to continue essentially as it is.. 28
b) Not voting, but sentiment evidently like (a)..... 4
c) For radical reconstruction of the Institute in the direction of "democracy," by changing academic basis of membership and abandoning present "esoteric" character..... 28
d) For dissolution of the Institute..... 31
e) For dissolution but inhibited by desire not to give appearance of a seeming victory by the "Christion Standard" 3
f) Not voting, but sentiment evidently indifferent to continuance of Institute 2
g) Doubtful between dissolution and reconstruction.. 5
h) Equivocal or noncommittal..... 4

Your reply has been kept confidential and will be so kept unless you indicate that you are indifferent on the point. My request that you do not discuss the questionnaire no longer holds. It was my intention only to make that request of the first 25 to whom I sent the questionnaire, but by misunderstanding it was included by my stenographer in subsequent letters. The questionnaire is a private document but in no sense a secret document. Its discussion rests entirely on your own discretion. I wish to ask two further favors of you:

1. To what use can the results of the questionnaire be most helpfully put?

2. Shall I continue to hold your reply strictly confidential or do I have your permission to use it in discussion, if occasion arises, with the understanding, of course, that it is not to be used publicly but within Institute circles only?

Yours very truly,

Chicago, April 12, 1918. C. C. Morrison.

To the two questions which I appended to this report I received but four replies, and with that I considered the questionnaire a closed incident.

In conclusion I should, perhaps, correct an error or two which I note in recent articles dealing with this subject. These errors have no particular bearing upon the merits of the discussion, but they tend to confuse the minds of some. One is the statement that the editor of The Christian Century is the only Institute member in Chicago who holds doubtful views as to the value of the Institute in the present day life of the Disciples. No doubt such a statement was made by inadvertence, as it is well known that several members in Chicago, men of most outstanding position and influence, share essentially the same convictions as do I. This fact is not a matter of great moment, but a statement to the contrary is a matter of considerable importance and should, manifestly, be corrected.

The other error, likewise made inadvertently, is the statement that I am the only member of The Christian Century's editorial staff who holds these views. The fact is quite otherwise. Of the six members of the staff, three hold similar views, one has contended earnestly for years for a radical change in the character of the Institute, one seems to recognize the force of the considerations urged against its usefulness but holds that its virtues are such that it is impossible to abandon it, and one stands strongly against the implications of my questionnaire. These differences of opinion are held in the most generous and gracious spirit, as should be the case amongst Institute men and amongst the makers of such a journal as The Christian Century. Charles Clayton Morrison.

CORRESPONDENCE

"The Soldier and the Ministry"

Editor THE CHRISTIAN CENTURY:

THE "Army Chaplain" seems to have thrown a firebrand in our midst. Even those who accuse him of personal disappointment in securing a coveted pastorate admit that there is so much truth in what he says that it makes them nervous.

J. M., in the April 3d issue of the "Century," makes a most sensible comment, worthy of careful consideration by those who seek to replenish the ranks of the ministry.

One difficulty is that our colleges are trying to train leaders and most of our churches do not want leaders but servants or, rather, slaves. (A true leader is a real servant.) But the majority of our churches want ministers who preach to tickle the ears of the leading contributors to the exchequer, especially the elder who separates himself from $50 for the pastor's support and $5 (?) for missions. Such preachers are not worth more than $600 to $1,200 a year.

The conditions tend not only to eliminate the ministers who would be leaders, but also to eliminate from the church the men of the community who would support such a leader.

J. M. strikes another vital point when he says we have too many churches, not too few preachers. A large number of our churches counted in our statistics ought not to be and would not have been had we been living in harmony with the purpose which gave us birth, the union of all Christians. FLOYD MERCER.

Los Angeles, Calif.

Postscripts

I failed to get my last "Century." I miss it; can't well get along without it. Please send another copy.

Charleston, W. Va. R. W. LILLY.

I like the "Century." It grows better every week. I could not do without it. I heartily endorse the Daily Altar Movement. I enclose check for copy "The Daily Altar" and a year's subscription to the "Century." J. H. STIDHAM.

Shelbina, Mo.

I want to tell the editors of the "Century" that they made not a little step forward when they allowed the paper to appear with a plain cover instead of continuing to burden it with a lot of ink in the form of lines running in parallel positions. The plainness of the cover portends the vitality of the stuff to be found on the inside. HUELL WARREN.

Keokuk, Iowa.

"The Daily Altar" is the best guide to daily family worship I have yet seen. J. THOS. BROWN.

Cheneyville, La.

I enclose money order for the "Century" and for a copy of "The Daily Altar." I regret to see how some contributors to your paper, as well as to others, discredit the devotion, prayerfulness and consecration of the Disciples and magnify these same things in others. I think a more searching investigation on the part of said contributors would lead to more humility on their part and to less of the consorious spirit and might enable them to see how utterly disgusting a child who smites its own mother in the face, and berates her before a gaping crowd.

Indianapolis, Ind. E. S. CONNER.

I am now located in my new work at Norwood church, Toledo, Ohio. Now I need the "Century" for its constant contribution to my religious thinking. Enclosed find my subscription.

Toledo, Ohio. U. RADCLIFFE BELL.

"I Wish That a Million Copies Might Be Sold"

Says President A. McLean

of

The Daily Altar

THIS new book of devotion seems to have been received with almost universal approval by the leaders of the Disciples. Dr. J. H. Garrison, Dr. E. L. Powell, Dr. H. O. Breeden, Dr. Edgar DeWitt Jones, Secretary Corey, Secretary Burnham, Secretary Muckley, President W. R. Warren, Dr. Peter Ainslie, Dr. Finis Idleman are just a few of the leaders who have expressed themselves enthusiastically regarding the book. Many see in the work the beginning of a new era of spirituality among the Disciples. President A. McLean of the Foreign Society has just written his opinion of the book, and reports that he finds the chief beauty of the volume its helpfulness. President McLean says:

"The Daily Altar is a helpful book. It will help the young Christian in his private devotions and in his conduct of family worship, and it will help the experienced Christian by suggesting topics for thanksgiving and petition. I suppose most Christians are in danger of what may be called vain repetitions. One who uses this book will escape that danger. The prayer at the bottom of the page will start the mind going. Having read the prayer for the day, one will find it easy to add petitions that perhaps otherwise would never occur to him. The Daily Altar is a beautiful book, but to my mind its chief beauty consists in its helpfulness. I wish that a million copies might be sold and used every day in the year."

The price per single copy is $2.00. Six copies for $10.00. Write for special price on lots of 25, on lots of 50 and on lots of 100 copies.

The Christian Century Press

700 East 40th Street

CHICAGO

Millenarians and Bolsheviks

WE fondly thought that growing intelligence, the adoption of a public school system, the growth of democracy in many lands, the ubiquitousness of the newspaper, and the coming of the scientific method in thought was bringing in the new world by the law of the leaven. On the contrary, we are being shaken from stem to stern by a social earthquake. It required an unparalleled war to bring us to our senses in regard to peaceful ways of maintaining peace, and now whether we will or no we must learn how to practice industrial democracy through our trials with Bolshevism. The church, too, awaited the tragedy of seeing millions put into camps where the moral danger is almost insurmountable in order to awaken to the perfectly obvious necessity of united action in ways more heroic than through innocuous resolutions. For a thousand years the school children will study this period as they now study such periods as the invasion of the northern barbarians under Alaric or the Moors into Spain or the time when the Hun spread terror over Europe or the wars of Napoleon and the French Revolution, only all those epoch-making events will stand like the lesser of the great happenings of history.

* * *

Millenarians

We have a resurgence of Millenarianism. This peculiar type of prophetic theory is always rampant in such eras as ours. The man of more or less mystical mind, but with a naive belief in literal Biblical interpretation swings away from reality into the realms of vision. He is usually a man of keen conscience and dwells much upon the mind and will of Almighty God. God is almighty to him and his ways transcendent, but through the literal revelation which he has given us in quite legal phrase we can discover his purposes as easily as a skilled attorney can interpret the will of the fathers in the law and constitution. It might be remarked also that, like the skilled attorney with the mind and intent of the fathers when he reads into law and constitution things of which they never dreamed, so do our millenarian friends read into the literal phrase of Scripture things of which the inspired writers never dreamed. But here is the mental process: God is almighty; his way is that of a monarch with his powerless subjects; he manipulates his universe as a master mechanic his machine; he is like a gardener with his vineyard; when the vines cease to bear he roots them up and transplants the good; he is a relentlessly good father with emphasis upon good more than father, and thus he destroys his recreant children to save his goodness with the few that are faithful.

Thus the world is to be remade in a day. This very anthropomorphic God of ours repents himself that he made the world, then again that he remade it. He saves the few as seed for another trial at world-making. The only assurance we have that the remade world will turn out any better than the old did lies in the fact that the Creator's management of it will hereafter be much more direct and mandatory. Men will not be left to guess at his ways or to disagree in their guessing. Even the millenarians will then be able to agree in their interpretations of his will and will plot his ways with less divergence in their own views than hitherto. Never again will they write voluminous tracings of his doings through three thousand years of history in the past and plot out what must happen in centuries to come and issue their book on the eve of the most colossal war in all history without having discerned that it was coming.

The millenarian is essentially other-worldly in his theology. He is not usually bred in slum work or in the busy pastorate going about doing good or on the hustings of social reform. He usually issues from the school room where Hebrew and Greek bulk large in the curriculum, where church history is taught without much reference to contemporaneous history and where systematic theology and the history of doctrine absorb the place that might be given to the study of psychology and sociology. In his theological education metaphysics has bulked much larger than science, and poetry and art have taken a more prominent place than economics or the practical arts of religious education. Or he is a professional evangelist who dwells so much upon the specific art of getting decision that the content of the conviction dwindles into a single emotional response and that response a simple, direct reaction to a hectic preaching of salvation that depends much more upon a naïve acceptance of certain formulæ than upon the living of an ethical life. Thus he believes the wicked world is to be remade in a day. It is to be remade like his converts are made—by a mental cataclysm and without too much reference to working out your salvation as God works in you both to will and to do.

Whoever our millenarian is, he is impatient with the law of the leaven. He sees the sin and woe of the world and feels the transcendent goodness of God. He would span ages of tireless toil for the Kingdom of God by unsheathing Michael's sword and slaying the wicked over night, and by putting crowns and robes upon the faithful bring in the new heavens and the new earth through cloud and smoke and fire.

* * *

Bolsheviki

The Bolshevik, too, is a catalysmatist. He sees a world made all wrong. There is no God to rule it, or if there is he has made a mess of it. If God fixed the ways of the world he fixed them as the ways of force, for that is the way it has ever been worked. So we will accept his ways and remake it by the way of force. The history of mankind is a story of class ruling class for its own benefit so we will accept the challenge and put our class in power through violence and maintain it there by force. History does not show us any great gains for the right except by revolution. Men must win by the blood and fire of the cataclysm whatever rights they win against the overlords of power and property and birth. Every class seeks its own and seeks it narrowly; so must the proletariat. The monarch hoodoos his subjects with superstitions regarding the "divine right of kings"; the millionaire claims his power by the will of a Providence that in wisdom gave property to him as one who was wise enough to manage it to the good of humanity much better than they could manage it for themselves; the man of culture joins forces with those of birth and property because his endowments come from them—they build his schools and galleries; the minister of religion becomes the apologist of all these because it is through them his schooling comes, his church and cathedral is builded and his income assured.

Thus reasons the radical advocate of the class revolution. If he is an educated, convinced theorist he reasons thus without asperity. It is the law of the world and of human evolution. He believes himself a scientist quite as truly as is the geologist or physicist. Marx reduced social and economic law to a science,

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Dr. E. L. Powell, of Louisville, Ky., writes of Dr. Burris A. Jenkins' new book "The Protestant" as follows:

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700 E. 40th Street, Chicago

he says, and did for those realms just what Darwin did for biology. Thus one class rules until resentment grows sufficiently to blow up the works. Thus selfishness brings its own nemesis. The lords overthrew King John's autocratic will and obtained Magna Charta for themselves and their class. The commons were burgeoise led by Cromwell and compelled the lords to deliver power to them and since then we have had a bourgeois government in Anglo-Saxondom. In France we have somewhat the same history as also in Italy under Garibaldi. Now is the day of the proletariat. Force alone ever made kings deliver Magna Chartas or lords grant power to commons. Force alone will deliver legislative power from bourgeoisie to proletariat. In Russia and the Teutonic realms the monarch clung to authority through the most drastic use of force and the revolution is a scientific reaction.

Thus the Bolsheviki, too, are millenarians, in a way. They do not believe in the law of the leaven but in that of suppression and explosion. It is a cataclysm with both. With one a good God takes things in hand and overturns a world in a day by his mysterious means. With the other there may or may not be a God, but there is no way save that of revolution or a social cataclysm. With both there is a protest against wrong, and with both an impatience with the slow processes of the peaceful work of the leaven. One puts the onus of execution on a God who is above law because he is the creater of it; the other takes the sword himself because essential law is not that of the statute book but that of class rights. One brings the world to an end, and with it the confident expectation of a new and better one, through the intervention of the righteous wrath of an unselfish God; the other puts an end to the old world through the confident application of a theoretical law of selfishness whereby history becomes a progressive enthronement of class over class through violence. The millenarian commit us to a workless theory that emasculates practical betterment; the Bolshevik commits us to an error that threatens ruin to all that sacrificial reform has builded up.

ALVA W. TAYLOR.

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or presbyterial succession or through community believers, or by combination. These further inquiries should be directed to examining implications in the matter agreed, and to the possibility of lessening or removing differences by explanation.

Centenary Work in North Africa

The Centenary Committee of War Emergency and Reconstruction of the Methodist Episcopal church will not only help in the rebuilding of Europe, but will also assist in the French colonies of northern Africa. Mr. J. T. C. Blackmore, who has been doing mission work in Algeria, sets forth the needs of this work in these words: "We do not need to build up ruined homes in Algeria or recultivate shell-torn fields; but the war has given us the first big opportunity we have ever had to rescue the bodies and souls of 20,000,000 people from degradation. These are the white natives of the Mediterranean shores. They are the descendants of the ancient Berber stock. Thy are as different from their neighbors, the Arabs, as we are from Chinamen. They think and feel as white men do. They are Mohammedans not by temperament, but by accident. The faith of Islam has never had more than a conventional hold on them. The war has changed everything. Tens of thousands of Colonials have gone to France, where they have come into close touch with the living standards of Christendom. They have seen what it means to have clean bodies and clean houses. That is the chance for us missionaries."

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Millenarians a hristian World

nominational Acquaintance

WE fondly thought that growing intelligence, the adoption of a public school system, the growth of democracy in many lands, the ubiquitousness of the newspaper, and the coming of the scientific method in thought was bringing in the new world by the law of the leaven. On the contrary, we are being shaken from stem to stern by a social earthquake. It required an unparalleled war to bring us to our senses in regard to peaceful ways of maintaining peace, and now whether we will or no we must learn how to practice industrial democracy through our trials with Bolshevism. The church, too, awaited the tragedy of seeing millions put into camps where the moral danger is almost insurmountable in order to awaken to the perfectly obvious necessity of united action in ways more heroic than through innocuous resolutions. For a thousand years the school children will study this period as they now study such periods as the invasion of the northern barbarians under Alaric or the Moors into Spain or the time when the Hun spread terror over Europe or the wars of Napoleon and the French Revolution, only all those epoch-making events will stand like the lesser of the great happenings of history.

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Episcopalians Will Discuss Advertising

The next general convention of the Protestant Episcopal church will be held in Topeka, Kans., and it is planned to give an entire session to this topic. There will be an exhibit of successful church advertising. Plans will probably be laid for a national publicity program.

French Want the Y. M. C. A.

The war ministry of France has recently asked that the Y. M. C. A. extend its system of foyers to two thousand points, and some of these will include large bodies of civilians. At first it was with the greatest difficulty that John R. Mott could secure permission to try out a single foyer. It is evident that the French government has not been much impressed with the current criticisms of the Y. M. C. A. There are many laymen in France who are asking that the Y. M. C. A. be organized on a peace footing with a program much like that in this country.

Chaplain Tiplady Will Visit America

Bishop Henderson makes the interesting announcement that Chaplain Thomas Tiplady, of England, will shortly visit America to assist in the work of the Methodist Centenary. He will speak to groups of laymen in the various states. He

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with superstitions regarding the "divine right of kings"; the millionaire claims his power by the will of a Providence that in wisdom gave property to him as one who was wise enough to manage it to the good of humanity much better than they could manage it for themselves; the man of culture joins forces with those of birth and property because his endowments come from them—they build his schools and galleries; the minister of religion becomes the apologist of all these because it is through them his schooling comes, his church and cathedral is builded and his income assured.

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The Layreaders' League

The Layreaders' League of the Protestant Episcopal church has four thousand members, two-thirds as large a group as the clergymen. The league was formed to unite these men for mutual helpfulness. There will be brief and practical sermons written for these readers.

Plan for Hebrew-Christian Union

Since England now has possession of the Holy Land, there is a movement on foot to win the Jews to an alliance to the Episcopal church. There is in New York a "Society for Bringing About a Union Between Hebrews and Christians." At the meeting on March 24, Bishop Burch presided and many prominent people were present. Bishop Burch was made president of the society.

Church Union Conference in Adelaide

There was held recently in Adelaide, Australia, a conference between representatives of the Anglican, Baptist, Presbyterian, Methodist and Disciple churches, on the subject of union. It was voted unanimously that the historic episcopate should be effectively preserved, though resuming its historical form in the method of election and in the nature of its authority. It was stated in this connection that a recognition of the historic episcopate did not involve any doctrine as to its character. It was voted that there still remained important differences on three matters: (1) As regards the nature of this visible society, how far it involves uniformity or allows variety in polity, creed, and worship. (2) As regards sacraments, conditions, objective, and subjective, in their ministration and reception on which their validity depends. (3) As regards the ministry, whether it derives authority through episcopal or presbyterial succession or through community believers, or by combination. These further inquiries should be directed to examining implications in the matter agreed, and to the possibility of lessening or removing differences by explanation.

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News of the Churches

Indiana Disciples Meet at Indianapolis This Year

May 12-15 is the date of the 1919 convention of the Hoosier Disciples. The sessions will be held at Third church, of which T. W. Grafton is the minister. A more complete statement of the program will be published later, but the following are some of the addresses arranged for: Convention sermon, F. E. Jaynes; Sermon, "The Lord's Supper," E. D. Salkeld; "The United Budget," by Secretary Beet Wilson; "Christian Unity," H. C. Armstrong; "Prayer," by F. E. Smith; "Christian Endeavor," by John D. Zimmerman. There will be symposiums on the following subjects: "Training Workers to Meet the World's Needs," "The United Budget Did Succeed: Why?" and "We have won the war for Democracy: Will we win the world for Christianity?" Indianans and others planning to attend the convention should write to Harry Rybolt, 632 Massachusetts avenue, Indianapolis.

Forward Movements Among Pittsburgh Disciples

The Disciples Union of Pittsburgh held its quarterly meeting at the Belmar church, March 31, with E. B. Barnes, of Cleveland, Ohio, as the speaker. "Mr. Barnes did a wonderfully fine piece of work and delighted our people. When the address was finished, all were sure that the committee had made no mistake in bringing Mr. Barnes to Pittsburgh." Thus writes G. W. Wise, of Knoxville church. The most important thing taken up at this meeting was the establishing of a community church in Hazelwood. This work will be undertaken by J. R. Ewers and the East End church. The Disciples of Pittsburgh are entering heartily into the militant church campaign that is being conducted throughout the city. Practically all the churches have entered this campaign and held special meetings last week. The Knoxville church has joined with the eighteen churches of the Hill Top district in the campaign. Mr. Wise is chairman of the publicity campaign and has sent out over 25,000 pieces of literature from his office since the last week in February. The Pittsburgh district is losing two of its most efficient preachers, F. A. Bright, of Bellevue, and W. S. Cook, of Wilkinsburg. Both men have had long pastorates in their respective fields.

Eureka, Ill., Pastor Goes to Indiana Field

For several years Verle W. Blair has been leader of the work at Eureka, Ill., and his efforts have met with unusual success. He recently received a call to Central church, Terre Haute, Ind., and the report has just come that he has accepted.

Disciple Indian Chiefs Coming to Chicago

Chief Red Fox Skinhushu, of the Disciples church at Yakima, Wash., accompanied by his cousin, Black Hawk, who is also a Disciple, will soon arrive in Chicago. They hail from the Yakima Indian Reservation, and are on their way to the College of Missions, the headquarters of the American Christian Missionary Society and to Washington. They are making an appeal in behalf of their people, asking for full citizenship. While in Chicago, they will give addresses at Englewood, on April 27, and at Jackson Boulevard on May 4. These two Indian leaders are now appearing in many of the churches of the brotherhood in the interest of Indian Christian missions. They lecture on the patriotism and philosophy of the American Indian, and Chief Red Fox appears in his full tribal costume, which is embellished with millions of beads. Black Hawk sings in the Indian tongue. Chief Red Fox is a former student of Columbia University and a graduate of the Bible Teachers' Training School of New York city. Black Hawk is a Carlisle graduate. The Chief has appeared before very large audiences in noted Protestant churches of the country and on July 4, 1917, made an address before 35,000 people at New York City College Stadium in the presence of Secretary of War Baker and other government officials. The Chief's speech was printed in the Literary Digest. During the year 1918 Chief Red Fox and Black Hawk lectured in behalf of the American Red Cross and raised many thousands of dollars. In 1914, Red Fox rode his pony from the Northwest to Washington, D. C., where he interviewed twenty-four state governors and was granted two interviews with President Wilson at the White House.

Iowa Convention Held at Creston This Week

The Disciples of Iowa are holding their annual meet at Creston this week, April 22-24, the president, F. C. McCallon, of Lenox, being in charge. Among the features of the program are the following: A symposium on Christian education by W. H. Smith and P. G. Dennis, an address by President Arthur Holmes, of Drake, a play entitled "The Heart of the Sunday-school," by twenty workers representing the churches of southwest Iowa.

J. K. Shellenberger Goes to Cotner

J. K. Shellenberger has resigned his pastorate at Fairbury, Nebr., to take effect September 1. Mr. Shellenberger has accepted a position as one of the instructors in the Sacred Literature department of Cotner College.

News of Christian Education in Japan

R. D. McCoy writes that this is commencement season in Japan. The kindergarten in the girls' school, of which Mrs. McCoy has had charge through the year, had its exercises the afternoon he wrote. The graduation exercises of the middle school and girls' school were held the following week. Fourteen girls and twenty-nine boys were graduated; two of the girls are from the Sunday school. The Bible college commencement comes in June. Mr. McCoy writes that Professor Watanabe, who was in the Mission as a teacher in the Bible college for two years, and then went to the Doshisha University, has agreed to return to Drake Bible College with the intention of making this his life work.

* * *

—Chester A. Snyder, of Central church, Salt Lake City, Utah, writes that Dr. Royal J. Dye visited this church April 13, and that his people greatly enjoyed him and his messages. In response to his challenge, the congregation secured sufficient funds in pledges to maintain a living link missionary. Mr. Snyder says: "Thus one of my dreams has come to pass and my people are about as joyful as I am." One of the church girls will probably enter school in the autumn to prepare for missionary service. The Salt Lake City church has voted its leader an increase in salary.

—The Southern Illinois district will hold its convention this year at Du-Quoin, May 15, 16. R. H. Robertson is the field worker of this district.

—H. H. Peters will dedicate the new Benton, Ill., church building the first Sunday of June. This is one of the best church structures in southern Illinois. S. E. Fisher is the newly elected pastor of the church, and he will take up his new responsibilities May 4.

—There were fifteen accessions to the membership at Mt. Vernon, Ill., in a recent campaign in which R. H. Robertson assisted Pastor Orville Hawkins.

—W. B. Clemmer, formerly of Central church, Rockford, Ill., and more recently associate director of religious work at Camp Grant, writes that for more than a year his wife has been in very poor health. An operation was decided upon not long ago, and was in charge of the camp surgeon, but the results proved unsatisfactory, and Mrs. Clemmer is now at home again in a very grave condition.

—J. H. Stidham, formerly superintendent of the work in Callaway county, Mo., is now pastor at Shelbina, Mo., succeeding there J. H. Coil, who now leads at Compton Heights, St. Louis. Forty-nine persons were baptized at Shelbina church on a recent Wednesday evening; this was a result of a union meeting. A week's services were held at the Shelbina church just preceding Easter.

—At the recent meeting of the Pittsburg, Pa., ministers, 35 accessions to the churches were reported for the previous day, April 13.

—W. H. McLain and wife are community assets in Niles, O. Mr. McLain is pastor of the Disciples church there, but he has also some notable community services to his credit. Both pastor and congregation have been very active in war work, community welfare work, and the activities of the Disciples county committee. Mr. McLain conducts a column in the local paper on the Sunday-school lesson, promoted a community father and son week, assisted in an emergency hospital campaign, etc. The church voted to endeavor to add 100 names to the church roll during the present year and to give special attention to supporting orphans and old people. A summary of the reports given shows that the church and all its organizations are free from debt. There was raised and expended for local expenses $4,504; $2,635 was contributed for missions and benevolences through the organized agencies of the brotherhood; $400 was transferred by the ladies association of the church to the building fund of the church, which now amounts to more than $900 and is invested in government securities. During the year a 20-inch loving cup was given to H. J. Webb, superintendent of the Sunday-school, as a token of appreciation for his faithful services. At Christmas, the church gave Mr. and Mrs. McLain, who are now in their third year of service, a purse of $150.

—Mrs. George B. Baird reports three women baptized at Luchowfu, China. She writes that the West Side Women's work has been placed in her hands. She started with a three days' evangelistic meeting with crowded houses. Mr. Baird reports the Sunday-school keeping up well. The Sunday before he wrote, 185 persons were present. From September until the New Year holidays the attendance never fell below 100.

NEW YORK CEN TRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—President Holmes, of Drake University, spoke at Albia, Ia., on April 6, his subject being "Some Spiritual Results of the War."

—Professor Sherman Kirk, of Drake, gave an address at a luncheon held by the Ministerial Association of Drake Bible College on the evening of April 9.

—Christian Endeavor is being emphasized in Illinois by the Illinois Christian Missionary Society under the leadership of Miss Leta C. Davis, state superintendent. An advance step has been made this year in that each district convention held during the month of May will recognize Christian Endeavor in some way. The Northeastern District Convention will be held at Streator, May 6 and 7. On Wednesday afternoon E. P. Gates, field secretary of the State Christian Endeavor Union, will speak. He is also on the program of the East Central District Convention at Tuscola on May 9. Christian Endeavor will receive recognition also in most of the other district conventions.

—State Secretary H. H. Peters, of Bloomington, Ill., will dedicate the new building of the church at Ludlow, Ill., some time in July. The original building was destroyed by fire last year.

—Marshall Wingfield, of Hanover Avenue church, Richmond, Va., preached a series of sermons appropriate to the season during the week preceding Easter. Fifty-two accessions to the membership at Hanover Avenue are reported for the past four months.

—W. B. Matthews, until recently leader at Squirrel Hill church, Pittsburgh, Pa., is now in the service of the Russian Department at Paris, France.

—Secretary S. J. Corey and Mrs. Ellie K. Payne, of the C. W. B. M., have been visiting the Pacific coast colleges, holding conferences with students.

—George Manifold has been called to the pastorate at Bethany, W. Va., and will also hold a professorship at the college.

—It is reported that W. F. Cowden, pioneer Disciple of Long Beach, Calif., has been seriously ill. His death was momentarily expected, reports the Christian-Evangelist.

—Dr. A. L. Shelton, of Batang, Tibet, reports 162 new patients; 83 vaccinations; 882 dispensary treatments; 5 operations; 87 visits; total treatments, 1,209. "There is a far greater number of people—refugees, wounded, etc.—in Batang now than I have ever seen before," Dr. Shelton reports.

—C. W. Cauble, of Indianapolis, dedicated the Switz City, Ind., church on March 30. This building cost $10,000 and is by far the best building in the community. The debt was over-subscribed. On April 14 he dedicated the remodeled building at Ben Davis Creek, Rush county. He raised more than $5,000, and this church gave over $700 more than asked for. On April 27, Mr. Cauble will assist the Garrett church in raising the money on its indebtedness. On the 18th of May he will dedicate the church at Blackstone, Va., J. W. West the pastor. Mr. Cauble reports that people are giving much more liberally than they did before the war.

—Miss Josepha Franklin, missionary at Damoh, India, reports a house to house canvass there. The budget for the year was placed before the church. The matter would have been taken up sooner except for the influenza. Receipts will be reported later. Miss Franklin writes that Dr. McGavran has been in poor health since Christmas. She reached India at the beginning of the influenza epidemic and was overworked.

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—James C. Ogden, of Batang, Tibet, writes that during his absence for two months the school was under the care of Mrs. Ogden and Mr. MacLeod. The results were excellent. The average attendance was 65. The industrial school for the last six months has paid for all material used and for the labor, and made 66 rupees clear money.

Making Good Soldier Citizens

"The old order changeth" might be the sign and password in army cantonments since the armistice. The movement of troops to the front or other training camps has long since given place to the homeward march for the reconstructive works of peace. All camp activities now look to making citizens rather than soldiers. To capitalize upon his better experiences in the training army as well as in the broader visioned life in the actual warfare is the chief concern of army officials now. The soldier is not only examined, classified, tabulated with his minutest army history recorded, and paid off, but given a final send-off, as well. Witnessing this daily send-off service one day, as held in Liberty Theatre, a group of delegates to the "Illinois conference on after the war community reconstruction" said this thing alone is worth the whole trip here and the four days spent.

The day before the final and honor-

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able discharge of any group of soldiers they are marched in a body to the Liberty Theatre, where the farewell exercises are held. A chaplain is in charge. The ringing songs of the camps are sung. A representative of the Red Cross steps forth, speaking of the work of the past and of the larger community program for the future. A rousing cheer is given. A Y. M. C. A. speaker comes next with a word of appreciation of the soldier spirit in the "Y" buildings and the joys of comradeship in the service and then for the government an official representative tells opportunities in civil service. An army surgeon speaks for the physical and better life that men have learned in the wonderful story of rebuilt human lives and the new light on how to live, which men have received in the army discipline and service. The chaplain brings the closing appeal to the men to go on fighting the battles of life when they return home as victoriously and as vicariously as in the world battle.

I heard this farewell service on several occasions. The most helpful and vital message delivered was that by our own Capt. Hugh T. Morrison, who for several months did this distinctive service daily to the discharged troops and was so valuable a contribution to the morale service of the camp that he was able, with difficulty, to be relieved at all during the demobilization period. His reminder of the benefits of sex knowledge, his chaste description of the sex evil, his plea for the physical life of continence and his climax of appeal for the life that wins as built on the Christian faith was so attractive and so compelling that his work was the remark of all who knew it.

This is not an eulogy so much as a challenge. Why could not such a piece of constructive and informing, yes, redeeming, service be rendered through the churches for men and boys? Perhaps at father and sons' banquets. It is no ambition of Dr. Morrison's to be in the public eye, but here is a service for which he is peculiarly fitted and which he has eminently well performed, as I have heard him both in the "Y's" and later in the army. A more vital contribution to a clean and upright young manhood is not conceivable. I trust some definite result may be achieved in this direction by forward-looking men and ministers of our churches with lasting benefit and satisfaction to all concerned.

WM. B. CLEMMER,
Camp Acting Religious Director.
Camp Grant, Ill.

FOREIGN MISSION NOTES

Miss Mary Kelly, Nanking, China, writes: "We are sending out four of our women from the Bible Training School to the other stations for work. These are greatly needed and we are so happy to be able to supply them."

Miss Jessie Asbury has started a class in singing and Bible study for the young women of the Christy Institute. There were ten present at the first meeting.

Mrs. F. E. Harnar, Harda, India, writes that the work of the Girls' School continues as usual. The attendance is growing gradually. About the middle of the month the enrollment reached 130 for the first time in two years. The first Marathi class is especially large—about 35 children. The classroom is very inadequate.

F. E. Harnar, Harda, India, writes: "We are very happy here and are glad to have the opportunity of doing our share in carrying on the Master's work in and about Harda. As we become more and more familiar with the great needs of these people round about us our prayer is that we may be able to minister to those needs, both physical and spiritual, and that in trying to serve them we may be able to serve our Master."

Miss Margaret Dieter, Nanking, China, writes: "In many ways it seems longer than four months that we have been studying in the Language School. There is not one of us who is not enjoying his stay here. We feel very fortunate in being able to attend a school like this. If the experience of others is like mine, I am sure each one will say we are getting far more than a knowledge of a certain amount of the Chinese language. The vision we are getting of the bigness of our work and the opportunity of associating with those who will later be scattered all over China is a stimulus that none of us can ever forget. During our year in Nanking we have the additional privilege of hearing other missionaries who have already done notable work in their own fields."

Alexander Lee, who has been connected with the University of Nanking since we entered China, has gone to Nantungchow. The vice-president of Nanking writes: "Mr. Lee did a magnificent service with the university. He is a man of clear insight, great energy and application, and of very strong Christian convictions, a man who accepted responsibility and was always most dependable. His going will leave a very big gap in our ranks."

F. M. Rains is in Florida recruiting his health. Mr. Yocum is down with the influenza, but hopes to be out in a few days. Two of the young women in the Mission Rooms are similarly affected.

A deputation of the Foreign Society, consisting of S. J. Corey, Mrs. Garst, D. O. Cunningham of India, and Mrs. E. A. Johnson, of Africa, were at Transylvania recently in the interest of volunteers for the mission field.

President R. H. Crossfield has been asked to give one of the principal addresses at the Kentucky Education Association conference at Louisville in April.

S. J. COREY, Secy.

LARGER THINGS FOR MINISTERIAL RELIEF

The last meeting of the Board of Ministerial Relief pulled on the heart strings stronger than usual. An unusually large number of faithful and devoted, aged and disabled Messengers of the Gospel made their claims on the churches, to which they had given their lives in such a wonderful way, by their sacrificing labors over many years, several of them well over a half century of glorious, Christ-crowned service. What group of men, acting as Servants of the Churches, would dare turn a deaf ear to such a cry, not of pity asking for charity, but in justice asking the recognition of claims that the churches must honor or deny the Ministry of the Word? At this session, there were added to the Relief Roll, seven preachers, one missionary and one widow, a total of nine at one time. There are now 121 ministers, 13 missionaries and 79 widows on the Roll, a total of 213.

The Charter Membership of the Pension closed March 31st, with 370 in the list. This splendid start gives the Pension a recognized place in all the activities of the brotherhood. The churches, in increasingly large numbers, are coming to pay 6 per cent on what they pay for preaching, and take their place on the White Cross Honor Roll. With the rapid development of the two-fold task of this Board, the churches will see the urgent need for larger support.

F. E. SMITH, Secretary.

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H. D. C. Maclachlan, Minister Seventh Street Christian Church, Richmond, Va.: "It is a gem. I have seen nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond praise. The Aids to Worship and Responsive Readings I am finding very useful."

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A Journal of Religion

Chicago, May 1, 1919

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The Christian Century

An Undenominational Journal of Religion

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

Pure and Undefiled Religion

WE find in the Bible the various typical religious attitudes. There is the mystic and the rationalist and the man who believes that religion means service. James believed that religion pure and undefiled was to visit the fatherless and the widows in their affliction. For this kind of religion some in our modern world have had no sympathy. The self-centered person can never comprehend the attitude of the altruist. The Disciples of Christ some years ago removed from themselves the reproach of professing to have a New Testament form of religion without the early standards of service to the unfortunate. In the organization of the National Benevolent Association there was an expression of this interest in the unfortunates whose burdens were too heavy to be carried by a local church. There has grown up a chain of homes for children and for the aged and a series of hospitals which are constant witnesses to our faith in the ideals of the Master who declared, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is not enough for us to rejoice, however, in the work of this excellent organization. This work is not truly our work until we particpate in it in some way. This means information and prayer and money gifts. The war has naturally increased the burdens of such an organization. As the expenses of our own households have grown by leaps and bounds, in like manner institutions have found their bills a constant source of anxiety. Nor has the number of wards of our churches grown less. War will never decrease the number of these. The dependents have rather grown more numerous.

Even though our benevolences are included in a budget system in many churches there will always be people who will respond to the appeal of a special object of beneficence. The minister should take occasion now and then to call attention to such concrete privileges of human helpfulness as the great work of the Benevolent Association supplies them.

Demobilization and Demoralization

IT is the proud boast of the present administration of the United States that we have sent the cleanest army to Europe which ever fought for any cause. The awareness of the military and naval leaders to the situation and the prophylactic measures which they have adopted are worthy of the highest praise. Yet the facts are serious enough when one faces them. There were 197,391 cases of venereal disease in the army in the course of the war which cost two and a half million training days besides the medical and hospital expense. That the problem is now not so much an army problem as a civil problem is indicated by the fact that five soldiers were diseased when they went into the army for every one that became diseased in the army.

The United States government has made a direct appeal to the churches to cooperate in a movement to prevent demobilization meaning demoralization. It is suggested that the case requires not so much denunciation as a program for the community. Every town owes a duty to the nation to clean up before any more of the boys get back. The churches can help compel these results in communities where the officials lack zeal. There must be a program of wisely directed recreation so that men will not need to go to saloons and worse places for recreation which can be given so much better by religious and social organizations on a non-commercial basis.

The early church was interested in healing the sick. While faith cults flourish there has been no organization in modern times which has had much zeal for cooperating

with the scientifically trained experts in public health. An alliance must be made between the minister and the doctor so that the saving knowledge of modern preventive medicine may be given to all the people.

The Itinerant Workers

SOON there will be leaving the mountains of Tennessee a caravan of covered wagons headed toward the north. Whole families are housed in these wagons and they will wend their way slowly toward Illinois, camping on the roadside at night. They will reach Illinois in time to help in the strawberry picking the early part of the season. They will follow the strawberries farther north each week until the latter part of June they will be picking berries in Michigan. Then they will turn their faces to the south again. One may find them in August engaged in the corn canning industry at Hoopeston, Ill. The men will drive teams for the corporation and bring in the corn from the fields, while the women and children will husk the corn in the sheds and assist in the operation of the machinery which puts the corn into the cans ready for the market. They will assist in the corn harvest later and gradually work their way back to their native hills for the winter.

There is another type of these itinerant workers who have never assumed the responsibilities of family life. They travel around in groups. One may find them at pea canning time in the bunk houses of the Wisconsin towns. These men follow the seasonal occupations in the summer and in the winter time they spend their summer wages in the barrel houses in Chicago. There are thousands of these itinerant workers and they are gradually becoming socially conscious of their existence as a class. A leader has been busy organizing them into a union. It is hard for any one to help them, for they are here today and gone again tomorrow.

Would it not be a practical expedient to appoint an itinerant religious worker to travel with them some season and study their needs? Have we been justified in remaining ignorant of one of the most socially needy classes in the entire country? Such a religious worker could bring to these men information of the labor markets in various sections of the country such as they fail to get, and by teaching and preaching help to elevate them into a condition of economic and spiritual independence.

The Work of Americanization

BEFORE we entered the world war, it was the open boast of Germany that we dare not enter the war lest the German reservists in America should start war within our borders. Ambassador Gerard's reply to this suggestion is historic. Nevertheless, we are still impressed with the fact that the presence of unassimilated foreigners in our midst does not contribute to the national safety. Chicago with her seventy-five per cent of foreigners is a constant perplexity to the sections of the country which are pure American. The political scandal and corruption are inevitable accompaniments of a situation where thousands of immigrants can be voted en bloc.

One of the most pressing tasks of the near future is a program of Americanization. It must begin with the native Americans themselves. Our patriotism was down near the zero point until it was warmed by the dangers incident to an armed conflict. There should be a constant effort on the part of the Christian ministry to interpret a patriotism that is consistent with our religion. The recent meeting of the Religious Education Association devoted itself to a consideration of the question of the meaning of a religious democracy. Professor Shailer Mathews has recently published a book upon this subject.

There are churches so situated that they can contribute to the knowledge of English. By the new methods now employed it is possible for one who knows no language but English to impart this language to a miscellaneous class composed of various nationalities. At the same time that the language is being taught there is opportunity to teach the fundamental ideals of our patriotism and our religion.

Even more than the need of a common language is the need of a bond of sympathy. There is a haughtiness and a provincialism in some native Americans that leads to a contemptuous nick-name of every alien in the land. There is no appreciation of the spiritual possessions of our immigrants. There must always be reciprocity in spiritual gifts, and if we hope to impart to our immigrants some things that are very valuable in our eyes, we must be willing to receive as well as give. This is the path that leads to national unity.

Wanted: A Thousand Dollars Worth of Orthodoxy

SIMON MAGUS offered to purchase the Holy Spirit from the apostles, but it has remained for the American plutocrat to offer to purchase orthodoxy. The College of the Bible of Transylvania University has done the world a real service in publishing the complete text of a pledge which was offered them for the signature of a wealthy Disciple. This business man proposes that every institution that applies for his money shall sign a creed. The creed is somewhat longer than the old-time documents for which men were sent to the stake, and we will not reproduce it entire. Among its naive phrases is the following: "and also believe in faith, repentance, confession and immersion as the only means of accepting Christ and entering His church, and that outside His church God has not promised salvation."

The institution which would sign this creed would read out of the company of the redeemed the whole non-immersionist Christian world. Alexander Campbell refused to take such a step, finding a way even in his most legalistic moods to admit the work of redemption among denominations not practicing immersion. The institution that would sign such a creed would be a heretic institution indeed, severing the Disciple movement from the whole movement of Christian history, for the four-step program for entrance into the church has been preached by only a few in nearly two thousand years of Christian history.

The state of mind of a man who imagines he can

purchase orthodoxy in this way is curious. Have our colleges and missionary societies so little self-respect that they would sell their souls for gold? We will refuse to believe it and shall hope to hear that our Disciple plutocrat must invest his money outside the list of institutions commonly recognized as regular by our people.

There are cynical people out in the world who believe that religious people will sell out their opinions. This incident is useful in showing that a man cannot go into the market and buy a thousand dollars worth of orthodoxy among church folks.

The Emphasis on Religious Work

ONE of the beneficial results of the campaign of unjust criticism that the Y. M. C. A. has been passing through is the re-examination of the foundational principles of the movement. Even before the war began, it was felt in some quarters that the Association had some secretaries who were not as truly interested in religion as they should be. The Association has not been idle during the war in its religious work department. Three hundred and twenty-one thousand men signed the war roll cards, on which they pledged themselves to lead a Christian life in the army. Even deducting the transient results which such movements represent, doubtless the net total are of sufficient magnitude to make the religious work of the Association bulk large for the past three years.

Prominent ministers, some of the most noted in the world, have been sent to the front to speak to the soldiers on religion. The church therefore shares either the blame or the praise for the efficiency of the religious work program of the Y. M. C. A. There can be no doubt that hundreds of thousands of men have been kept from evil and strengthened for their duties by the religious ministry which has been given them in the red triangle buildings.

Health Sunday

THE old idea of a cleaning up day has been expanded until we are to have a nation-wide Health Sunday on May 11. The old cleaning-up day was put forward not simply for aesthetic reasons but because it furthered the cause of municipal sanitation. The new day will be broader in its scope and will direct the attention of the people to personal health and community health as a duty. The health of the individual is largely dependent upon community conduct. A community which will disregard proper quarantine, or allow filth to accumulate, or in any other way offend against hygienic living is no place for the individual to seek longevity. It takes clean water supply, a right kind of sewage disposal and a number of other things connected with community house-keeping to insure the health of the community.

Probably, however, the health problem is now even more an individual problem. There are many persons who never think about health until they lose it, and then they are filled with an awful fear. Comfortable middle life and painless old age is to be purchased by no smaller price than right living. The economic loss of subnormal health is greater than any statistician has ever revealed. Large numbers of people turn out a small labor product because they are lacking in vital energy. Nor can there be any doubt that bad health is also the cause of many of our social ills. Sick people in the home are hard to live with. Such homes are more likely to break up than others. As the sick people become incapacitated, they become directly or indirectly a tax upon the resources of the community.

The church in the middle ages would not have observed a Health Sunday. Those who sought to win the favor of God gloried in sufferings and undertook to conquer the body with afflictions and even mutilations. Today the ideal of religion is a perfect life, or as the men of the Red Triangle put it, "Body, Mind and Spirit." The spiritual life must develop with the mental and the physical. There is no effective gospel for hungry and sick people, nor for very ignorant people until their hunger is satisfied, their disease cured, their ignorance banished. It is the task of religion to look after the foundations of human life as well as to build the superstructure.

Armenians and Turks Since the Armistice

THE Turks in the past have never made kind masters nor has their nature changed with the signing of the armistice. One has only to read of the horrors of the Armenian massacres to know that men who committed such atrocities would not change materially because of the cessation of hostilities. Expediency, for the moment, while the discussions of the Peace Conference are going on, makes the Turk put his best foot forward thinking thus to lighten his war terms.

With a great show of repentance the Turkish authorities in Constantinople have sentenced and put to death some of the men whom they consider the ringleaders in the massacre of hundreds of thousands of innocent Armenians. One day they execute these men to prove their good faith for the future to the potentates deciding the fate of Armenia and other small peoples whom the Turks desire to rule—the next, we read of fresh attacks on the Armenians.

As witness that massacres are still taking place we have the word of John H. Finley, Commissioner of the Red Cross for Palestine, who says, "Throughout Asia Minor, beyond the points to which the British and French troops have advanced, the Armenians are still being persecuted by the Turks. The fact that the armistice has been signed makes no difference. In one way or another, by individuals and by groups, Armenians are being killed. I know of one case where one hundred Armenians were slaughtered, and another where forty were shot down—all of this since the armistice was signed." One of the most recent cablegrams which has arrived at the New York headquarters of the American Committee for Armenian and Syrian Relief tells something of the present treatment of the Armenians by the Turks. It is signed by John H. T. Main, President of Grinnell College, Iowa, who is one of the seven commissioners of the American Committee for Armenian and Syrian Relief studying conditions in the Near East with the object of placing the relief contingents

where they will be of the greatest service. He says:

"I have been handling refugee concentration along the former boundary line between Russian and Turkish Armenia. Alexandropol, a large center, and Etchmiadzin, a small one, are typical. In the large one are 68,000 refugees by actual census at our bread and soup stations. In the other are 7,000. Refugees have streamed into these places hoping to find it possible to cross the border into their former homes in Turkish Armenia near Kari. Concentration at these two places and many others without food or clothing and after a winter of exile in the Caucasus and beyond has produced a condition of horror unparalleled among the atrocities of the great war. On the streets of Alexandropol on the day of my arrival 192 corpses were picked up, and this is far below the average per day.

"These refugees dare not go forward. They halt on the border land of their home. The Turks, the Kurds, and the Tartars have taken possession of their land and will hold it by force of arms. A line almost like a battle line from the Black Sea region, where is located the Southwestern Republic with Karl as its capital, to the Caspian Sea, where Baku is the capital of the Azerbaijan Republic, together with a line of Turks, Kurds, and Tartars between these two extremes holds the refugees where they are. The total number is more than 330,000. The only solution is a considerable number of troops to be used as a policing force supplied by a mandatory power. Many Armenian soldiers would be available for such service. This action must unhappily await the findings of the Peace Conference, and the voice of governing bodies. Every moment of delay means enlargement of existing horrors."

The Congress at Lexington

NO more enthusiastic people have ever separated from a Disciples' national gathering of any kind than the more than 350 out of town attendants at the Disciples Congress who took their ways in all directions from Lexington, Ky., last week. They had had a remarkable three days of intellectual and spiritual fellowship in the consideration of those problems that perplex the churches and the leaders of the churches. Great full days they were, beginning at 9 o'clock in the morning, stopping for scarcely more than an hour at midday, taking up at 1:30 again and continuing until after 5 o'clock, with an evening session from 7:30 to 10 o'clock and after. Yet no one was weary, the program did not drag, nor did attention fail until all was over. The floor space of the ample auditorium of the Central Church was filled at every morning and afternoon session, and in the evenings every sitting in the balcony was occupied also.

Two papers of forty minutes each were reviewed in two papers of twenty minutes each at each day session. The first evening session was devoted to the courtesies of welcome and response, followed by an address by President E. Y. Mullins of Southern Baptist Theological Seminary, Louisville, on the theme, "The World War and Religious Liberty." At the second evening session a paper on "The Source of Authority in Christianity" was read by Dr. Z. T. Sweeney of Columbus, Ohio, and reviewed by Dr. E. L. Powell of Louisville. The third evening was to have been devoted to a consideration of the League of Nations in an address by Dr. Burris A. Jenkins of Kansas City, but Liberty Loan duties kept Dr. Jenkins from the Congress and his place was taken by Dr. Powell in an address on the same subject.

With this exception and the failure of Professor Athearn of Boston, through illness, to appear, the program was carried out as announced in The Christian Century of April 17. If we should say what theme more than any other seemed to hold the "hot place" in the consciousness of the Congress it would be the subject of receiving unimmersed Christians into the churches of Disciples. To this question the discussion from the floor turned its attention if the formal paper gave it any slightest chance to do so. It was as amusing as it was significant to note on what incidental pretexts the baptism issue and allied issues took occasion to get into the focus of the discussion. And never was there such free expression of opinion on this question which Disciple history has assumed was settled beyond any possibility of reopening. The first paper of Wednesday morning, by Rev. H. H. Harmon, of Lincoln, Nebr., opened the theme so frankly in his treatment of "The Place of the Disciples in the World's Religious Program" that thereafter everybody felt he must express his opinion upon it. Mr. Harmon declared with unambiguous language that the place of the Disciples in world religion will be that of a trailing sectarian body unless we open our fellowship to receive all whom Christ has received into His fellowship. He argued optimistically that with the abandonment of our present sectarian practice there were forces in our body that would give us a place of constructive and acknowledged leadership in the progress of Christianity. Mr. Harmon has but recently come home from a year's service overseas and feels, manifestly, how urgent it is for the church to give its emphasis to the great matters of religion which all Christians share in common and let sectarian distinctions pass. Testimonies were given from the floor by several whose congregations had been practicing Christian union for some years.

The discussion started by Mr. Harmon recurred again and again. Dr. R. H. Miller of Detroit, discussing the plea of the Disciples, asked whether it is an argument or a commitment. As an argument, he said, it would fail. As a passionate commitment of a million people, or even of a hundred thousand people, to the great end of Christion unity it would be bound to win. Dr. Miller said that the best and, at last, only convincing argument for the practice of immersion is the unambiguous fact that those who practice it possess a quality of spiritual life superior to those who do not. He urged the enormous moral responsibility resting upon a people who pleaded for Christion unity and claimed to have the true plan of it.

His paper was reviewed by Rev. W. E. Ellis, of Paris, Ky. Mr. Ellis dwelt almost altogether upon the incongruity between the Disciples' plea for unity and their refusal to receive other Christians into their churches who happen not to have been immersed. In one of the most thoughtful, evangelical and convincing papers read at the Congress Mr. Ellis contended that the basic reason for changing our practice in this respect is our profession of loyalty to Jesus Christ. He argued that it is unthinkable

that Christ is pleased when we limit our fellowship so as to shut out the great body of His followers. Mr. Ellis is one of the most influential and sturdy-minded pastors in Kentucky. The personal confidence in which he stands in relation to all the churches of that state will give his well-reasoned argument an additional authority.

The same general theme was discussed by Rev. W. N. Briney of Louisville, who was reviewed by Rev. E. T. Edmunds of Lexington. Mr. Briney, speaking on "What the Restoration Movement Stands For," took a conservative position, restating the issues pretty much in the terms to which we have been accustomed since the earliest days. Mr. Edmunds was almost an exact opposite. He spoke in a new vocabulary, used the concepts of the modern time and dealt with the living issues which have sprung into being since the fathers fell asleep. Mr. Briney's statement was well conceived and delivered in an excellent temper, but one could not help seeing how remote from the vital problems of our day it was felt to be by his hearers.

Another paper that excited some discussion of the Disciples' practices was that read by Rev. H. H. Peters of Illinois, dealing with "The Social Side of Christian Union." It was an interesting setting forth of the social gospel which we have come to see is an essential part of Christianity, and of the relation of this gospel to the ideal of Christian unity. Mr. Peters, we think, spent more time than was necessary in restating the social message and left himself not enough time in which to develop the very radical effects of the social message and the new social conditions upon the Disciples' way of thinking about Christian union. However, there was much suggestion in the latter portion of his paper. He was reviewed by Rev. P. H. Welshimer of Canton, Ohio, who seemed to see no need of reconstructing Disciples' notions or practices with respect to Christian unity as a result of a changed social situation.

One of the most carefully prepared papers, from the point of view of a serious effort to make an adequate treatment of his theme, was that presented by Rev. J. J. Castleberry, of Mayfield, Ky., on "Mysticism." The vast field of medieval and more recent mystical experience was comprehensively interpreted by Mr. Castleberry who pointed out in a detailed analysis what are mysticism's virtues and wherein its dangers lie. The paper was reviewed by the editor of The Christian Century. It was interesting to note during the general discussion from the floor the expressions of hunger for a more spiritual kind of religion than grows out of our legalistic traditions and our rationalistic theology. There could not have been a clearer revealing of the changed mood into which modern souls have come than was disclosed by the eagerness to find the true mystic way into the presence of God. The aged Dr. J. B. Briney, famed champion of the ancient order, with amiable good humor reflected the skepticism of the old school as to the value of such an inquiry as that which Mr. Castleberry had carried out, by saying that it all reminded him of a blind man in a dark room trying to find a black cat that wasn't there!

An impressive paper was that by Rev. Robert E. Elmore of Cincinnati whose title was "Christianity Versus Rationalism." It was written with fine literary taste and delivered with feeling. One could not help wondering, however, as the paper was being read, if the thing called "rationalism" ought not to be called by some other name. This was the position taken by the reviewer, Rev. Ellis B. Barnes of Cleveland, who presented an argument in defense of what he called rationalism, though it was pretty clear that the word was not used in the same sense by the two writers.

If we were to choose from out so rich a program (a most imprudent thing to do) the paper that brought most light and delight to all who heard it, we should have to select that very remarkable production by Dr. Edgar DeWitt Jones on "The Religion of the Soldier as Revealed in War Literature." This paper was splendidly reviewed by Rev. D. H. Shields of Kokomo, Ind., in a paper of almost equal beauty to that of Dr. Jones. But for human story, for spiritual insight, for liberalizing influence, and for practical guidance of churchmen in meeting the psychology of the returning soldier Dr. Jones' paper was the most adequate thing we have yet heard.

And if we were to choose the session on which the attention of the "congressmen" focussed most intensely we should name that Wednesday night session when Dr. Sweeney put up the most classic statement of authority in religion that has ever been made from the point of view of a literalistic and legalistic infallibility, and when Dr. Powell followed him with a luminous and eloquent interpretation of authority from the vital and spiritual point of view. That was a great evening, indeed.

The Congress has had an uneven history during its twenty years of life. But the remarkable revival it has experienced this year can mean nothing less than that the thoughtful churchmen in our fellowship see at last how incomparably valuable this institution is, and how it may be made to minister to our progress and our unity in ways that no other institution can.

Serious and Humorous Aspects of the Y

THE organization which more than any other has been lifted by the war from a comparatively restricted field of opportunity and made the most conspicuous of the war agencies is the Young Men's Christian Association. Its field was not narrow in the sense of geographical extent, for it encircled the world with its ministry. But it was devoting itself to just one enterprise —the care of men and boys in the communities in which it had its local associations.

The tragedy of Protestantism was its division, and therefore its incapacity to function as a single organism. In this it was at a distinct disadvantage as compared with the Roman Catholic church—a disadvantage, however, far less real than at first might seem to be the case, for Romanism has many weaknesses which become more apparent as its ability to meet the tests of the modern world is put to the proof. But in the one element of an apparent unity it had a notable appearance of effectiveness at the entry of America into the war.

In this emergency created by a divided Protestantism, the government was compelled to turn to the nearest representative of the free spirit of religion in the nation, and found it in the Young Men's Christian Association. Never

was there a better illustration of the advantage of moral preparedness. The association has for the past ten years put persistent emphasis upon its educational and religious program. Those wonderful campaigns it has conducted for the enlargement of its plants throughout the nation, in which we watched the huge clock hands register the advancing subscriptions, or the ascending arrow mark the growth of public interest on street corner bulletin boards, were not more symptomatic of efficiency than were the more quiet developments of educational competence and religious progress in the programs of the Y.

The emergency of the war found the association ready by reason of these modernizations of its activities, both within and without. It was a real force in every community. And in spite of the fact that the churches too much regarded it as a field-side spectator in the big game of denominational rivalry, it was taken with increasing seriousness as a moral and spiritual asset. The crisis created by the entry of the nation into the war and the failure of the church to offer satisfactory proofs of competence to undertake the task of welfare, made the choice of the Y. M. C. A. for this purpose inevitable. And in almost every regard it has justified that choice.

The criticisms that have been levelled at the association were unavoidable in consideration of the hugeness of the task, the necessity of taking untrained people to administer it, the obligation thrust upon it to undertake the conduct of the canteens, which was an almost superhuman enterprise, and the constant comparison between an organization attempting to do a well-nigh impossible thing and accomplishing it with measurable success, and certain rival organizations, undertaking very limited tasks, and able to show a record of greater efficiency because of that fact. Furthermore, it must not be forgotten that no small element of hostile propaganda from inspired sources was at the heart of much of the criticism. When all the facts are known, as they will be in due time, the astonishing achievement of the association under all its handicaps, will be understood.

With the close of hostilities and the beginning of the peace negotiations the work of the Y became more arduous. In war time there is a certain exhilaration and expectancy, no matter how difficult the experiences of the men in the field may be. There is at least a reason for things. But with the signing of the armistice the morale of the forces declined. Here the association, while withdrawing many of its workers from the camps and cantonments, as the troops were released, had to strengthen its groups of workers for those who remained in service. Even greater care was taken than ever, if that were possible, to provide the very best of entertainment and inspiration. A great educational program was projected, and highly trained experts in various forms of mechanical and agricultural activity were engaged and sent overseas.

This enlistment of personnel for the great work continues with unabated energy. The numbers of those searched for to make up this complement are not so great as during the war, but an even higher standard of efficiency has been set, and in part attained. If the troops are returned to their homes at the present rate there should not be need of much further recruiting of association and other workers for this type of service. But there will be need of the most highly trained and expert leadership in all the departments of physical, intellectual, moral and religious welfare, until the last man is brought home.

It is not easy to understand how laborious is the work of discovering the right sort of men and women for this purpose. The most careful inquiries have to be made as to all manner of qualifications, from that of fundamental loyalty to the nation to the minor details of personal habits and the ability to live and work with others. The records of the personnel board show some astonishing proofs of the inability of excellent people to estimate rightly the characters of those they are willing to recommend for the most delicate and important service. Instead of being a matter of wonder that representatives in various functions of the Y. M. C. A. failed to perform their work with efficiency, and brought discredit upon the organization, it is astonishing that so few mistakes were made. So vast a machine is no more exempt from the curse of indiscreet, self-important, or incompetent people than any other institution. And considering the fact that every army, and even the governments of the nations engaged in the world conflict, were constantly replacing unsatisfactory staff workers, the similar experience of the Y is not a ground for surprise.

Some very humiliating experiences could be told if there were need. In fact the men closest to the work of selecting the overseas personnel have some interesting stories regarding the eccentricities of some of the highly placed members of several of the leading professions, in which the bias of personality was displayed to an astonishing and discouraging extent. Those who choose men and women for important positions have great need of strong faith in human nature and in the grace of God.

But there were compensations. The number of unpleasant experiences and of disappointments was proportionately small. With most of those selected, or even seriously considered for selection, it is the testimony of the responsible officials that it was a joy to work. And then, too, there were the inevitable humors of the correspondence. A peep into the notebook of just one of the secretaries is enough to show that there must have been moments of hilarity in the big headquarters at 347 Madison avenue, New York City, where twenty-odd stories of a big building are devoted to this one work of enlistment for the overseas service.

To the long and carefully prepared questionnaires sent out to those who were suggested for service, or to their friends, in the labor of securing information upon which preliminary inquiries of a more deep-going nature could be based, there came back all sorts of answers. Some were fulsome and flattering, some were critical and denunciatory, some were evasive, and some were funny, either by intention or inadvertence. Here are some chosen from a long list:

"His right leg is about an inch shorter than his left leg. Would use this man because of his ability to meet men on their own level."

From an applicant: "The time has come when I feel that secretion and captivity within four walls of an office is abnormal."

Recommendation of a preacher: "He plays a cornet

in the band, and uses his horn to social advantage otherwise."

In answer to the question, "What special weakness has he?"—"He owns a Ford."

Response to question regarding eccentricities of character, if any: "He sometimes tells the truth when he should have said nothing."

"What can you say of his home life?" "Ideal; a bachelor."

"He is perfectly honest, but highly educated."

A letter commending a prominent secretary of one of the leading missionary boards closed with the words: "I hope he will be able to get his passport at an early date, as it will be for the best interests of the country to have him go as soon as possible."

"He is a God-fearing man, yet he does not carry same to extremes."

"He certainly has been tenacious in sticking to this proposition, and went so far as to join the Episcopal church in order to get in."

Regarding the use of intoxicants: "Total abstainer; dry as punk."

Concerning home life: "Believe he likes home, unless duty calls him elsewhere."

Regarding eccentricities of speech or person: "A lawyer, and red-headed."

The following was from a man who could not be sent overseas because of the signing of the armistice: "They say there is no great loss without some small gain. I find myself the possessor of a number of songs from publishers all over the country, which they sent gratuitously when they found I had overseas prospects; I find that I am immune from smallpox for seven years to come, from typhoid for two years to come, and from para-typhoid for the same length of time; I am the owner of a pair of yellow shoes two sizes too large, which I can exhibit on the lecture platform; I have six or eight pairs of socks which I can wear when I go to the north pole to record the songs of the Eskimos; I have twenty photos that look as if they might have been those of an older brother, if I had ever had one; I have acquired the habit of getting up at 5 o'clock in the morning to take my set-up exercises; I have learned what my middle name is and how to spell it, and I have an M. D.'s certificate that although I am 50 years old, I am still good for forty years more. So you see I am well fixed."

But the secretaries of the war personnel board of the Y. M. C. A. were not the only people who had humorous experiences with their correspondents. Let me close this letter with a few extracts from letters received by the war risk insurance bureau: "My boy has been put in charge of a spittoon (platoon); do I get more pay?" "I am writing to ask why I never received my elopement (allotment)." "Just a line to let you know I am a widow and four children." "I have a four months' baby, and he is my only support." "You ask my allotment number. I have four boys and two girls." "I am writing in the Y. M. C. A. with a piano playing in my uniform." "Both sides of our parents are old and poor." "You have changed my little boy to a girl. Will it make any difference?" "Please let me know if John has put in his application for a wife and one child."

U. S. Transport "Manchuria," April 9.

HERBERT L. WILLETT.

"I Have So Loved the Day"

I have so loved the glory of the Day,
From surging dawn to wondrous setting sun,
I think some light must linger on my eyes,
When life is done.

I think some glow of sunset or of dawn
Must touch the sleeping altars of my soul,
So they who look into my face at last
Shall wonder of my goal—

So they who come at twilight with wet eyes
Shall look upon my stillness, smile and go—
A little surer of their Paradise
Because I loved life so.

DANA BURNET.

Concerning Extremes

A Parable of Safed the Sage

THERE came to me a man who said, Thou art a man of Blood. For when the War was on, thou verily didst pray for the Armies and the Navies. And thy sons did go to War and thou didst wear a Service Pin with Three or Four Stars. The Blood of men is upon thy hands.

And with many like words did he speak unto me.

And I said unto him, I like not a man who is Lukewarm, but one who is Hot or Cold.

And he said, There is nothing Lukewarm about me.

And I answered, Thou hast well said. Nevertheless, we live in a world wherein Extremes Meet, and the Mean Result of Two Extremes of Hot and Cold is Lukewarm. And a Freeze is one with a Scald.

And he said, I know not what thou art talking about.

And I said, Thou art a Pacifist, but thou art a Vindictive Fighter, and thy Pacifism doth Camouflage thy Militarism.

And I said, In this world of Extremes I have known lecturers on Personal Purity to be run into court by the Cop for doing the things they lectured against, and I have seen Temperance Lecturers taking the Keeley Cure, and I behold Pacifists smelling the Battle afar and hitting every head in sight. Thus do men take into their own system the very evils which they oppose. Thou dost Skim the Pot and Lick the Ladle.

And I said unto him, I am a man of Peace, who will have peace though he fight for it. Thou art a man of Strife, and will have war though thou become a Pacifist to obtain it.

And I said, It grieveth me to the heart that in this world children of the same God do fight and devour one another, and I have no ill words for any lover of peace. But let the lover of peace pursue peace, and let him not with his tongue stir up strife which other men must settle with the sword.

Diplomacy, Old and New

A Sermon by the Rt. Rev. Charles Gore

Bishop of Oxford

"HOW beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace"—so we felt amidst the terrors of the Great War. So it was that the proclamation of the idea of the League of Nations fell like a sort of pleasant dew upon the imagination of the common man. The idea is part of the reaction which of late years has prevailed in all directions, in all departments of human life, against the individualism which was rampant and dominant when I was a boy. In those remote days it was the accepted dogma that unrestricted competition among individuals or groups, enlightened by education and equipped by science, was to liberate humanity and bring us to the Golden Age. And then we found that we had been utterly deceived; we found this out long before the war. In the industrial world we found that this unrestricted competition which had been described as the setting of man free was really the enslaving of the masses of men. It led to vast fortunes for the few, but for the mass of men to a condition which, if not penury, at any rate was a condition of economic enslavement to forces which they could in no wise control. So that there had set in an almost universal reaction.

THE BALANCE OF POWER

And it was exactly the same principle which had been at the root of the dominant idea of the Balance of Power and the arming of all nations up to the highest point of military equipment. Because selfishness is exactly the same principle whether it be the selfishness of the individual or what the French call the selfishness *à deux à trois,* the selfishness of the family, or the selfishness of the class, or the selfishness of the nation. And national selfishness had led to a condition of things which was obviously threatening the very foundations of human civilization, in which each nation spent its resources in arming itself, using all the resources of science for the purposes of human destruction, restrained only by a Balance of Power which simply waited until one nation thought it had the opportunity of asserting itself. So it was that we were, and felt ourselves to be, on the eve of the great war, and then that terrible calamity fell upon us. Men saw no salvation for our civilization excepting the reorganizing of nations on some such system as should recognize that the interest of the whole body must be supreme over the interest of a particular class and particular individuals.

So among the nations there must be some international alliance of all civilized peoples which shall result in the production of a super-national authority, in which shall be embodied the common interest of human civilization, and which shall be dominant over any such selfish aggressor as Germany had just shown herself to be. And this alliance must exist, not for the destruction of liberty, but as the sole means of its maintenance; not for the destruction of independence of nations, but because in no other way could nations really see a hope of maintaining themselves and being their true selves, and escaping the domination of any more powerful neighbor.

A MORAL NOTE

Now, this is idealistic. It strikes a great moral note. The great prophet of this doctrine was the greatest of all the prophets of modern democracy, that is, Joseph Mazzini. He was a passionate patriot, but always told his Italians that they must first of all vindicate their liberties as a nation before they could do anything for humanity, and must be ready to fight for their nation. But he had always seen that nationalism is only a step on the way to that higher thing which is the welfare of mankind, which must be throned above the interest of separate nations. That is idealism. It strikes a great moral note, and you know how all the traditions of the old industrial and political world are opposed to a moral note being struck. According to them "Business is business," and "Politics is politics." So it was that the cynics had an easy time. But what had disquieted the cynics is that it is not the people who would be called idealists, not the poets, the clergymen, the normal preachers of idealism, who are putting out this scheme of the League of Nations, but the practical men. There is no one with a knowledge of European politics to rival Lord Grey, and yet Lord Grey said this was not only a good scheme, but the one necessary scheme in which alone he saw the hope of salvation for our civilization. It was Balfour, notoriously sceptical of idealistic schemes, who told us in the same way it was necessary; it was the man with the legal mind, Asquith, who told us the same thing; it was Lord Robert Cecil, it was General Smuts; not people identified with idealism, but the practical men, and men of all kinds in politics.

BELLOC'S PROPHECY

In America, if the President became the prophet of the League of Nations, yet his chief political opponent, ex-President Taft, maintained it first. And why? Why are they striking this high note? They all told us they saw no other way for the salvation of our civilization. They said that if after the war the representatives of the nations, though they might have established never so sound a peace, and drawn never so cleverly the boundaries of a new Europe, were to separate and withdraw from that momentous Council Chamber, and go back to their homes leaving the nations on their old basis of individualistic organization, after a period of exhaustion to begin to build up again forces one against the other, using all the resources of science, now infinitely multipled and developed in acuteness, for the production of instruments and means of destruction, to wait only till the spark should fall upon the tinder, literally they did not see how our civilization could survive.

Hilaire Belloc, whose prophecies have not always been fulfilled, ventured on a prophecy which so far has

looked horribly like the truth. Please God the omen will not be fulfilled, but he described in a very clever article, written as in retrospect from the year 3000 A. D. Out of a supposed just-recovering civilization, looking back upon the dark age of total barbarism which had followed the extinction of our race after the great war, he described how the scattered fragments of information which had been retained through the destruction of that civilization intimated what had happened. That is to say, that after the great war the nations had broken out into social strife and civil war between capital and labor; that meanwhile, in their anxiety to hurry home, the deputies of the nations had made a peace which seemed satisfactory for the moment, but which had left no security for the organization of a super-national authority. That was, they had got preoccupied with their domestic strife; meanwhile the period of exhaustion was over and another period of conflict, originating from another quarter, had broken out, and Europe was again at war. In its strained and dazed condition this had proved the harbinger of a universal chaos in which the slowly built up fabric of civilization had dissolved.

TREATMENT OF GERMANY

Well, you know, we read in past history of the dissolution of great and mighty civilizations, and we trace the causes coldly as we deal with things which do not touch ourselves; but as to our own civilization ranking among those giant forms of empire on their way to ruin, we do not like it, and yet the picture had a horrible verisimilitude; it coincided with this terrific threat of those somewhat big-minded men who told us that apart from the League of Nations they saw no other way to save our civilization. So, then, we were very thankful when the statesmen, immediately after the armistice, began to busy themselves about the League of Nations, and it came to be so much an accepted dogma that the peace was to be built upon the League of Nations, and that the President of the United States was to be its prophet, that there were many people who leapt from scepticism to enthusiasm, and said it was no longer necessary to say anything about it, because it could be taken for granted.

And now, where do we stand? Was there ever a moment in the war in which thoughtful men found themselves filled with a profounder anxiety than at this particular moment? And why? Because since the armistice was struck we seem to have looked in vain among the nations of the world for any better spirit than that of the old national individualism. A great many of us knew that it was idle to talk as men did talk in the war, as if the spirit of aggressiveness was limited to Germany. We had the secret treaties, and we knew what they meant. The secret treaties have not been disowned, but they are still effective, and I ask you, cast your eye over the nations, where do you see a spirit larger than the old selfish spirit of claiming as much as you can get? Out of the spirit of claiming as much as you can get there can arise nothing except the universal scramble.

Or once again, it seemed to me when Germany had been thoroughly defeated then was the moment to prove to Germany that it would be humanely treated; that it would be given a fair place for recovery. In the nature of things we did not ask for public repudiations, they would have been untrustworthy indeed; what we trusted was that Germany would be forced by the logic of events, to realize, as indeed she must realize now, that she had been grossly, utterly, lamentably misled. What was wanted was surely a witness that if she behaved herself she would be allowed to re-enter the comity of nations uncrushed. You know what has happened. It is hard to resist the impression, however you distribute the blame, that the League of Nations is in the greatest peril of becoming an organization of the Allies to keep Germany permanently crushed. That is what is felt, and the signs are at present not visible of a disarmament of any nation except Germany. Witness our own War Budget or Army Budget. Under the terror of hunger and the terror of despair you see what is happening. More and more the League of Nations and the Council of Ten and the Council of Four appear to be identified with the Council of the victors. Over against that is forming the thing most dangerous, far more dangerous than Germany in its power, the thing more dangerous to the whole of civilization, that is, a revolutionary socialism, driven to despair, spreading from Russia to Hungary, from Hungary to Austria, from Austria it may be to Germany, till you get the League of the Allies confronted with half Europe in an irredeemable chaos. Who can say that the fault will not be our own? Who can say that we have not been taking the very best steps to secure such an awful result? Meanwhile the League itself is daily causing the distress of all who really care for democracy, showing, as it has, the least possible provision for the real representation of the minds of the nations, substituting for it an autocracy of the ruling powers.

THE PRESS IS NOT FREE

I do not think I can be accused of having exaggerated in any way. Certainly the situation is one when all who really care for the maintenance of peace, for the principle of unification, must be alert, because, behind Governments, behind our representatives at Paris, there is the mind of nations. The Press nowadays is not free. Opinion does not organize itself easily. There is the usual depression and lowering of moral aims which always follows times of war. For the real terror of the time of war is not during the war; then war has certain very ennobling powers. It is after-war periods that are the curse of the world, and it looks as if the same were going to prove true of this war. What we want is an organization of the moral feeling of all mankind, to say that certain things must be and certain things shall not be; that the League of Nations shall not degenerate into a league of the conquerors, to punish and to crush; that Germany must, no doubt, be punished, and will be punished, but in order that it may learn a lesson of reasonableness and of hope, saved and not starved, and feeling that she owes the possibility of her salvation to the change in her own spirit, that is what we want; that is the meaning of the League of Nations: a league of all settled nations which does not give the preponderance to any alliance, but which gives freedom of development to all nations, and is the recog-

nized and frank opponent of militarism and military autocracy in all its forms. That was the meaning of the League of Nations; so it was declared, so all its prophets told us, and what we have got to do is to hold it to its bond.

I own that I never felt anxiety such as I do now. I think the aspect of things has never been so dark as it is at this moment. I think the temper of the nations has degraded since the declaration of the armistice to a degree that is almost terrifying. Still, we know our grounds of hope, and we must fall back upon them; and first is the determination that our civilization shall not perish. We do not mean that it shall; we do not believe that this is the purpose of God, but we do know that there is only one way of escape. We have been told so by all our sanest voices —that the way of escape is the way of suppressing militarism and enthroning right above the insolence, ambitions, the rivalries of particular nations. That is the very meaning of the League of Nations. We know the enemy is no longer the strength of Germany, but rather its weakness, its starvation, and its despair. What we have got to demand of our statesmen is that they shall take a wider and wiser view than that inspired by the narrowness of revenge and the mere feeling of triumph over an insolent opponent.

"OUR FAITH IN DEMOCRACY"

Secondly, we put our faith in democracy. It was Erasmus who said first, in the sixteenth century, that in the long run it was the dynasties who were always in favor of war, and the working people who in the long run were always in favor of peace. And that I believe to be true, but you realize how very far off democracy is in any country from being realized. America, who talked most of democracy, is further off than we are, and we are not very near it. What really rules us? What really speaks in our newspapers? Government of the people, for the people, by the people, is something that is very far off. Yet I believe that the movement of God in history—is towards democracy, and that either through violent rebellion and then reaction—and I hate violent rebellion—or by a progress which can be peaceable because at the last resort the claim of justice is heard, I believe that democracy is the winning cause, and that you cannot fool all the people all the time, as President Lincoln said. They will find out that their interest is not with war but with peace, and not with armaments but with Courts of Conciliation.

Thirdly, I still put my trust in the arrival of America into the Council of Europe, because the traditions of the European nations are so tainted. We do not like to talk about it, but we must talk about it that men may think about it. Think of our traditions in the southeast of Europe, and of the crimes which must be laid to our charge. Think what would have happened if we had not put our money on the wrong horse, and for over half a century maintained and supported Turkey. Think of what would have happened if we had not torn up in the seventies the Treaty of San Stefano, but had allowed things to take their course. The policy was, as Lord Salisbury said, a mistaken policy; he confessed it. The moral results were to saddle us with a responsibility which we have never half realized, for all the situation which has generated this war, in that breeding-plot of wars, the southeast of Europe. No, not because America is better, but because we must look with great hope to the arrival of America into European politics, and we must cling to the belief America is free from the complications of Europe, I think that America cannot withdraw from the peace any more than she could keep out of the war, and that the arrival of one who is not embarrassed by the complications of old traditions, and can take a free and frank view of the situation, is a great ground of hope.

CHRISTIANITY RESTRICTED

And lastly I should like to be able to appeal to the Church. Why have we got away from the ideals of St. Paul? How has it come about that Christianity of all things in the world, which owed its very beginning to a protest against mere nationalism, should have become so narrow, so restricted, so degraded, as to forget its great voice, and to respond so slowly to the appeals? Yet we have responded slowly. Our formal assemblies of the churches have spoken, but it has not become at all a thing which the great mass of Christians are determined to take up. And yet it might have been so. We might have had a League of all churches to behave as one church, to demand the end of militarism and the establishment of that with which indeed the progress and hope of the world can be identified; such a League of all the civilized nations as shall create the super-national authority cognizant of right and justice for all people, and able to enforce itself over any one recalcitrant nation. Meanwhile, the call is indeed the call as of a trumpet to the heart of Christendom. Democracy is so largely preoccupied with its struggles of labor against capital that it forgets, it does not realize, that the far greater enemy is that which is resisting the real establishment of a League of justice among nations. The time is not too late. The fortune of the fray as it is being waged in the Council chamber at Paris seems to ebb and flow from day to day, irregularly, and now none can tell the issue. There is actually nothing which ought to be in our prayers, and in every bit of influence which we can use, superior in its claim on us to the claim of that in which truly I believe the permanence of our civilization is bound up, the establishment of a League of Nations worthy of the name.

Light

THE man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

T. C. C.

Obstacles to Christian Union

By W. E. Orchard
Author of "The Outlook for Religion"

THE new stir about reunion is a welcome sign, but I would remind you that it is the first sign, and I believe it will be utterly in vain if it is not approached much more seriously than before, and if we fail from the very outset to take the fullest and frankest recognition of the difficulties that face us. The obstacles are numerous, and, humanly speaking, they are insuperable.

THE APATHY OF CHRISTIAN PEOPLE

The chief of all is the general unconcern of Christian people on the subject. Many people go to church with very little idea of the Church as such, and very little concern for the Church as a whole. They are satisfied with their own denomination. In some cases they are satisfied with their own congregation. In church affairs they have not an international mind, which is also a mind to be desired in all directions at this time. A lady who helped considerably with the cleaning of our house some time ago was always quoting texts to my wife, and she had such a queer interpretation of them that at length my wife put to her some tentative leading questions as to what sort of church she patronized. "Oh, mum," she said, "I am no Christian; I am a Wesleyan!" There are people in the Wesleyan Church who, because it is just in some senses so compact a church, forget there is any other church outside their own.

I am always grateful to our friends of the Church of England for keeping alive, perhaps more than any other church, the continual question of union. I do not know whether it is because they are unhappy themselves, or whether they are in a bit of a cleft between the Romans on one side and the Nonconformists on the other. But if we are going to do anything we must get a sense of the supreme urgency of the situation amongst the ordinary rank and file of the laity. So long as they are satisfied with conditions as they are nothing can be done. And it is an urgent question, not because of the people outside, or because of the "man in the street," or of the opinion of the world, but because of our divisions we are losing the mind and guidance of Christ. He will not trust himself to a divided Church. That is why things are staying as they are.

IGNORING OBSTACLES

But there is a second obstacle that is almost equally as insurmountable an obstacle as the apathy and unconcern of Christian people, and that is in those amiable people who propose to ignore the obstacles. You might meet on some broad basis, we are told, like all who love the Lord Jesus Christ, or all who worship God, or all who aspire after the beautiful, the good and the true. Or why not have a Church that includes all men of good-will? When they decide which of these are right we shall be able to examine this proposal more closely. Suppose we take "the beautiful, the good and the true." Do any of us agree what they are? There can be no argument as to what is beautiful, or else many of us would not be living in some of the cities we do, and perhaps not worshiping in some of the buildings we do. The Church of all men of good-will, why, of course, that is you and me and everybody else who thinks so too. What I want us to realize is that the difficulties and obstacles go down very deep. They are not only historical and doctrinal, but they go down to different ideas of God, to different ideas of what Christ means and what a church is, and what a minister is, and to brush those aside as able to be ignored is to be blind to the very problem which we pretend to solve. We must see things as they are.

Then there are those two sorts of extremists—on the one side those people who have immersed themselves in questions of machinery and detail and organization, and who seem to overlook the fact that until we are all more of one spirit, until there is far deeper desire to have more of the mind of Christ, all these arrangements will lead us nowhere. Even if they could be carried through successfully they would not give us anything but pieces of dead machinery, for which we should still have to find the power to work. And on the other hand there are people who say, "If only we got the right spirit it would be all right, and there would be nothing more to be done. All our questions would disappear." I should like to say to such people for a week on end, "One spirit, one *body*." And you must have both. And the men who are full of fire, and the men, on the other hand, who have the mind for detail and organization, must be brought together.

These are the general obstacles and the sort of state of mind of the average Christian person today, and we have to get rid of it. It is going to take a great deal of patience and earnestness.

CONCRETE DIFFICULTIES

Now I come to something more uninspiring—the concrete difficulties. The first of them is the exclusiveness and the intransigeance of the Church of Rome. It would be a very easy solution to leave Rome out. In fact, there are some people who want a reunion against Rome. But I don't propose to leave Rome out. It would be as fatal to have a union of the Churches with Rome out as it would be to have a League of Nations without Germany. But let us face the fact. Could Rome ever abate her claims without committing ecclesiastical suicide? No. And I do not want her to abate them at the present moment. While the Churches are all sorts and sizes I like to have Rome one of them. It is very nice to have a Church you can disagree with. Rome is the only Church I disagree with, because she is the only Church which has a mind of her own. I like

the way in which she sets her face against all modern movements, even when I happen to be one of them. She is not out to make terms with the world, but to conquer it. But I believe those claims could be differently constituted; I believe her great dogmas could be differently interpreted; I believe the machinery of her government could be worked in a different spirit, and for that change not only I but a great many devout Roman Catholics are still waiting.

THE QUESTION OF EPISCOPACY

We come to the next concrete difficulty—the issue between the episcopal and the non-episcopal Church. Considerable advance has apparently been made in real understanding by a recent report of a sub-committee of a Conference on Faith and Order, which comes to something like this: "Nonconformists and Anglicans of this country, conferring together, have recognized that you cannot expect the Episcopal churches to give up episcopacy, for they never will." Therefore, if there is ever going to be a united Church episcopacy will have to be recognized, and the suggestion is made that the particular doctrine of the episcopacy should not be pressed, but the episcopacy itself should be constitutionalized. I suppose that means it should be elective and it should not be autocratic, but should work possibly with some sort of synodical or diocesan conference. But there would still be the great crux of ordination, and now, thinking of some of my stiff-necked Nonconformist friends, I cannot see them bowing their heads to that. I think the Faith and Order Committee would have been wise to have gone a little further, even if it had to wait a little longer.

I am not prepared to accept anything just for the sake of unity. I am only prepared to accept it on the basis of convinced principle. But I have great hopes that here again you can reinterpret the meaning of episcopacy. On the rigid theory that outside the Episcopal succession Divine grace does not flow, we shall never get an understanding, but on the idea that the bishop, who, of course, need not be a prelate (perhaps if he were paid less money than all the rest of the clergy it would be an excellent thing, because in the Church of Christ the higher you go the less money you ought to get)—if the bishop were recognized to be the representative, not of the congregation, but of the whole Church, as he is meant to be, and if he was also a symbol of the continuity of the Church, then I cannot see on these grounds how anybody could be unwilling to receive recognition from him, because that is what we all want. I don't want to be a Nonconformist minister. God forbid! I am a minister of the Church of Christ and nothing else, and I want to be recognized by the entire Church as such. Therefore, if the bishop merely by jurisdiction or by historical succession, or by the Divine will, if he be as he truly is, the symbol of the Church as a whole, and of its continuity, then I think he is a perfectly desirable and quite a necessary thing. When anybody is ordained I want to see the bishop there, the priest there, and brought up out of the congregation some servant girl or 'bus driver, to lay their hands on the candidate's head. After all, the Church is the priestly body of which the minister is the representative priest. Lay ordination could not do anybody any harm, and I suggest that be one of the conditions for accepting the other.

THE STATE ESTABLISHMENT

Then we come to the third of the concrete questions—difficulty between the State-controlled Church and the Church that is not State-controlled. I do not mean to say that all Free Churches are free from the glamor of the State. I wish some of them were half as free as they think they are, but I believe there are still enough people in Nonconformity who will never join a State-controlled Church, and that on the highest principle in obedience to the crowned life of the Redeemer. But that does not involve there should be no national recognition of religion. The Enabling Bill proposed does not go far enough. I am not prepared to go cap in hand to Parliament about any changes I want to make in my worship. It is quite possible we shall be having a government soon. I feel we haven't got one at present, or we should not be having an Industrial Conference. A government that will not only disestablish the Church, but will disendow it. You know there is money wanted, and there may come a day when we shall be in desperate

My Heresy

By Charles Blanchard.

THIS is my heresy—that I
Have dared to question, to deny
The logic that leaves Love out;
That I have dared to flout
All accusations and declare
My faith in what is fair
In God and Christ and Man;
That I have dared the ban
That some would set on God and Good,
And the great human brotherhood
Of all that have believed,
Who have of His grace received
Forgiveness and are made whole
With the Freedom of the Soul!

This is my heresy—that I
Have dared to look up to the sky,
Through all the murk and gloom
Of my low-curtained room—
Out through the smoke-grimed glass,
At my brothers as they pass;
And wearying of the grime
Have dared to shape a time
Of hope and cheer for all
Who long to scale the wall
That hems them in and climb
The heights of truth sublime,
And stand at last with such
As have loved and ventured much!

This is my heresy—that I
Have dared to lift my voice and cry
Out the sorrow and the shame
Of such as suffer in His name;
Who bear His reproaches still,
That they may seek the Father's will;
And seeking still, may find
His spirit in a kindred mind;
And own his brother, whosoe'er
He be, of all men everywhere,
Because he has the Master's mind,
And is gracious, good and kind—
A being with the brother-face
And heart—a brother of the race!

straits for it, and we shall have to go where it is. We shall all be in it. The Anglican Church may have to give up their endowments, and I hope the Nonconformist churches will have to give up theirs too. We may have to give up our buildings, and I shall almost welcome the day when we see some of the Queen Anne's Bounty churches turned into mortuaries, and some of the Nonconformist churches into cinemas and public baths, which is obviously what they were meant for. But disendowment will not do everything. Do you know a lot of chapels are governed by trustees, and those trustees would absolutely veto any union. What are you going to do about them? I don't like these people outside personally, but we have to reckon with them, just as the League of Nations has not got to be the nine big powers only, but has got to recognize all the smaller nations.

QUESTION OF CUSTOM

Now we come to some of the things that are less tangible but equally difficult. There are whole questions of *ethos,* of custom, of feeling, into which we have all got by being brought up in different denominational churches. You see somebody crossing himself before a painted image, and you say, "What ghastly idolatry!" just as if the people really thought the image was alive, whereas they only say their prayers in front of them just as you do in front of what you ultimately worship—your bed. Then you go into other churches where a man marches in with his hat on his head, and you say, "What ghastly irreverence!" It is perfectly possible that the man is far more reverent than the man who uncovers his head when he enters. Or you go into another church and hear a Liturgy and it leaves you cold, or into another where the man shouts so that it makes you jump out of your skin, and these things upset you because you have been brought up in a different atmosphere. Talk about trying to enter into one another's atmosphere. Why, we cannot stand the smell of one another's incense. These are very intangible things, but they are very difficult to get over. I am going humbly to suggest it would be nice if we all got mixed up a little. I do not think we should go back to the places we came from, but it would be an excellent thing if every Church had the recognized freedom to adopt forms of worship which have been found of spiritual value to any other Church.

CLASS DISTINCTION

Another thing which is a very intangible, but a very much alive difficulty, is the sort of class feeling existing between the different churches. It may be confined to this country, but it is a fact here. You can give to most of the denominations a certain level of social standing and culture. If I am going to preach at a Presbyterian church I shall have quite a different audience from what I should have in a Primitive Methodist church. In the country, as everyone knows, there is an almost clean-cut division of class, and there is nothing more difficult to overcome than that. If we have to go into separate classes because of our clothes, or our general culture, do not let us call it the Church of Christ.

There are fears that some of the most earnest for Christian union will have about certain proposals, as to whether they will make a dead unity, a mere regimental unity, or organization without any individuality, in which the Spirit of God is quenched, the judgment stifled and movements made impossible. I say to these, we can get over it. There is great liberty to doubt some things. There are some things where we do want absolute liberty, but there are some things where we must have absolute loyalty, and for them we have to find a new sort of authority. In this world the Church is far too inclined to follow the ways of the world. But you cannot get men to do what you want them to do unless you exert some sort of coercion, either threats, or punishment, or economic pressure, and economic pressure can be tried in the Churches as well as out of them. All that sort of thing has to be got rid of.

We have to believe there is in the Church a power of winning men's loyalty without coercing them. That is the power the world wants today. For lack of authority the world is tumbling to pieces. It is true that Church reunion, on the basis of true charity and true obedience

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and true loyalty, is the most pressing question before the modern world, for society is falling to pieces for lack of this authority and will go on doing so. The Church alone, if she but knew it, has that power. She is able to win men and keep them won, and make them into one holy body. We want a united Church, and if you cannot get it do not talk to me about uniting other nations or classes or anybody else.

Christian Union as a Practical Problem

By E. E. Snoddy

WITH our Disciple fathers Christian union was a downright practical problem. They discovered the problem in an attempt to minister to the actual religious needs of a frontier community. For them it was not a matter of academic discussion but for practical application. It was not an end in itself, but an indispensable means for meeting the urgent spiritual needs of the western frontier. When they proposed their program they expected that it would be accepted and when men listened to it they listened with the purpose of accepting it if it seemed to them a workable program. With our fathers Christian union was a living matter, made living by the needs of the time and by their own sublime faith in the practical possibilities of their program.

Because of the fact that our fathers discovered the union problem in a practical enterprise and formulated their program in practical terms, their program did not propose the creation of a unity that never had existed, but, on the other hand, it proposed the recognition and furtherance of a unity that already existed. They proposed, not to make Christians, but to unite Christians. Now, Christians, by the very fact that they are Christians, are already united by their common faith and experience even though divided by denominationalism. The sin of denominationalism is that it ignores and even repudiates this unity. Our Fathers recognized at its full value this underlying unity and demanded the abolition of denominationalism that it might have a freer and more co-operative expression.

Another consequence of the practical character of our fathers' union program was that they proposed their program not to institutions, but to individual Christians. A united church was to be achieved by the personal choice and effort of its members. It was to be brought into existence by their consent. In other words, the program of our Fathers was absolutely democratic. In their attempts to work out their program they discovered two obstacles. One was the authoritative theological creed, the other, the ecclesiastical autocracy of the time. The democracy of their program demanded the repudiation of both, and the substitution for them of freedom in Biblical and theological interpretation and of a voice in the policy of the Church for every person.

The principles mentioned are eternally valid for any union program. It must be workable, it must recognize freely the Christianity of all Christians, and finally and most important of all, it must be absolutely democratic. Without these principles embodied in its structure a united church is not to be desired. A neglected question in the union discussions is this: What kind of an institution is the united church to be? Is it one to which God could entrust the mighty interests of his kingdom? Perhaps, when Christians become capable of administering the power of a united church unselfishly, impartially, and wholly for the welfare of every man, woman and child in the world, God will give us a united church.

Transylvania College.

The Union Christ Desired

By E. H. Wray

THE Church for today is the Church which possesses the spirit and beauty and power of that early Church in Jerusalem, and which expresses that spirit and power in a program of service suited to the needs of this day. What we need is not a new Church, but the Church of Christ, clothed in all her pristine beauty, equipped with her divine power, and supported by men of holy lives. One of the most outstanding characteristics of that early church was the unity of life and action which was the outward expression of the inward union of the disciples with the Master. We need union, but there is something else we need far more, and something we must have before we will ever have the union for which Christ prayed. Christ never prayed for union as a cause or an end within itself. The only union for which Christ prayed was that union which was the inevitable result of oneness with Him. The trouble with the plea of our churches for union lies in the fact we have been pleading for union

The Donkey

By Gilbert K. Chesterton.

WHEN fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born;

With monstrous head and sickening cry
And ears like errant wings,
The devil's monstrous parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet;
There was a shout about my ears,
And palms before my feet.

as a cause and not as a consequent. The only path by which Christendom will ever reach the union of all the churches is the path which the early disciples trod in their absolute consecration and the consciousness of their oneness with the Master. The greatest argument that this church can give to this community and to the world is support of union, and the only argument that will win in the end is the argument of Christ-possessed lives, sustained by daily devotion and prayer and expressed in terms of unselfish service.

The realization of the organic union which the early Christians sustained between themselves and the Master by absolute surrender of their lives to Him, is needed and must be had today, not because we need to reduplicate the things which took place on the Day of Pentecost, but because it is the one uncompromising condition of our discipleship and because we need the power of that early church expressed in modern day terms. The appearance of the Holy Spirit at Pentecost reminds us not only of the individual responsibility of every disciple in being a witness for Christ in the world but the power which is at his command through the agency of the word of God.

So then when we are thinking of the responsibilities which are ours in this great day of the world's rebuilding, let us remember that our one task, first and last of all is to bear testimony through our oneness with Him, to the saving power of Jesus Christ. In Him, and Him alone, we find the only hope for the individual and for society as a whole.

Buffalo, N. Y.

The Spirit of Brotherhood

By A. W. Fortune

WE frequently use the term brotherhood to designate the distinctive Christian people of whom we are a part. That is a significant term, and we should seek to make ourselves worthy of it. We need to ask ourselves whether we manifest the spirit which is characteristic of real brotherhood.

Brotherhood implies love and sympathy for each other, but we have many times manifested hatred and antagonism. Brotherhood implies a spirit of fairness and of helpfulness toward those who belong to the group, but we have sometimes misrepresented and injured each other. Brotherhood implies that we are specially tolerant of those who belong to the family, but we have many times been less tolerant of our brethren than we have of outsiders.

One of the greatest needs of the Disciples at the present time is that we shall possess the spirit of real brotherhood. Our movement had its beginning in a protest against the spirit of intolerance, and surely we will not relapse into that spirit against which the fathers protested. In these days when men are thinking of an enlarging brotherhood we must not permit ourselves to become narrow and exclusive. We have boasted of the fact that our fellowship was not conditioned upon a creedal statement, but upon our loyalty to Christ, but we must be careful lest by our action we deny the very thing of which we have boasted.

The Disciples are standing at the parting of the ways. If we manifest the spirit of real brotherhood, we have an opportunity to render a great service for the establishment of God's kingdom; but if we lose that spirit we will become a reactionary body without any worthy mission. Our mission is to promote union, but if, like John, we forbid all those who follow not us, it will not only be impossible for us to talk about union, but our own ranks will be hopelessly divided. Unless we can differ in our beliefs and yet have the closest fellowship we do not merit a place of leadership. The progressive man who is intolerant of his brother because he does not accept his interpretation of the Bible, cultivates discord rather than union. The conservative man who is intolerant of the one who does not accept his interpretation is also a hindrance rather than a help.

If we are real disciples of Jesus, we will be anxious to know the truth, but we will grant to others the right of their own convictions. If we are real disciples of Jesus, we will trust and seek to help each other even though we may not agree in our theology or in our interpretation of the Bible. Our discipleship is being tested at the present time. Will we be found worthy?

Let us write on the very doorposts of our churches and homes, and on our gates, this grand motto: "The Whole World to be Evangelized in the Present Generation." It can be done, it ought to be done, it *must* be done.

A. T. Pierson.

HOW IS THE WORK
of
RELIGIOUS EDUCATION BEING DONE ?

"A Survey of Religious Education in the Local Church"
By W. C. Bower
Professor of Religious Education in Transylvania College

will make it possible for you to answer this question.

This book aims to help groups of students in religious education, churches that have awakened to their educational responsibility, and administrators and teachers, to make a careful survey of the work of religious education in the local church. It is designed as a guide in making a survey of the organization, materials and methods.

In the general schedule direction is given for a survey of the local church and the community. Pastors and church officials will find the survey method outlined of great value in discovering the needs and resources of church, school and community.

Between now and October every Sunday school should conduct a survey under the guidance of this timely book.

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The Christian Century Press
700 East 40th Street CHICAGO

The Larger Christian World

A Department of Interdenominational Acquaintance

John Haynes Holmes Criticized

Recently Rev. John Haynes Holmes, one of the outstanding preachers of New York, withdrew himself and his congregation from the Unitarian fellowship on the ground that Unitarianism was too narrow and liberal. It was hardly to be expected that this denomination would not reply to the position of the gifted New York preacher. The "Christian Register" says: "As for freedom, we would rather have in the long run that which is vouchsafed by a large fellowship like our own, with its marvelous and eternal traditions of truth in freedom throughout an organized hundred years, than take our chances with a merely local congregation of people who are perforce limited to approximately parochial vision."

English Church Recruiting the Priesthood

There is serious concern in the English church over the small number of candidates for holy orders. Less than thirty men presented themselves this year for the office of deacon, which is received preliminary to ordination to the priesthood. It is estimated that at least two thousand new workers are needed in order to fill the positions which the church has to offer. There is now a Service Candidates' Committee which is enlisting men as prospective candidates for holy orders. About two thousand have been secured for preliminary examination, though a number of these are sure to be rejected as not fitted for the work.

Want an Earlier Age for Confirmation

The Council of the Federation of Catholic priests is an organization of English clergymen of the extreme high-church wing. These have recently memorialized the archbishop to permit the confirmation of children at an earlier age than is now permitted by the Prayer Book. They insist that children of ten years of age are frequently prepared for the sacrament. The reasons urged for the change are that the Holy Spirit is imparted by the sacrament and this gift should come early into the life of the child.

Teaching Illiterates in France

Captain N. B. Clinch, a chaplain in the army of occupation in Luxemburg, writes home with regard to his work and mentions a school for illiterates in his division of which he is the regimental school officer. There are 150 men who are in constant compulsory attendance. As is well known, there is a wide-spread movement on the part of the Y. M. C. A. to help on with the educational work in the army. It will be the program of the army authorities to send as many men as possible back to America with the rudiments of an education. If this is accomplished, the educational by-product of the war will be of great significance.

Bishop Gore Resigns the Oxford See

The many American friends of Bishop Gore will be interested in learning of his resignation of the Bishopric of Oxford that he may give his time to preaching and writing rather than to administrative work. In his letter to the Archbishop of Canterbury he says: "I am writing to tell you that I have decided to resign the See of Oxford. My main motive is the conviction which has been growing in me for some time that the best way in which I can use the rest of my life for the church and other causes in which I am deeply interested is by seeking such leisure as would enable me to do serious study and to write something better than 'little books,' and I hope to have the opportunity of more continuous preaching and speaking than my present position makes possible. As you know very well, being bishop of such a see as this leaves one no chance of such leisure. I have had seventeen and one-half years of being a bishop, and for me, at least, that is long enough. I used to discuss the matter with my predecessor, Francis Paget. We agreed that there was no obligation upon us to continue being bishops till we were decrepit. His life was cut short, alas—but I hope he approved what I am doing. I know I shall be told that it is wrong to resign in such critical times for the church, and I can quite believe that when some anxious debate is taking place in convocation of the Lambeth Conference, I shall have a bad moment or doubt whether I am justified in being absent by my own act. But I have faced the question as well as I can, and very often; and I am convinced that I am right on the whole. The crisis, I feel sure, in the church will continue, and indeed, perhaps, become more acute for years to come, and I believe that I can serve the cause of reconstruction best by getting time for thinking, studying, writing and preaching. I am not, of course, in any sense resigning my ministry, but only one kind of administrative office, which in our enormous dioceses, with all the attendant work on central committees, gives no opportunity for these things. Moreover, my resignation does not imply any kind of weakening in my allegiance to the great principles for which the Church of England stands, but only the choice of what is, I think, the better way of serving them."

Greek Metropolitan Talks of Union

The Metropolitan of the Greek church has been touring America recently and he has been interviewed by newspaper men on the subject of union. William T. Ellis, in the "New York Herald" quotes him freely upon this subject. He spoke of the time when the first Christian service would be held in the restored Church of St. Sophia when Constantinople is taken away from the Turks, and he said that at the first service not only all branches of the Orthodox church would be invited to send delegates but that the Protestant churches would be invited as well and he added that the Bishop of Rome (the Pope) would be invited to preside at the service. This Metropolitan has expressed the greatest interest in popular education and the modern liberal movement. It is stated on high authority that he will be made the next Patriarch of Constantinople to succeed the man who was removed because of pro-German sympathies.

Victory Loan and Employment Sunday

The Treasury department of the United States government has designated May 4 as a day of thanksgiving for victory and for prayer in connection with the Victory Loan. The same day has been set aside by the representatives of the churches as Employment Sunday. It is thought that the two interests will not conflict. The Social Service Commission of the Episcopal Church is furnishing its constituency with literature for the day. The reading of the 124th Psalm is urged as one feature of the day.

Schools for Rural Ministers Provided

This summer there will be held in twelve different centers schools for rural ministers in which the best things in the rural church movement will be presented. The schools are financed by the Home Missions department of the Methodist Episcopal church and the men sent to this school with their

expenses paid will be nominated by the district superintendents upon the basis of their fitness and their interest in continuing in the rural ministry. The subjects of courses to be given at these schools will include "Religious Education," "Evangelism," "Modern Church Building and Equipment," "Finances," "Rural Sociology," "Rural Church Methods," "The Preacher and His Bible," "Recreation," "Methods of Studying the Needs of a Local Community," and a treatment of some of the economic rural problems. The entire course will be designed to assist the men in making out a constructive program of work for their local churches. The schools and dates selected for these summer schools for rural pastors this year are: Drew Theological Seminary, Madison, N. J., May 26 to June 14; Gammon Theological Seminary, Atlanta, Ga., June 2-21; Athens School, Athens, Tenn., June 9-28; State College, Pullman, Wash., June 30 to July 12; Hamline University, St. Paul, Minn., July 7-27; Ohio Wesleyan University, Delaware, O., July 7-27; University of Southern California, Los Angeles, Cal., July 21 to August 9; Nebraska Wesleyan University, University Place, Neb., July 21 to August 9; Baker University, Baldwin, Kan., July 29 to August 16; Williamette University, Salem, Ore., August 10-30; Iliff School of Theology, Denver, Colo., August 10-30; Garrett Biblical Institute, Evanston, Ill., August 10-30.

Presbyterians Are Raising Millions

The New Era Movement of the Presbyterian church to raise fifteen million dollars for war emergency work was launched with less preparation than the great Methodist campaign, but it is succeeding. Up to the present time a total of eleven millions has been raised. There is reason to hope that the whole amount will be raised.

Progressive Steps by Reformed Church Synod

At the General Synod of the Reformed Church in the United States, held recently in Altoona, Pa., plans were launched for a great expansion of the missionary work of the denomination. The Synod authorized the forming of a council to co-operate with the Inter-church World Movement of North America for the purpose of raising about $6,000,000 with which to extend the activities of the Reformed Church. The Synod appointed a committee of twenty-five to promote the new movement and authorized it to include an item for inter-church work, providing funds especially for the Federal Council of the Churches of Christ in America. Looking toward the Cleveland meeting of the Federal Council, the following resolution was passed: "Resolved, That the General Synod has heard with pleasure of the purpose of a full consideration on the part of the Federal Council at its special meeting, Cleveland, O., May 6 to 8, of plans looking towards the largest possible relationship between the denominational and inter-denominational bodies. We believe that the time has come when through the agency of the Federal Council the Protestant Evangelical forces of the nation shall be brought into such confederative relationship as to manifest the unity of these forces in effective service. We pledge the loyalty and support of the General Synod of the Reformed Church in the United States to this endeavor."

ORVIS F. JORDAN.

IF man lived like man indeed; then houses would be temples. People are always expecting to get peace in heaven, but you know whatever peace they get there will be ready made. Whatever of making peace they can be blest for must be on the earth here.

JOHN RUSKIN.

A Question

DO YOU know how many children in your community under twelve years of age are receiving no regular religious instruction? This question has been put to every community in the United States and Canada by the International Sunday School Association. It will require thorough investigation for accurate answers in most cities and towns.

However, it is estimated that throughout the nation 13,000,000 of the 25,000,000 of children under twelve years of age receive no such instruction. Inquiry made by the Illinois State Sunday School Association revealed the fact that only about 35 per cent of the children of this state are receiving any religious instruction, either in Protestant, Catholic or Jewish Schools.

This is an alarming fact. What can be done to remedy the situation? Here are two suggested things you, as a leader of religious education in your community, can do:

(1) Plan for a Sunday School revival beginning with the Autumn.

(2) See that the right kind of spiritual pabulum is given the pupils who attend, or are to attend, your school.

Begin Your Plans Now!

The Christian Century Press

700 East 40th Street CHICAGO

The Sunday School

Sin and Its Consequences*

WE had in Pittsburgh a few years ago a brilliant Rabbi. Among the striking things which he said was this: "The penalty of sin comes not to you but IN you." In other words, the penalty of wrong-doing is not a legal affair where every misdeed calls down its corresponding punishment, but sin is a vital matter and something falls dead in you, or something is dulled, when you do wrong. While that is only a brilliant half-truth, it nevertheless cuts deeply in your thinking. It stays with you and it will be a big idea to drive into your class. It takes away the arbitrary idea of God as a Judge. It takes into account the stream of life and shows how sin poisons the vital processes. (And I am concerned with sins, not with sin as an abstract thing.)

Take lying. It is hard to see at first how any harm can come from this and it is easy to see how apparent good may result, but presently you will find that the edge is off truth, that life is perverted at its source. I always think of Ruskin who found that the lying tiles at Verona allowed the rain to come in and spoil the priceless frescoes of an old master. A false piece of timber spells weakness in the house; a false element in my life means weakness there. The penalty comes in me and I am less a man if I lie. Take impurity. You may bolster up your Bolsheviki theories of free love as you please, but when the purity of life is transgressed the fine, sweet elements of your own soul have been violated, something has dropped dead in your heart. When once the healthy blush of youth is gone it is gone forever. Ghastly powder and paint but enhance the pallor and increase the contrast. Impurity is a fire which burns the home of the soul. Take laziness. It steals over one like a tropical zephyr. It deadens life and palsies effort. Adventure, achievement, splendor and glory fade before its approach. Like a poisoned gas it deadens life. It comes not to you but in you. You are enveloped in it like a great ship lost in a hopeless fog. Take false pride—one of the most deadly of the seven deadly sins. It puts you on a false basis. It presupposes something that is not true. It causes you to play up to the dress-suit, like the hero in O. Henry's famous story. It turns your heart into stone, your emotions into ice. It wrecks your usefulness. The kingdom of hell is within you. Take greed. It, too, is a perversion. It twists life. There is no more tyrannous master than Greed, and his throne is in our own hearts. I know of a wealthy man, who years ago was accounted the richest man in his community and who all these years has been grasping and crushing and who now is a veritable miser, denying himself bread, denying himself warmth, denying himself clothes, denying himself friends. Long ago he parted with music. Long ago he bade books farewell—he knows no books save his bank-book and his ledger. All the fair things have been driven from the heart of this slave. He has money, but no enjoyment save the satisfaction of avarice—and that can never be satisfied.

Sin deadens the finer sensibilities and yet fills the victim with a yearning dissatisfaction. We pluck the apple, hanging over the sunny wall; we eat it, thinking it will satisfy us, but in a moment it turns into ashes in our mouths and we are bitterly disappointed. Sin leaves us weak, disgusted, remorseful. Sin destroys the flower and perfume. That there are outer consequences, none will deny. One of the saddest facts about sin is this: one cannot sin alone; some one is always involved and therefore injured.

What is the cure? Mercifully God has not left us hopeless. The world is not a home for incurables. The cure is found not in a magical formula but in finding a new love. I remember one time a very bad young man. He spent his money every Saturday night in making a round of the saloons and evil resorts. Mondays he was a wreck, financially, physically and spiritually. Some months afterward I found him one evening after work in the mills stepping along in fine fashion. I walked along with him. "What has come over you," I said, "you seem a different fellow?" "I have cut out the old life," he said; "I have married the sweetest little girl in all the world." A great new love had driven out the old desires. That is the secret.

JOHN R. EWERS.

*Lesson for May 11. Scripture, Gen. 3:1-13.

CORRESPONDENCE

Christian Science and Money

Editor THE CHRISTIAN CENTURY:

I have read the editorial comment in your issue of April 17, pertaining to the litigation which is attacking the Christian Science Church in Boston and note that it says that "money is the bone of contention." This implication is not true. Likewise the statements that the publishing business of the church is controlled by a Committee and that The Mother Church of the Christian Science denomination is "managed by trustees under a trust deed created in 1898 by Mary Baker Eddy," are incorrect. The Christian Science Publishing Society by a deed of trust and by the Manual of The Mother Church, is managed by a Board of Trustees. The business of the church is transacted by The Christian Science Board of Directors, and the Church Manual declares the duties and responsibilities of this Board and all other activities under its direction.

Money is not the basis of the litigation and the Directors deny that the profits of The Publishing Society for six months were $450,000.00, as alleged. The affairs of The Mother Church are world-wide, involving large publishing transactions and relatively large sums of money. The demand for Mrs. Eddy's writings is world-wide, as well as for the periodicals which she transferred to The Mother Church; and the consequent earnings honestly acquired are used to promote and extend the religion of Christian Science as taught by Mrs. Eddy, for the benefit and health of humanity.

I feel sure that we shall all see the "condition of mind" referred to, to be one of the human mind which can be disposed of by a better understanding of Christian Science and the law.

ERNEST C. MOSES.
Christian Science Committee on Publication for Illinois.

Postscripts

The editorial on "The Lingo of the Preacher," including its title, will be the best message to ministers your paper delivers this year.

PETER CLARK MACFARLANE.
San Francisco, Cal.

The need of the modern home is the "daily altar." I am favorably impressed with both style and content of your new book. I trust the "Altar" sentiment may speedily penetrate our entire body.

OTHO C. MOOMAW.
Manhattan, Kan.

The Christian Century is the most intelligent, most deeply religious journal, with the finest faith and vision. It sweetens the spirit, increases faith and makes more clear one's vision and more earnest one's purpose regarding the Divine Kingdom.

Independence, Mo. J. E. WOLFE.

Success to your Daily Altar Movement. Just as well neglect the devotional seasons in the church as to neglect them in the home.

H. F. BARSTOW.
Le Grand, Mont.

News of the Churches

Coming State Convention Places and Dates

The following are the facts as to the most important state conventions of the Disciples for the spring and summer: Arizona, Tempe, April 24-27. New Mexico and West Texas, Deming, N. M., April 29-May 1. Louisiana, Jennings, May 2-5. Oklahoma, Oklahoma City, May 6-8. Indiana, Third Church, Indianapolis, May 12-15. Texas, Paris, May 12-16. New York, Syracuse, May 13-15. Ohio, Akron, May 19-22. Maryland, Delaware and District of Columbia, Martinsburg, West Virginia, May 21-23. Michigan, Grand Rapids, June 2-5. Missouri, Carthage, June 10-12. Colorado, Denver, June 10-13. Iowa, Boone, June 16-19. Oregon (East), Milton, June 26-29. Inland Empire (N. Idaho and E. Washington), Dayton, Washington, June 23-26. Washington (West), Mt. Vernon, July 14-17. Montana, Deer Lodge, June 17-20. Idaho (South), Nampa, June 30-July 3. South Dakota, Spencer, June 26-29. North Dakota, Fargo, between June 30 and July 6. Oregon, Turner, July 5-13. Minnesota, Mound, July 7-13. California (North), Santa Cruz, July 28-August 3. Arkansas, Little Rock, August. (?). California (South), Long Beach, August 4-10.

New $160,000 Church for First Church, Grand Rapids, Mich.

A new church building for First congregation, Grand Rapids, Mich., will soon be begun. Building plans call for a structure suggesting the Roman style of architecture, with massive columns supporting a dome. The estimated cost is $160,000. A gymnasium, swimming pool and bowling alley will be provided. Another plan of the pastor, Traverse Harrison, who has just recently come to Grand Rapids from Bellefontaine, O., is the expansion of the men's Bible class. He had a class of several hundred at Bellefontaine and has already doubled the Grand Rapids class within a month. There were thirteen accessions to the membership on a recent Sunday.

Eureka College to Have Reunion

H. F. Swift, a Eureka alumnus of Springfield, Ill., writes that a strong desire on the part of many former graduates, patrons and students of Eureka College has now crystallized into the definite program for a great reunion to be held at Eureka during the present commencement week in June. It is proposed that as many as possible of the individual classes and other students arrange for group gatherings during this time. The general committee in charge will provide a short set program for the afternoon, and a banquet and reception for the evening.

Appreciation for W. A. Shullenberger, at Central Church, Des Moines

Easter Sunday at Central church, Des Moines, Ia., marked the beginning of the fourth year of W. A. Shullenberger's pastorate at the church. At the close of the morning's sermon and invitation hymn, to which thirty-five persons responded. Mr. Shullenberger was presented with a bouquet of three red roses, one for each year he had been with the church and the fourth for the year to come. Mrs. Shullenberger was given a bouquet of four white roses. Preceding the giving of the flowers a representative of the church board read a commendatory note showing the appreciation of the congregation for the work of both Mr. and Mrs. Shullenberger during their three years with the church. In the evening an interesting musical program was given, and at the endeavor meeting held by the young people 270 persons were present, the services being held in the church auditorium. There were 658 persons in attendance at the Sunday school service, and the house was crowded to the limits at the preaching services.

A Story of Russian Mission Work in New York Suburb

The Disciples of Christ, who are supporting the Russian Mission work in New York City, through the American Christian Missionary Society, will be pleased to learn of one of the by-products of Mr. John Johnson's work. O. L. Hull, Secretary of the Disciples' Missionary Union of New York, tells the story: "A former member of the Russian church in this city, went to Manville, N. J., two years ago to work for the Johns-Manville Co. There is now a good colony of Russians in that city. This man worked faithfully among his people, and has finally gathered an interesting group together. Rev. John Johnson has recently baptized eleven of these people. On Thursday evening, April 10, Ray E. Hunt, pastor of the East Orange church, and O. L. Hull, pastor of the East 169th Street Church, went as representatives from the Disciples' Missionary Union of Greater New York, to visit these people. We were met at the train by the young man and Mr. Johnson. After walking a mile and a half from the station, we were conducted to a private home, where the people were gathered for an evening meeting. The men and women came in twos, threes and fours, the men carrying benches to be used in the home to accommodate the people. In all, about 30 men, 15 women and 12 children were crowded into the small cottage. We found among the group, an elderly member of the Methodist church; also a fine young man from Chicago. Both pastors made brief talks to these people and encouraged them to keep up with their meetings. We found these people to be much above the average and see no reason why permanent work could not be established at this place, which is 34 miles from New York. These people were anxious for return visits, and we hope to report further progress."

Death of Mrs. E. T. Cornelius, Missionary to Mexico.

The body of Mrs. E. T. Cornelius of our Mexican work at Piedras Negras, Mexico, arrived in Canton, Mo., her childhood home, Sunday morning, April 20. It was accompanied by her husband and little daughter Charlotte and Miss Pearl Gibbons, a co-worker at Eagle Pass, Tex., and by Mrs. Atwater, who met them at St. Louis. Mrs. Cornelius was stricken with acute heart trouble on Sunday, April 13, entering into life Thursday, April 17. She was the daughter of Mr. and Mrs. C. C. Clay of Canton, Mo. and her life until her marriage was spent in Lewis county. She graduated from Culver-Stockton college in June, 1907, and was married to E. T. Cornelius a year later. Eight years were spent in pastorates in Illinois and Missouri, when the call of the C. W. B. M. was heard and after a year at the College of Missions, they with their little daughter Charlotte took up their residence at Eagle Pass, Texas, and began work among the Mexicans at Piedras Negras. She was devoted to the work and had made a large place for herself in the lives of the people. George L. Peters of the Canton church writes that "her death is a great loss to the work of the C. W. B. M., as well as to the family and large circle of friends in many places."

* * *

—As we go to press, a telegram brings word of the death of Mrs. W. B. Clemmer, wife of the former Rockford, Ill., pastor. Mrs. Clemmer had been ill for many months, as recently reported in these columns.

—Central church, Walla Walla, Wash., raised and expended for all purposes in 1918 a total of $10,183.13. Of this amount $4,904.40 was for the local work and $5,278.73 for missions and benevolence. The church has 804 members. The Sunday-school has a membership of 556, with 48 officers and teachers. The women's council made 732 garments for the Red Cross. The C. W. B. M. has about 100 members and the Christian Endeavor society about 75. The present pastor, A. R. Liverett, has been with the church about a year.

—The Sunday-school of First church, Jacksonville, Fla., had 1,115 persons present on Easter Sunday. This great number didn't just happen to come. The workers were thoroughly organized in their campaign for attendance under the leadership of J. T. Boone, the minister, and C. G. Snead, the superintendent. Personal work was the keyword of the campaign. Recently O. A. Smith, the new southeastern superintendent, and Roy K. Roadruck, acting Bible School Secretary, visited this church, where a large group of workers greeted them at a luncheon. Following the addresses of the visitors the workers had a conference on plans for the attendance campaign. Mr. Smith will make his headquarters at the First church, Jacksonville.

—First church, Washburn, Ill., was not satisfied with over-subscribing its budget for local expenses and its missionary budget, but at a recent official board meeting in the absence of the pastor, George A. Reinhardt, voted to purchase a Ford touring car so as to make life easier for its minister and to help him do his pastorial work with more dispatch. The Washburn Sunday school has grown from an attendance of 125 just after the "flu" siege to 224 last Sunday. The school's offering for the widows and orphans this year amounted to $86.20.

—Seth W. Slaughter, of Waukegan, Ill., reports that the every-member canvass there resulted in more than doubling the subscriptions to the current expense and mission budgets. This is the first year the church has had a mission budget.

—H. W. Talley reports twenty-three additions to the congregation at Havelock, Neb., on Easter Sunday.

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JOSEPH A. SERENA, President, Box 000, Fulton, Mo.

—Ernest P. Taggart, recently of the Chariton, Ia., work, but now in study at Drake, is preaching for the little church at Granger, Ia. He reports an Easter offering of $56. But the most interesting item in Mr. Taggart's news letter is that this church has taken the initiative in starting a co-operative Bible study class with the United Brethren church of Granger. There have been many expressions by members of both churches of a desire for some form of united effort for solving community problems, Mr. Granger reports.

—At Magnolia Avenue church, Los Angeles, Cal., to which J. N. Jessup ministers, raised $1,850 for missions and benevolences during the past year, of the total $10,337 raised. On the mortgage indebtedness $3,371 has been paid during the year.

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Herbert L. Willett, W. H. Main } Ministers

—More than 100 new members were added on Easter Sunday to the congregation of Central church, Youngstown, O., in which field W. D. Ryan labors.

—During the pre-Easter period at First church, Hutchinson, Kan., there were seventy-three persons added to the membership. There have been 104 additions there since January 1, reports the pastor, Harvey B. Smith.

—Ezra McKim is the new leader at Chariton, Ia.

—South Street church, Springfield, Mo., under the ministry of E. F. Leake, is enjoying an unusual measure of prosperity in these post-war days. The average attendance in the church school has been greatly increased over any previous records. The average attendance since March 2, inclusive, has been 594 with an average offering of $25.42. Easter Sunday was a record day at South Street in all respects. The church school attendance for the day was 1,112. Scores were turned away from the morning service unable to gain admission. Without any special evangelistic meetings there have been a considerable number of additions to the church this year through regular services. Twenty-six persons came last Sunday morning and a total of 81 have come since January 1. Meanwhile, pledges have been taken which will insure the missionary apportionment under the united budget plan.

—There were 520 persons present at the Sunday school Easter service at Central church, Lebanon, Ind., and twenty-five new members were added to the church at the service. R. E. Deadman, the pastor, preached during the week preceding from the Gospel of John, F. C. Huston having charge of the singing.

—Charles S. Medbury, of University Place church, Des Moines, left last week for Pittsburgh, as one of fifty Protestant ministers of the country to meet in the conference of the Inter-Church World Movement of North America.

—Twenty-one accessions to the membership at Onawa, Ia., where C. S. Kleckner ministers, are reported for Easter Sunday.

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—W. T. Fisher, of Mason City, Ia., will hold a meeting at Clarinda, Ia., May 18-25.

—Fifty accessions are reported as a result of a meeting recently held at Sac City, Ia., by the minister, J. Irving Brown. Paul Millard and wife assisted.

—W. C. Cole enters upon his fourth year at Capitol Hill church, Des Moines, June 1.

—Central church, Terre Haute, Ind., reports an attendance of 710 at the Sunday school service on Easter Sunday, with an offering of $1,750. B. H. Bruner is the acting pastor there and V. W. Blair the pastor-elect.

—The convention of the Northeastern district of Illinois, of which C. M. Wright is district evangelist, will be held this year at Streator, May 6, 7.

—The United Budget and every-member canvass have both been adopted at First church, Danville, Ill., and are meeting with fine success, reports pastor A. F. DeGafferelley.

—The death is reported of H. F. Phillippi, recently pastor at Streator, Ill.

—Cheneyville and Milford, Ill., have as new leaders pastors Harlow and Brogden respectively. W. A. Askew is the recently called pastor at Lexington, Ill.

—J. J. Castleberry, of Mayfield, Ky., assisted the Danville, Ky., church in a pre-Easter meeting of two weeks which resulted in 102 accessions. There was an attendance of 1,008 at the Danville Sunday school on Easter morning, the last day of the revival. W. H. Smith is pastor at Danville.

NEW YORK CEN TRAL CHURCH
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—W. C. Melendy, recently in chaplaincy work at Camp Cody, N. M., has been transferred to the transport service. He reports that there is a demand on the part of the returning soldiers for copies of the New Testament.

—The Community House in East Akron, O., is being equipped by the Missionary Union of the city.

—Mr. and Mrs. Alexander Adamson, of Akron, O., father and mother of Miss Vera Adamson, missionary in the Philippines, have authorized the Mission to purchase a suitable site for the Girls' Training School and Dormitary at Laoag at their expense. Steps have been taken to secure the same.

—C. M. Green, of Spokane, Wash., is serving as Acting Northwest Bible School Superintendent in the absence of Roy K. Roadruck, the regular superintendent, who is now in Cincinnati in charge of the National Bible School work while Mr. Hopkins is away.

—Tolbert F. Reavis who is in school and evangelistic work at Buenos Aires, has continued to carry a course of study in the University of Buenos Aires. In the class of psychology he received this year, in his examination, a perfect grade.

—J. Walter Reynolds, of First church, Omaha, Neb., reports for Easter Sunday, at the church school service, a feature in the form of a floral cantata on the revival of nature. There was an attendance of 573. The largest number ever before present was on Easter day a year ago, there being an attendance of 491 at that time. During Easter day services this year there were very large audiences and 32 persons united with the congregation. The prayer-meeting services at First church have an average attendance of more than one hundred.

—Eleven new members were added at the Valparaiso, Ind., church at the Easter services and there were five volunteers for the ministry. The church raised $8,000 to be applied on an old debt and on some needed repairs. H. A. Denton leads at Valparaiso.

—First church, Bloomington, Ill., has just closed a two-weeks enlistment campaign, in which all of the churches represented in the ministerial association conducted evangelistic services, the pastors doing the preaching. At First church, of which Edgar D. Jones is the minister, E. E. Higdon, who comes as director of religious education June 1, conducted the singing and assisted in other ways. W. D. Deweese, associate pastor, also rendered valuable service and teachers in the Sunday school were splendidly efficient, reports Dr. Jones. Up to and including the services on April 20, ninety persons had come forward in response to the invitation. Of this number seventy came by baptism and twenty by letter and statement; fourteen at the service on the evening of April 20th. The Easter services were attended by a great throng. The Second and Centennial churches of Bloomington also had excellent results.

—The pre-Easter meeting of the Mexico, Mo., church was conducted with home forces, April 6-20. The music was led by Capt. R. R. Robertson and the preaching done by the pastor, Henry Pearce Atkins. The sermons were a series on the question, "Have We Outgrown the Old Time Religion?—Its Book? Its Doctrines of Sin and Salva-

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tion? Its Standards of Service and Sacrifice?" There were fifty-nine additions. Two of these persons will prepare for service in mission fields.

—At the morning service at Centennial church, Bloomington, Ill., $400 was raised to wipe out all indebtedness before the annual meeting, May 1, reports pastor F. E. Hagin. There were three accessions to the membership on the same day, with a Sunday school attendance of 385 and an offering of $92 for orphanage work. The evening service was in charge of the C. W. B. M., and there was an offering at that service of $55.44.

—The death is reported of Mrs. Maude Ewing Jones, wife of J. H. Jones, superintendent of the Third Missouri district for many years. Her death occurred at the Christian church hospital, Kansas City Mo., April 15, thirteen hours after undergoing a severe surgical operation. The burial took place at Springfield, Mo., the home of the deceased. Three children are left, aged 14, 11 and 6, besides two motherless daughters of Mr. Jones whom the deceased mothered and reared to womanhood. Mrs. Jones became a Christian and united with the Christian church when she was fourteen years old. She was the first of the entire family to become a Christian. She grew to womanhood in Creighton, Mo., and was a faithful worker in the church in her girlhood days. She has been a consecrated minister's wife, having served with her husband the churches at Garden City, LaBelle, Bolivar and Ash Grove, Mo. She has resided in Springfield the past nine years. The funeral services were conducted by her pastor, E. F. Leake of the South Street church, where Mrs. Jones had been a highly prized member. D. W. Moore, pastor at Webb City, Mo., A. P. Cameron, pastor at Galena, Kansas, F. L. Moffett, pastor at Marionville, Mo., and C. C. Garrigues, pastor at First church, Joplin, Mo., assisted in the services.

—The pre-Easter meetings at Canton, Mo., led by the pastor, George L. Peters, began April 6 and closed April 20. Twenty-seven members were added to the church. The music was in charge of J. A. Kay of Quincy, Ill. The Canton church established a record for itself last year, giving to all of the missionary agencies, averaging $9.65 per member, the highest in the state of Missouri of churches contributing to every agency. The offering to the National Benevolent Association on Easter Sunday was $121.

—Central church school, Walla Walla, Wash., ministered to by A. R. Liverett, has a men's class with an attendance of about 100. The Easter aims at this school were for an attendance of 500 and an offering of $100 for missions and benevolences. There were present 515 persons and an offering is reported of $123. The church aim of twenty-five accessions to the membership was more than doubled, there being sixty-one added.

—Decision day services on Easter Sunday at Bowling Green, O., where W. C. Prewitt ministers, resulted in the enlistment of twenty-three new members to the church. During the week twenty names were added to the roll of the women's missionary society. There was an offering of $98 for the orphanages of the church.

—Frank M. Field of Butler, Pa., church, reports a series of home force meetings during March in which seventy persons were added to the membership. Mr. Field was assisted in the singing by C. E. McVay and Miss Georgia Tyner. The Butler minister recently closed a meeting at Lisbon, O., with H. H. Elwinger and 46 accessions to the membership are reported.

—At Bellaire, O., where A. M. Flax ministers, there were 625 persons present at Sunday school on Easter Sunday, with an offering of $327, and nine additions to the church membership. Report comes that this church will clear its entire building debt May 1.

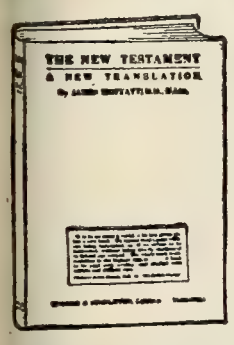
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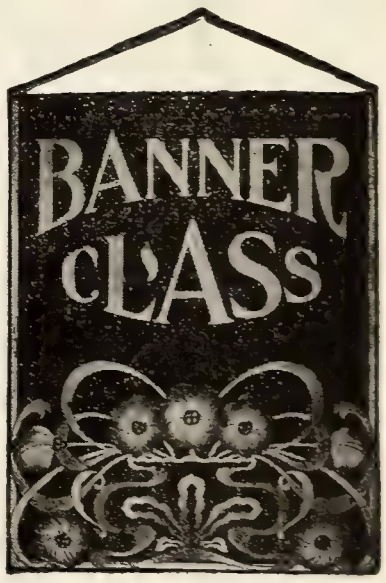
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A Journal of Religion

Chicago, May 8, 1919

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

The Growth of Mother's Day

IT is but a few years since Mother's Day in the church program was viewed by many as a sentimental innovation. But the idea grew and now there is widespread observance of the anniversary. The carnation as the symbol of the movement is to be seen everywhere on the day appointed. This year the day will be more widely observed than ever. The war with its perils and uncertainties has deepened the family feeling of the nation. Not only does the soldier abroad dream of home, but the soldier at home appreciates his family with a new evaluation since the war has brought its disturbance of the old-time complacency and selfishness.

The instinct of the church in making a place for the day has been correct. It is a day when the bonds of the family will be made stronger. While there is other love in the family circle that is important—the love for father and brothers and sisters, and for the wider circle of the blood kin—the love for one's mother is instinctive and is one of the most universal forms of family affection. In a time when the home has many enemies, literary men who prate insinuatingly of free-love and adultery, and the more uncultured breed of men who do the things the artists talk about, there is need of some counter-movement which will build up the family as a social institution. It is said that there are now thirty thousand letters a day being written from the camps on the other side to American mothers. The Y. M. C. A. speakers and the chaplains all use the motive of love for mother as a foundation on which to build morality and the higher virtues. A man who has had a bad mother is a man for whom the experienced religious worker has very little hope.

The mother spirit was essentially the spirit of Jesus. He spent himself in unselfish service to others. His was the sympathy to understand the woes and the joys of those around about him and to enter into these various moods. Little children loved him. In Him at times was the strength and courage and resourcefulness of a man, but the heart of the race was won to him by the gentler qualities which we have always associated with motherhood.

Camouflaging Religion

WHEN the religious speakers first went into the army many of them began their talks with humorous and secular introductions gradually and deftly working around to their religious message. The reason these men acted in this way was because they had in their home churches been using the camouflage methods so largely that they thought this was the way the thing should be done. Dr. Poling tells the story of a speaker in France who refused to speak in the middle of a serial motion picture unless the men voted to have him do so. His direct appeal to the religious sentiments of the men won him a favorable vote. Religious workers at home need not seek to cover up their real purposes. They have a right to assume religious interest in everybody with but very rare exceptions. Any other assumption is really offensive, though the camouflage speaker does not stop to think of this fact.

The sermon is camouflaged with various kinds of lecture material with some moralizing at the close. Some lay members of a Sunday Evening Club committee put up a vigorous protest recently because the club had served nearly every cause except that of religion. They wanted more religion. All the other things they were able to get in their magazines. How often the announcements of the Bible class are of a sort to camouflage the Bible study and to emphasize every other fea-

ture of the class. The result is that members are recruited on a wrong basis who do not tarry long when they discover that they have been snared by methods which were lacking in sincerity.

One of the surest things in the world is that people are interested in religion for its own sake. From the days of St. Augustine until now we have grown in the conviction that God has made our souls for comradeship with His own, and in every soul there is unrest until there comes the peace of conscious discipleship. We do not need to disguise the fact that preachers and churches and sermons and Bible classes and missionaries all have to do with religion. That is just what everybody hopes is true.

The Preacher Without a Message

ONE of the most pathetic figures in the world is a preacher without a message. A group of ministers were together recently and one after another confessed that he did not know what to preach. This testimony tended to increase their perplexity and spirit of unrest. It was when they began to seek the cause of their lack of inspiration that light came. "The church has undergone a greater reformation in our generation than that of Martin Luther, and we are too close to it to see its full meaning," a young minister declared. "But where is the leader of this new reformation?" asked one who was skeptical about the statement. "In a social age, we no longer expect that every movement will be symbolized by an outstanding personality," was the significant reply. There is another Lutheran reformation on to win a new emancipation from authority, but there is no Martin Luther. We do things in groups these days.

The homiletic standards set by the fathers still prevail in many churches. Many a devout churchman prefers to sleep under a perfectly orthodox and conventional sermon rather than to be kept uncomfortably awake wrestling with modern issues that are to him new and strange. There is, therefore, in many churches a type of piety which declares that the reason the preachers do not get on any better is because they do not preach the gospel in the good old way. But on the outside of the church is a larger company who insist that the church has nothing to say to help a man live. These do not want old exploded theological notions. For them religion is life. There is no cheap and easy way for a preacher to get a message. No volume of sermons, whether by Benjamin Franklin, the Disciple legalist, or by John Haynes Holmes, the brilliant Unitarian preacher, will give any man a message. The price of the preparation to preach is greater than that. A man can get a message only as the prophets got theirs, by the help of God and by sympathetic contact with large numbers of people. The preacher is in danger of becoming a sort of factory superintendent these days rather than an interpreter of the will of God. Superintendents are necessary, but the people perish for the lack of vision. A whole generation may be lost to God for the lack of preaching that is deeply and vitally real.

The Improvement of Rural Churches

THE churches of the open country are largely of the Methodist, Baptist and Disciple order. These communions have done their work in rural communities more successfully than others. But even though the field has been formally occupied by these churches, grave defections have taken place in recent years. Rural churches are disappearing and there are many sections with no adequate provision for religious education. The plan of the Methodist Episcopal church for building up a rural ministry is worthy of all emulation. Funds will be taken from their Centenary movement to provide for schools in various sections of the country for rural ministers, and in addition provision is made for paying the expenses of ministers to these schools. The ministers will be selected on the basis of their previous success and also because they express a desire to continue in the rural work. Thus there will be built up a group of rural specialists to operate in the country parishes throughout the nation. The Methodist preacher at the cross-roads will be a very different kind of individual in the future than he has been in the past. It is also stated that the ministers must come from parishes where the church has an exclusive field, thus putting a premium on the community church rather than the competitive church. Meanwhile, as the rural problem is studied it grows more and more apparent that the full solution is not to be found by increase of denominational efficiency alone. Competition must be eliminated and in its place must come the federated church which will endure so long as the larger communities persist in a denominational organization of the church.

Out of the open country the city has drawn many of its greatest leaders. In the days gone by there was high moral value in life on the farm. The sociological investigations made more recently indicate, however, that there are many rural communities that are now in the process of moral decay and nothing but a more efficient organization of religion will save them.

Military Training and Education

THERE continues to be agitation in favor of compulsory military education in the public schools. The scare given to some by the German menace has made it seem the part of common prudence to prepare against future exigencies. We are in danger of being talked into some unwise program for our school children without due consideration of the experiences of other countries. England has recently adopted a new and very comprehensive plan of public education which will reach every child in the United Kingdom. They live nearer the peril of the Hun than we do and know better what that peril means. Yet they have not deemed it wise to put military training into their educational system. There is the impression in England that military training in the schools has neither military value nor educational value and is therefore a sheer waste of time.

It is easy to see why intelligent educators would oppose such a measure. It is the point of view of education

to encourage individual initiative. The pupil is encouraged to teach himself. In militarism we have the exact opposite of this spirit where youths are taught to obey without asking the reason why. From the military standpoint, any system which kills the initiative of the individual is to be deprecated. Only after initiative is thoroughly established may we venture to teach the precision and obedience that goes with the military system. Military training should come after twenty instead of before, if it is to be helpful in the life program of the young men of America.

Nor does the country yet have the right to look with pessimism upon the efforts of our statesmen to provide through the League of Nations a state of peace where military preparation would be reduced to the minimum. The League has many and powerful enemies. If it is ever tried, it may have to go through numerous modifications. But it is too early for any citizen to despair of the only remedy for war that is offered by responsible leaders for our consideration. Should the League of Nations become effective we would not need further military knowledge. Preparedness would be an affront and a menace to other nations in and out of the League.

Trust in God

THERE is a kind of mind which regards religion as impractical. It thinks religion is a wind-mill which is attached to no pump. It does not know the meaning religion has in millions of lives. Faith in God is not a matter of academic interest to very many. That interest is a legitimate one, but most people believe in God for practical reasons. Religion for them is the most practical thing in all the world. They have need of a faith that lifts burdens. Jesus taught the practical meaning of faith. Those who worried about their clothes were directed to contemplate the lilies of the field. Those who had anxious thoughts about food were directed to notice the fowls of the air. Jesus himself had nowhere to lay his head, and when tax-day came around, he had to send Peter fishing. Facing the cross without fear and with the shadow of Calvary already on him he was able to say, "My joy I leave with you."

The people in any community who worry are a great company. When the faith curist comes into the community with a program of reading and meditation and a gospel of trust, many of these people imagine they have found a new religion. They have only discovered what has always been the teaching of orthodox Christianity though so often disregarded by its disciples. Trust in God leads to the conclusion that if we will seek first the kingdom of God, all things else will be added unto us. No real evil can befall us, for God is able to make the wrath of man to praise him. When a man gets this point of view, he begins to look for the deeper meaning of all his seeming misfortunes. "Bad luck" is often found to be a blessing in disguise as the later years throw light upon its meaning.

There is more reason to trust God now than ever before. Under the gracious leadership of the divine life we have built up a civilization in which the more material wants of men are met and many of the finest cultural things of the race are placed at the disposal of the most unfortunate. The soul that is emancipated from the desire for things will find the higher needs satisfied by God's wonderful providence working through this age.

Pay Attention to the Children

IN churches which are not pedo-baptist in faith there is often no account taken of the presence of the children in the parish at all, except through the Sunday School. Even in pedo-baptist churches infant baptism is a fact without significance in the church. There is no program for the future of the religious life of the child. The churches have a way of living along largely oblivious of the presence of some bright-eyed boy until one day it dawns on the preacher that here is evangelistic material. It may be that the boy is harvested, and after his induction into the church he is left to his own devices religiously. Thousands of such boys and girls have become church members early in life, but through lack of encouragement have failed to become useful members of the church. The care of the children needs to begin with the minister. He ought to be able to name every child in his church homes. When he meets a boy or girl on the street, he should be able to speak that child's name. One of the most sincere compliments which we ever give or receive is the ability to speak a name promptly and it never fails to win appreciation. The minister should meet the young members of the church in a separate meeting once in awhile to talk over the problems which are peculiar to this group. There is no question of the children coming if the minister is the right sort of person.

Not only should the minister take the child into account, but the members of the church as well. There are elders and deacons who never notice a child in the sanctuary except to complain of something, or to repress. Such an attitude, if applied to adults, would surely drive them away from the church. It has quite the same influence on the mind of a child. The church that is wise will as early as possible find ways of enlisting the activities of the children in behalf of their church. If it is only to distribute flower seeds to raise flowers for the pulpit, there should be something which cultivates the loyalties and loving thoughts of those who should be the pillars of the church of God in the days to come.

Making Home Life Interesting

COMPETITORS of the American home grow more attractive every year. Not only has commercialized amusement of every sort tended to lure the members of the family to separate haunts so that their lives have grown apart, but the very forces of uplift have often tended in the same direction. In school-houses, playgrounds, churches and other uplift centers there are lectures, concerts and every conceivable attraction for leaving the home. Meanwhile the old fashioned evenings by the fireside have become an infrequent feature in the family

life. The old family games have fallen into disuse. More than one business man works in his office at night and many a factory operative works at night and sleeps all day. Husband and wife grow apart and the children have their own separate fields of interest.

It is one thing to view these tendencies complacently, but a deeper investigation will reveal that much social harm is coming from the disintegration of the home life. There is an increase of juvenile delinquency, and juvenile delinquency nearly always results from unattractive homes and from a parenthood without a proper sense of responsibility. The statistics on divorce in Chicago and in some other cities show a sharp increase in recent years. It is interesting to note the number of people who secure divorces after ten or twenty years of life together. It might be supposed that after the experience of rearing a family a couple would be indissolubly united.

The family as a social institution needs to assert its rights. There should be evenings when by common consent, every member of the household will stay at home. In the family itself there should be recreation and uplift that will make the home circle the dearest in all the world. Family devotions, the observance of the great family anniversaries, all tend in the direction of a stronger home life. The automobile has been one of the modern innovations which has tended to strengthen the family life with the trips and picnics which it affords.

The cultivation of ethical standards for the family, the right sort of family pride, and above all the spirit of kindness and helpfulness in the family circle are of the greatest importance to the future of society.

Thanksgiving for Victory

SEVERAL times during the war the American people were invited by the government to go to their several places of worship with petitions. The great war causes were made a subject of prayer. We have presented our petitions through the war-time for the coming of a just peace. As the time draws near, we are urged to make ready for a great burst of thanksgiving for victory. Thanksgiving is more likely to be neglected than petition so there will need to be a thorough consciousness of the presence of God in our contemporaneous life or we shall fail in this great religious duty. The victory that has come was a surprise to the wisest counsellors. The military experts in Europe had counted on two more years of war. The shortening of the struggle has saved millions of lives and immeasurable suffering. The bitterness of an invasion of France would have added to it the bitterness that would have followed the invasion of Germany. For all that we have been spared, we need to thank Almighty God.

Thanksgiving is different from gloating. Our enemy is prostrate and helpless. He will continue to pay for his wrong doing so long as this generation lives. Our day of Thanksgiving is no day for idle boasting of the physical prowess of our soldiers, but rather a day when with true spiritual insight we shall discern still more clearly the Source of that strength by which we went forward to victory.

Hell in the Hymnal

A HYMN book almost one hundred years old, the property of the heirs of Frank H. Stephenson, a pioneer resident of Bartholomew County, Ind., who died about a year ago, shows that "ye old time religion" was not all ambiguous in proclaiming the doctrine of a very real hell. It does not say "sheol" or "hades" or "the bad place," either, as is the custom of modern days among the dwindling number who still adhere to the belief in eternal punishment. The book is entitled "Hymns and Spiritual Songs," and was published in 1823. It belonged originally to the Rev. Lawson Stephenson, who had a Baptist circuit in southern Indiana many years ago.

The old volume, though in very good condition, shows that it was used, its yellow pages bearing thumb marks throughout. It contains songs for every spiritual need, and many of them are rather startling in the light of the more polished religious usages of the present. Though breathing deep piety from cover to cover, and containing many beautiful hymns, the general tone of the hymn book tends to gloom and solemn warning against the wrath that will overtake the unrepentant sinner. The hymns are long, generally containing from ten to twelve stanzas. The following is from a song entitled "Hell," and is one of a dozen or more verses of the same character:

> Hell is that woeful, dreadful place
> Where Jesus never shows His face,
> Where sinners damned with devils remain
> In hopeless horror, endless pain.

Another equally threatening in tone follows:

> That sinners black as hell
> Are saved, I know full well;
> For I His mercy have not missed,
> And I am black as hell.

An entire section of the book, comprising more than twenty pages, is devoted to warnings against the last judgment, which are as lugubrious in character as those dealing with hell, for instance:

> The living look with dread,
> The frightened dead arise,
> Start from their monumental bed
> And lift their glassy eyes.
> Horrors all hearts appall—
> They quake, they shrink, they cry—
> Bid rocks and mountains on them fall,
> But rocks and mountains fly.

Sinners who persist in their evil ways are dealt with in no mild way, as is shown by a score or more hymns, in a strain something like this:

> Ye bold, blasphemous souls,
> Whose conscience nothing scares,
> Ye carnal, cold, professing fools,
> Whose state as bad as theirs?

In order to give the totally depraved ones a last chance, there is one particularly striking song of about a dozen stanzas beginning thus:

Bow ere the awful trumpet sounds
And calls you to the bar;
For mercy knows the appointed hour
And turns to vengeance there.

In a plaintive wail of numerous verses the singer bemoans his spiritual miseries with black pessimism:

Yea, more, with his own hands he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds and laid me low.
"Lord, why is this?" I trembling cried.
"Must thou pursue thy worm to death?"
"'Tis in this way," the Lord replied,
"I answer prayers for grace and faith."

That there were doctrinal disputes among the brethren, even in the good old days, is quaintly shown in rhyme, fifteen stanzas being used to demonstrate the state of indecision into which they seemed to have fallen. This spiritual outburst begins with this:

Here's one he gets perfect and cannot fall from it,
The other, he meets with an indwelling sin;
One preaches and holds to believers' baptism,
The other denies it—and so they begin.

No emergency one could possibly meet is neglected, and spiritual counsel and consolation is provided for all. A long "Hymn for a Widow" says:

My head and stay is called away
And I am left alone;
My husband dear, who was so near,
Is called away and gone.

In a similar song, of seven verses, the bereaved husband expressed his loss:

My loss is great, to lose my mate,
I'm like the lonesome dove;
I'll go alone and sigh and moan
My dear, my absent love.

There are hymns for light on the sermon, for thanksgiving after having heard it, for night and morning, for funerals, and other occasions. A morning hymn comes cheerfully:

What terrors have I 'scaped this night,
Which have on others fell.
Numbers have slept their last this night
Only to wake in hell.

Under "Hymns for Night," a soothing little lullaby of six stanzas admonishes the unwary in this strain:

Oh, do not pass this life in dreams
To be surprised by death
And sink, unthinking, down to hell
When God demands thy breath.

Frequently the songs express the feelings of the singer and weary unto death of all life holds must be the sinner who gives himself expression thus:

The way of danger I am in,
Beset with devils, men and sin.
I'm tired of visits, modes and forms
And homage paid to fellow worms.

Though the greater number of songs are, perhaps, unknown to the modern generation, here and there may be found one of the old favorites still in use on occasion, notably "On Jordan's Stormy Banks I Stand," and "How Firm a Foundation, Ye Saints of the Lord," a favorite of Colonel Roosevelt.

Mobilizing Protestantism

THE Inter-Church World Movement is now actually under way. At Cleveland last week six hundred men and women representing the missionary, benevolent and educational boards of more than thirty denominations took steps that led the Movement out of the tentative stage into that of public and definitive realization. A remarkable gathering of church leaders it was. Nothing comparable to it has been held in modern church history except possibly the World Missionary Conference at Edinburgh in 1910, or the Panama Congress of 1916. Certainly on the side of practically mobilizing the resources of Protestantism the Inter-Church Movement is by all odds the most significant event that has appeared. Its implications as regards Christian unity are many and significant.

It is important for every churchman at the outset of this Movement to grasp the conception that underlies it. It is inter-church, but not ecclesiastically so. In this it differs from the Federal Council of Churches. The latter is an organization of the evangelical denominations as such. The Inter-Church Movement is an organization of the missionary, benevolent and educational agencies maintained by these evangelical denominations. These agencies have decided to make a united campaign for funds and workers. They are engaged in making up a single budget in which the needs of every legitimate denominational interest will be provided for. By thus uniting their needs in a single budget and by making a single co-operative campaign to secure the funds for it, they expect to make an impact upon the consciousness and the bank account of Christian North America such as never could be dreamed of on the old method of each denomination's agencies making their own appeals in their own way and time.

The pathway for the doing of this sort of thing has been opened by the methods of raising money for war-time causes, especially the United War Work Campaign, when a half-dozen dissimilar welfare agencies joined together last fall in a single appeal to American patriotism. But in addition to the suggestions from the war the denominations themselves have recently had certain experiences which have been suggestive of this all-inclusive inter-denominational enterprise. The Men and Millions Movement of the Disciples, the New Era Movement of the Presbyterians and the Centenary Movement of the Methodists furnish models within these several denominations upon which the form of the wider movement is now being fashioned. Disciples may take pride in the fact that their Men and Millions Movement was the first of these undertakings to unite all the agencies within a single denomination in a united impact upon the whole constituency of that denomination, for the example has not only been followed by other bodies, but has now borne fruit in a program which transcends denominational boundaries and will mobilize all the resources of North American Protestantism for an adequate facing of its world-inclusive task.

More will be said from time to time of this Inter-Church Movement, both in the way of reports of its progress and in interpretation of its significance. But now is the moment for every Christian leader, layman or minister, to be

committed to this vast undertaking which in the providence of God is destined to mean more to the Church and to mankind than the most gifted of us can at this hour imagine.

The High Cost of Simplicity

EVERY woman who gives any thought to the subject of dress knows the appalling expensiveness of plain clothing. A frilly gown may be made of flimsy materials, drapery and ornaments may be used to conceal faulty lines, but a tailored suit must be of substantial goods and of faultless fit. Art, music and literature emphasize the same fact. The designer of magazine covers must have half a dozen diversions for the eye. His "flapper" girl must have a picture-hat, a scarf, a bag, a fan, a parasol, a pug,—as many objects as possible to keep the observer from noting crudities of form and color. The old masters toiled their way to simplicity. They dared bold outlines and sincere treatment because they had paid the price. They had reached the place where they saw a subject singly and clearly.

Who has not noticed the difference between classical music as rendered by amateurs and as rendered by real artists? The sonata which has been a maddening maze of sound when scraped from your neighbor's violin becomes a clear call from the heavenlies when played by Kreisler or Heifitz. If all American men of draft age had been compelled to listen to amateur performances of Wagner, it may be doubted whether the nobler motives of democracy and patriotism would have been needed to drive them forth to fight the Germans. But "Parsifal" and "Siegfried" really interpreted,—how comparatively understandable they immediately become!

When Wordsworth began to write for a world accustomed to Addison, he was laughed to scorn. But the twentieth century knows, as the beginning of the nineteenth did not, the high value of simplicity and the tawdriness of artificial decoration. The difference between Tennyson's worst and his best is largely a difference between the ornate and the simple. He himself rated "Tears, Idle Tears," and "Crossing the Bar" as his best lyrics. Of a French novelist a French critic said, "He is a *chef* who has the bad taste to cook in the presence of his guests," which was a way of saying that the novelist had not paid the price necessary to arrive at a direct and simple treatment of his theme.

Nowhere is simplicity more needed than in the pulpit, but here many preachers seem to confuse it with triviality. True simplicity is never easily acquired. Simplicity in the teaching of religious truth involves long and courageous thinking, the eradication of prejudice from the mind, an honest appraisal of the thinking of others,—above all, and through all the rest, a steadfast search for the mind of God. When great thoughts take bold and clear form in the mind of the preacher, expression, nobly chaste and beautiful, will come to him as "Moses" came to Angelo or "Esmond" to Thackeray. He will be done with what Ian Maclaren called "the pepper-castor method" of sermon preparation,—a hasty shaking of illustrations and quotations over otherwise tasteless materials. His sermons will be creations, not compilations. Never has spiritual truth been put more simply than in the parable of the Prodigal Son, but further into the infinite than this little story takes them the minds of men have never gone.

In church life and religious observance there must be a constant struggle to achieve and maintain simplicity. God may be worshiped in spite of elaborate ritual or in the midst of noisy church machinery, but whenever God's people lay strongly hold upon Him, the impulse is toward simple forms of worship and organization. It is noteworthy that Jesus, living in the midst of the most complex of all forms of religious observance, suggested to his church but two ordinances, and those two of the simplest possible form.

Above all, we need to seek simplicity in living. We need to have honest hearts, to be done with subterfuges and secret diplomacy within our own souls, in order to reach sincere and direct and consistent expression in life. We are always saying, "How surprising that great men and women live so simply!" But there is nothing surprising about it. Great men and women are those who have paid the price of simplicity.

The Piece Cut Out of the Paper

A Parable of Safed the Sage

THERE is a way that I have learned whereby I may fool Keturah; and because there be so few things in which I can fool her, and so many in which I should like to do so, and because there be few men who know even one such way, therefore do I record it.

There cometh to our door every morning a lad who bringeth unto us a Daily Paper; save that on the Sabbath he bringeth it not. For on that day do I desire to have rest from some of the things of the week. And there cometh to our door twice every day a Postman, and he bringeth many other papers. And I read them with Shears, so that when I read something that I would read again, then do I cut it out.

And Keturah hath no more than her share of Curiosity, yet is there nothing which she hath so keen a desire to know as what was in the Piece that I have Cut Out. And sometimes she careth for nothing else in the Paper, but she fain would know what was the Article which I have cut out.

Therefore have I learned this, that when I would cut out an Article, I will cut out the Whole Page. And from the page do I clip out the Piece that I want, and throw the rest into the Wastebasket. Then doth Keturah read the paper and Miss Nothing. So do I keep Peace with her, and save the Piece that I cut out. For even though she misseth a page, and therewith the end of an article, yet doth it not offend her like the cutting out of a Little Square from the middle of the page.

Now I have considered this, and I have reflected, that it is often possible to do a Large Thing and get away with it, whereas a Small Thing of the like kind doth only irritate.

The Tri-lateral Basis of Christian Unity

By E. L. Powell

The Episcopal Bishop of Louisville invited a leading representative of each of several Christian denominations to speak on Christian unity in Christ Church Cathedral, Louisville, Ky., on successive Sunday afternoons approaching Easter. The Disciples of Christ were represented by Dr. E. L. Powell, who for over thirty years has been pastor of the historic First Christian Church in that city. Dr. Powell's formulation of a tri-lateral basis of unity makes a fresh contribution to the subject.

WHAT is the program of the Disciples for Christian union? Your bishop has invited us to answer this question—to speak out that which is in the heart, head and conscience of these various denominational representatives. As the Episcopal church, in its Lambeth conference offers a quadrilateral program, the Disciples may claim to present an equally definite tri-lateral program. The basis of Christian union offered by the Disciples seems to them to hold authority, liberty and democracy within the limitations and frictionless working of the New Testament church. It accords with the fundamental principle of Protestantism—viz., the right of private interpretation, and yet guards this liberty against license. It makes the church a self-governing body, subject only to the self-imposed authority resident in the invisible Christ. The basis is, first, the common faith of the whole church, viz., faith in Jesus as the Christ, the Son of the living God—the only confession of faith recorded in the New Testament associated with the founding and building of the church.

THEOLOGY AND FAITH

Here comes in the whole question of theology and creeds. Shall we condemn theology? Not at all. As well condemn any systematic and scientific interpretation of truth in any realm. Theology as a science—the queen of sciences—is necessary, and presents a fine history of intellectual development and conservation of the Christian revelation.

But theology is not "the faith." When Paul declares "I have kept the faith," theology was not born. Not even the New Testament had been written. The primitive faith is simple loyalty of trust and obedience to a divine person. Really the first question is not, "What do you believe?" but "In whom do you believe?" "In Him are hid all the treasures of wisdom and knowledge." We cannot unite on even the theology of the person of Christ—we can unite on Him as the Son of God and only Savior of mankind. There must then be allowed the largest individual liberty in interpretation. In fact, it is only so that we can "grow up into Him who is the Head in all things"—into Him who has been made head over all things for the sake of His church." We can unite on the fact of atonement; we cannot unite on any theory of the atonement. We can unite on Him—supreme in every part of the spiritual realm and, therefore, supreme in all the relationships of life, reconciling man to God and to himself and his environment. As evangelical Christians we are engaged on the great evangelical facts, God, Christ, the Holy Spirit, sin, atonement, salvation, the life to come, but there can be no intellectual conformity—at least uniformity—beyond the acceptance of the facts.

We all believe in the inspiration of the Old and New Testament, but not all of us accept or can accept the amanuensis theory of inspiration or verbal inspiration. So of salvation and the atonement. Is salvation only the forgiveness of sin? Is salvation based on the mere intellectual acceptance of any or all the creedal propositions written in the Bible or out of the Bible? Is any faith a saving faith that is not appropriative of the truth accepted by the reason? Is the atonement a forensic arrangement or the medium of the divine love whose satisfaction is of the very nature of love—the satisfaction of loving? The great subjects with which theology concerns itself must allow, by the very necessities of intellectual limitations, the right of private interpretation. The creedal propositions, which are but the boiled down results of theological conclusions, cannot be made a test of Christian fellowship or made binding on the conscience of believers. That is the objection of Disciples to creeds and theologies—not an objection to theology, but to theology imposed by external authority—by act of assembly—in the form of creedal propositions made binding on the conscience of the humblest or the most learned follower of the Master—not an objection to writing down what you believe on the great facts of the Christian revelation, but to making what you have written down, like the Nicene creed, determined by action of council, binding on conscience, determinative of fellowship, or a test of Christian orthodoxy.

BROAD AS NEW TESTAMENT

We would not make entrance into the church and Christian fellowship any narrower or broader than the New Testament has made it. Accept Christ—first—the simple faith in Him—in all sincerity of heart and conscience, and then make your theology in harmony with the right of private interpretation, or accept as far as intellectual honesty compels the theology already made. Breathe the fragrance first, and then make your botany. Only remember that you may not impose the creedal statements of your theology by any sort of external authority or penalty of either excommunication or the more refined and modern penalty of "charge of heresy"—upon other Christian souls.

The question of authority is fundamental to Christian union. Hence the contention of the Disciples that it is not within the province of any "superior or inferior church judicatories" to impose any creed, however true, upon the conscience of any Christian soul, however humble. The authority of truth is self-imposed—not external or arbitrary.

Concerning, then, the first and all-inclusive matter of faith, we are agreed. We admit the faith in Christ is fundamental and essential. This is the primitive faith. We must find some other way than through imposition of

theological creeds fixed by action of council, to harmonize the place of authority within the limitations of the liberty of every soul in Christ Jesus. Is there any other way than to claim the liberty of interpretation, with all its blunders, the right of private interpretation, subject only to the invisible authority of our Lord, as we shall be able to construe that authority by loving obedience? "If any man wills to do His will, he shall know of the doctrine." Obedience is the organ of knowledge. Is not this the only way consistent with the conception of the church as a democracy to enable the soul to move out into larger realms of the Christian revelation—vitally holding for itself the great implications of theology, growing out of the simple faith in Him as Lord and Savior? For out of the primitive creeds, whether by way of accretion or growth, whether by expansion of meaning or addition of the non-essential and speculative.

The second item in the program of Christian union submitted by the Disciples concerns the primitive ordinances of Baptism and the Lord's Supper. It is not denied that immersion in the name of the Trinity was the original baptism. The Greek Church has maintained it from Apostolic days in unbroken tradition and practice. It would seem that we could all unite on immersion. This, however, is one of the greatest barriers. With the Disciples baptism is not a matter of interpretation, but of translation. And yet it would be absurd to affirm that other substitutes for the physical act of immersion have invalidated the Christian character or lessened supreme loyalty and devotion to the supreme authority of Christ. If church history should eliminate the contributions of the unimmersed to the triumphs of the church, there would be left out our noblest literature, many of our martyrs and a great part of the heroic and self-sacrificing leadership since Apostolic days.

IMMERSED AND UNIMMERSED

Is there not room here for concessions? This is a problem of both love and intellect. Will it be possible to bring all to conform in this act of obedience to the universally admitted baptism, or shall we agree to receive one another, allowing each one to determine for himself as he shall honestly construe the authority of Christ? Can we adopt Wesley's motto, "think and let think," as respects the physical act, assured of the validity of the spirit of obedience in some other form? This is one of the problems of Christian union and, guided by the Holy Spirit, we shall solve it rightly, for "where the spirit of the Lord is there is liberty." Is it possible to solve it rightly, even if we may go wrong technically?

In accord with the suggestion that immersed Christians should receive unimmersed Christians permit this quotation from Alexander Campbell, whom the Disciples recognize as the one outstanding leader in the beginning of their separate existence as a religious body. Mr. Campbell utters these very strong words:

> "This plan of making our own nest and fluttering over our own brood; of building our own tent and of confining all goodness and grace to our noble selves and the elect few who are like us, is the quintessence of sublimated pharisaism. The old Pharisees were but babes in comparison with the modern, and the longer I live the more I reflect upon God and man, heaven and earth, the Bible and the world, the Redeemer and His church, the more I am assured that all sectarianism is the offspring of hell, and that all differences about words and names and opinions, hatched in Egypt, Rome or Edinburgh, are like the frolics of drunken men, and that where there is a new creature or a society of them with all their imperfections and frailties and error in sentiment, in views and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the bandbox of our own little circle, to associate with a few units, tens or hundreds as the pure church, as the elect, is real Protestant monkery—it is evangelical pharisaism."

As respects the Lord's Supper, Protestants virtually are all agreed. So mystical and intimate is this memorial it would seem impossible to make it a subject of heated controversy. Certainly there should be no barrier to Christian union in this simple institution of love. The Disciples observe it on the first day of every week in utmost simplicity. It is regarded by them as the Lord's table and, therefore, open to all the followers of our Lord whose love may bid them partake. The dogma of transubstantiation or the philosophy of the atonement should not disturb this sweet fellowship with Him who ordained the sacred feast, the meaning of which is immortalized in the words: "As oft as ye eat of this bread and drink of this cup ye do show forth the Lord's death until he come again."

THE PRIMITIVE LIFE

Concerning the primitive life, which is the third item in the basis of union offered by the Disciples, it is not meant the conduct, habits and local customs of the early church. The problems are different. The conditions and relationship are different. Nor are we speaking of "the life hid with Christ in God"—the intimate and spiritual life of the soul in fellowship with Christ. We refer to the ecclesiastical life. In the whole matter of ecclesiastical life and organization as given in the New Testament there is simplicity, but nothing of such moral obligation as might be made binding in details upon the church of today. "There were varieties of administration, but the same Lord." The ministry of the early church was not limited to the Apostles—"they (the whole church) went everywhere preaching the word." Out of the various agencies named in the New Testiment—Apostles, prophets, evangelists, elders, deacons—have come the itinerant ministry of the evangelists, the settled and established work of the pastor and the deacons and elders of the local congregations. The elaboration of these simple agencies has given to many denominations a more complicated ecclesiastical order—the presbytery, the synod, the convocation and the orders of the ministry variously and with different authority as represented in our several denominational groups.

Ecclesiastical orders, divorced from legislative authority in the realm of faith and conscience, it seems to me could permit of such adjustments and arrangements as could combine loyalty to Christ, without compromise of His authority, with existing ecclesiastical arrangements in many of the denominational groups. Even the historic episcopate is no insuperable barrier to Christian union, if separate from the implication of apostolic succession as holding the claim of apostolic authority other than that which represents the apostolic spirit and passion and the apostolic message. In this sense, every worthy minister of the gospel is in line of apostolic succession. We may not reflect on the validity of the ministry of other denomina-

tions. We must receive one another if the gospel through any ministry is being proclaimed. The validity of the ministry is determined by the love, loyalty and message of the ambassador. If Paul could say "Whether in pretense or in truth Christ is preached, I therein rejoice," should not we say—whether this way or that—as respects our conception of ecclesiastical order: Christ is preached, we rejoice and we co-operate. The bishop of Carlisle in a recent article in the Nineteenth Century Review says:

"Even such high matters as Orders and Sacraments are to be judged by their fruits. We must never forget that Abraham paid tribute to a priest who had neither hereditary ancestry nor hereditary descent; that Christ ordained his apostles to bring forth fruit worthy of their ordination; and whenever either Orders or Sacraments prove unworthy of their high origin their validity may be disputed. The prophetic test of the validity of Orders is not traditional manumission, but truthful sincerity, and of Sacraments, not clerical consecration, but their product in fellowship and love. We may despise no particular church and quarrel with no particular denomination so long as the church is charitable and the denomination does not seek to monopolize the Savior, because we realize that the largest man is but a little part of all mankind and every church but a single member of the whole body of Christ and that most denominational tenets are but fractions of the divine integer of truth. It knows that neither any individual Christian nor any collective church has the capacity to comprehend the vast circle of divine truth in its entirety."

LIBERTY OF INTERPRETATION

Within almost our own generation it has been emphasized as never before that Christian union can be promoted only through the largest liberty of interpretation, that nothing worthy to be called union is possible in the world of mind that does not allow and encourage the freest exercise of our God-given faculties; that there can never be a union based upon ecclesiastical authority or uniform and stereotyped convictions outwardly imposed. It must be evident that any union imposed from without is like a column of sand whose separate particles are held together by the pressure of the wind.

Such a union unquestionably is possible in church life as illustrated by the great Roman Catholic Church. It would be impossible in a democracy. Unless the union among the Protestant churches shall be wholly voluntary and whole-hearted no further advance can be made beyond that which is already secured, for instance, in the Federal Council of the Churches of Christ in America. This is only federation for co-operation in the work of the kingdom. It could hardly be called union. Until the fundamental principle of the right of private interpretation is recognized fully, with all of its incidental dangers, there must always be groups who declare for Paul or Cephas or Apollos. No self-respecting union is possible except in an organization of free souls—all of one mind in their unfettered determination to maintain their inalienable rights and their free inheritance in Christ Jesus.

We can never be united on any creed, whether true or false, which has been imposed by external ecclesiastical authority. Indeed, have we not come to a clear recognition of the fact that conscious individual loyalty to the authority of Jesus Christ construed by the individual soul without let or hindrance from any ecclesiastical agency self-established or otherwise, must be the only basis of Christian union, and that the life of love and consecration born of this almost dangerous individualism will give to us the united church of the future—each individual soul contributing its voluntary quota of passion and power to the carrying forward of the great enterprise of the Master? Love, loyalty, liberty—a love which the soul knows for itself and another may not presume to question—a loyalty which is conscious in every fiber of its moral being of its own integrity, and which is not created or imposed by external authority—a liberty that moves unrestrained within the self-imposed limitations of the authority of Christ—are not these three words at least indicative of the way in which we must walk if we shall finally attain to the fulfillment of our Lord's prayer?

Within the years of the big war we have come into a world-consciousness, and with our larger field of vision and endeavor trivial thinking has become almost an impossibility. We have been swept out of our littleness as we have been swept into the greatness and glory of the world task. Let the swineherd strive with the swineherd. We have been called into the larger spaces and summoned to the heights. The call of the hills and the skies and the stars represents something of the vastness and majesty and dignity of the work of the church today. We have within these four years become conscious of the thrill and glow associated with vast horizons. The things which hitherto constituted the challenge of faith now seem by comparison with the larger outlook insignificant and trivial. We have a great work to do and we cannot come down.

Let us not be cavilers in the presence of our world task. Let us not permit even logical consistency to keep us from making our mighty contribution to this consummation "so devoutly to be wished." May we not make some compromise and concessions for the sake of achieving the divine end and purpose of the church, namely, the preaching of the gospel to all nations and the bringing of the world under the sway and dominion of the mind and will of our Lord and Savior, Jesus Christ? We shall not be left to our own wisdom. We shall count on the actual fulfillment in the experience of even the divided church of that word of the Master, "Lo, I am with you all the days, even unto the end of the world," which is guarantee of the final fulfillment of his great commission. It is this promise which should keep us steady in the presence of discouragements:

> "For all the past of time reveals
> A bridal dawn of thunder peals
> Wherever thought hath wedded fact."

We await the marriage of vision and reality, and it is He—the creator of the vision, whose continuous presence is guarantee of the reality—who will perform the marriage ceremony.

I HAVE had many things in my hands, and I have lost them all; but whatever I have been able to place in God's I still possess.

MARTIN LUTHER.

Does God Speak to Man Now?

By Joseph Fort Newton

FROM end to end the Bible is a unity in faith, in spirit, and in purpose, yet it nowhere speaks of itself as a whole. It is too wise, too modest, too intent on the great story it has to tell. Nor does it ever call itself the Word of God. Indeed, it is a striking fact that in the Bible the name "Word of God" is never once applied to anything written. No, the Word of God is living, active, creative, a seed, a fire, a light, a power at once august and intimate, and no book, nor all the books in the world can contain it. Every land, every people, every age hears it, each in its own tongue, and because there are always listening ears, however few,

> One accent of the Holy Ghost
> The heedless world has never lost.

The Word of God is eternal. It spoke to man before he had learned to write; it will speak when all books are faded and forgotten. Heaven and earth may pass away, but the Word of God will not fail of fulfillment. "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the Word of God endureth forever." What God has to say to man, and what at last He actually did say, is something too great, too wonderful for any human words, even the most eloquent or searching or patient, ever to tell. It is a Living Word, not known by pronunciation, but only by incarnation. As it has been written: "God, who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by His Son. The Word was made flesh, and dwelt among us, and we beheld His glory, full of grace and truth."

WHAT IS THE BIBLE?

The Bible is a record of the God-revealing experiences of the poets, prophets, and apostles of a noble people, as they learned of God through long, tragic ages and wrote what they had learned. Not in writings primarily, but in living history, in actual life, God shows Himself to men. From the Bible we learn not only the truth made known in ancient time, but the method by which it was revealed, and the one is hardly less vital than the other. God spoke to the people which were of old, as He speaks today, if we have ears to hear, through life, through facts and events and actions and persons, through history and reflection, and the Bible tells us of the life and action, both personal and national, in which He was revealed. Thus God speaks in the Bible, but He does not write. Then, as now, it was revelation through experience, and the value of the Bible is not only that it tells us what men learned of God in the long ago, but that it helps us to read His newer Word as it is written in the events and actions of today.

Here lies the answer to those two profound questions: Does God speak to man today? If so, how? Primarily, men are inspired, not writings. Wherever a man, by any means soever, learns what reality is, and what are the laws of the world, he is reading the Word of God. Often he can decipher only here a line and there a stanza, but God is speaking to him. Thus, when Job passed through his bitter trial he learned a new Word of God about suffering, namely, that suffering is not always punishment; and he was able to utter it in a drama that has in it the wide spaces of the desert, its lucid skies, its loneliness and storm. When David was an outcast, a fugitive hunted and pursued, finding shelter in caves, he learned that God lives in the heart more than in palaces, and he told in song what he had learned in sorrow. When the king died and the nation was shaken, and men felt the insecurity of all things mortal, it was given Isaiah to look through that event and see One who never dies and a throne that cannot be shaken; and he made record of his vision. When Jeremiah was left to stand alone in defiance of the people whom he loved—one of the grandest and most tragic figures in history—he made a new adventure in prayer, and rose above book religion to life religion; as, later, the Prophet of the Exile discovered, in the dark night of his sorrow, the Suffering Servant of God walking the dreamy ways of prophecy.

HOW THE BIBLE WAS WRITTEN

After this manner the Bible was written, slowly and painfully; not so much written as wrought out amid the struggle and sorrow of human life, each page lived before it was written—each line, as Whitman said, wet with human tears. Hence the power that is in it which passes like fire from heart to heart adown the ages; and hence, also, the close connection between this Book and the living and abiding word of God. No other book has such power to comfort and command. A famous Master of Balliol has told us that we should "read the Bible as we read any other book"; and that is the surest way to learn that it is unlike any other book. The Bible is literature, if by that we mean "the lasting expression in words of the meaning of life"; but it is something more. It is not art, it is life. Men feel this to be so. Let a man try to read the Bible as literature only, and he will find that in the drama which it unfolds there can be no spectators, no lookers on. Everybody—the reader included—is drawn into the action; each must take sides or make "the great refusal." Something reaches out from its pages and pulls us into the play of its realities. It is not a fiction of what life might have been; it is life itself speaking to us.

Nor is this to disparage literature and its service to the human spirit. Far from it. How we love to wander in its Chamber of Imagery, amid forms lovely and haunting, where Homer sings, and Plato speaks, and Hamlet dies; and there are lines in the great poets—often, even, in lesser poets—which open, in the light of

a flash, a vista half on earth and half in heaven. Literature is beautiful and benign, free, ideal, and richly rewarding. But the Bible is more compelling than persuasive. It does not entertain; it commands. It is too serious, too earnest, too honest to care for art for the sake of art. Its art is artless, its purpose being to lay hold of the heart, the conscience, the will, bringing to the service and solace of man the truth made known in the agony and bloody sweat of mortal life. When a man tries to read the 51st Psalm as he reads any other poem, he finds himself face to face with God and the soul, humbled, subdued, rebuked, exalted. He will not doubt its inspiration; the sense that he is one with that long-dead singer will melt his heart, and he will say, if he be wise, "This thing is of God." Such is the power of the Bible, as unique as it is searching, and if we let it have its way with us, yielding our souls to its passion for righteousness, and its sense of the Eternal Life in Time, it will lead us infallibly in the way everlasting.

NO ARGUMENT NEEDED FOR BIBLE

Yes, infallibly. Argument is not needed; the fact proves it. The Bible grew up out of a religious life, rich, profound, revealing, and if rightly used and obeyed it will reproduce in us, infallibly, the kind of life which produced it.

No other kind of infallibility is needed. Strong men, serious men who wish to fight the battle of character through to something like decency, ask for no surer token. As the Bible is a Book of Life, so its verity and value are to be known only in the midst of life. Experience is the final test. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Texts often tell us their meaning if we turn them over; and if we invert this text we learn that the word that is nigh unto us, in our mouth, and in our hearts, is the Word of God. Evermore the challenge of Jesus is, If we do, we shall know. The writers of the Bible did not argue; they obeyed. They lived before they wrote. They were men of like passions as ourselves, of like faiths and fears and failings. They wrestled with reality; they were sorely tried, and their cries of anguish echo to this day—deathless trumpets from the oblivion of olden time. In weakness they were made strong; in darkness they saw "the brightness on the other side of life"; in death they were not dismayed. They show us in actual life, in outward experience and inward realization, how the victory is won—how truth is learned by living.

Here, in this wise and faithful Book, is the very stuff of life itself; the human realities out of which, not as a theory, but as a fact, faith in God grows. How many they are! The two characters of this Book are the Sky and the Dirt. Its story is the romance of God and man and their eternal life together. Sunrise, sunset, summer, autumn, winter, calm, storm, birth, marriage, love, laughter, pain, sorrow, sin, repentance, the broken heart and the open grave—these old, familiar, human things live in the Bible against a background of Eternity. Those men of old needed guidance as they faced the mystery of life and realized how many questions remain unanswered. They needed comfort in sorrow, courage in disappointment, hope in failure. They needed forgiveness for sin, inspiration in monotony, and companionship as one by one their friends dropped away, leaving them to walk alone. Above all they needed light as they looked out upon the world of their day, so tangled and so troubled, and were tempted to despair of finding a way out. They found what they needed in God, and in God alone, and set down in simple words what they learned of His will, His care, His plans for them and their duty to Him. God was made known to them in heroic experience, in sins forgiven, in minds made clear of earthly mists, in hearts healed of the old hurt of life—that dumb and nameless pain that throbs at the heart of our being as we march or creep or crowd through the welter of war, poverty, disease and death.

WHAT ABOUT OUR OWN DAY?

This, at least: God is not the great I Was, but the great I Am, and His Word speaks to us today, as of old, through the facts, the events, the actions, the persons of our time, in actual life as it unfolds, in history as it is wrought out in blood and fire and tears. "This day hath this Scripture been fulfilled in your ears," not as some one event was foreshadowed in the imagery of Ezekiel or the visions of the Apocalypse, but as the same laws of righteousness which ruled in the past fulfill themselves anew in the outworking of events—in the overthrow of injustice, in the triumph of right over might, in the deliverance of the poor and the afflicted. "God is not dumb that He should speak no more." He who awakened the soul of Israel and lifted Isaiah to a purer vision through the march of the Assyrian army must have some word to speak to us in the upheavals and overturnings of our day. Manifestly, it is a word

The Mystic

I HAVE not known the Ultimate
Here in the crush of things,
But in a secret unknown voice,
And whirr of unseen wings.

I have not known Omnipotence
Here in the things that are,
But in the spring's sweet mysteries,
And every mystic star.

You who hold to the real of things,
Idols of wood and stone,
Come and find where the Spirit reigns,
Throned on a star-hung throne.

You are formed of the earth of things,
Dust, and of dust remain;
I am one with Eternity,
Dawn and the April rain.

EARL V. EASTWOOD.

not only for our individual leading, but for humanity in its collective life, if we have the insight to read and interpret it. But who is sufficient for these things?

How can we read aright the strange, troubled, tragic history of our own day? Here the Bible is our surest guide, prophet, and friend, if we would trace the ways of God in "long-lived storm of great events," since His newer Word must confirm the old, fulfilling itself in the processes of the years. The mighty prophets were the first to see that events do not run wild, but are held and guided by an unseen Hand. Not only one nation, but as their vision broadened, all nations, all lands, all ages, were seen to be subject to Divine control; all events of history—the march of armies, the fate of dynasties, the fall of cities—are at the bidding of His will. Assyria was a razor to cut away things outgrown. Egypt was a pruning hook. There is no fact today, however appalling, that those watchers of the ways of God did not face. Then, as now, the hills trembled and the uproar of the people was like the roaring of the sea, but they saw God in all, through all, over all. They discerned, now dimly, now clearly, the moral, social and spiritual purpose of God in history, and it is thus that their Book of Vision is a light to our feet in this far-off age.

GOD'S WORD FOR TODAY

For what was true in the long ago is true today. God was made known to the prophets and apostles, as He is revealed today, in living history as "a creative Personality, a dauntless Saviour, the Builder of a brotherly social order, the universal and eternal good will." Today we must think out anew our faith in God, not only as that faith is related to our individual struggle for the good, but as it involves a new sense of the relation of nations to one another, and their unity of interest and obligation. In a terrible text-book we have been reading the Word of God that He has "made of one every nation of men," and that there is no security, no peace, until we learn to do justly, to love mercy, and to walk humbly before Him. Surely, if God is revealed by the action of events, we shall miss His Living word if the terrible events of the last four years do not evoke in us a larger thought and a kindlier feeling toward all races of men, thereby interpreting the solidarity of humanity in which all peoples are members one of another. It must be the clear will of God by these, His acts, to lead us toward the fulfillment of that vision, so often foretold in the Bible, when

> Nation with nation, land with land,
> Unarmed shall live as comrades free;
> In every heart and brain shall throb
> The pulse of one fraternity.

Again, it must be that a revealing Word of God is speaking to our humanity, if it will but listen, in its suffering, its misery, and in the voice of its weeping for the dead. Here, too, the tender heart of the Bible is true to our deep need, and its leaves are for our healing. After all, our woe is new only in its magnitude, not in its quality. Hunger is hunger, pain, pain, death death the world over; in Judea as in England. The seers of old saw in suffering not a sign of the forgetfulness of God, still less a proof of His weakness or of His indifference, but the Cloud of His Presence.

GOD SUFFERS, TOO

Nay, more; the supreme surprise of the Bible, that which filled its writers with a wonder beyond words, is that God suffers, too, suffers with man and for man. Here we enter where words cannot follow. Even the stately, awe-struck words of the Prophet of the Exile, forever memorable in their beauty, do not tell half the depth and richness of this truth. Only a Living Word made flesh, pure, heroic, lovely, tried and found true, suffering but victorious, walking by our side, laying His hand upon our sickness, cooling our fever, cleansing, teaching, enfolding, upholding, can tell the whole truth.

Yes, Browning was right; God may have other words for other worlds, but His supreme Word for this world, yesterday, today, forever is, Christ! He is the central Figure of the Bible, its crown, its glory, its glow-point of vision and revelation. Take Him away and its light grows dim. He fulfilled the whole Book, its history, its poetry, its prophecy, its ritual, even as He fulfills our deepest yearning and our highest hope. Ages have come and gone, but He abides—abides because He is real, because He is unexhausted, because He is needed. Little is left today save Christ—Himself smitten and afflicted, bruised of God and wounded—but He is all we need. If we hear Him, follow Him, obey Him, we shall walk together into a new world wherein dwelleth righteousness and love—He is the Word of God.

Alexander Campbell's Disappointed Hope

"I DO intend to continue in connection with this people (the Baptists) so long as they will permit me to say what I believe, to teach what I am assured of, and to censure what is amiss in their views and practices . . . To connect myself with any people who would require me to sacrifice one item of revealed truth, to subscribe any creed of human device, or to restrain me from publishing my sentiments as discretion and conscience direct, is now, and I hope ever will be, the farthest from my desires and the most incompatible with my views . . . In one thing they (the Baptists) may appear, in time to come, proudly singular and pre-eminently distinguished. Mark it well. Their historian, in the year 1900, may say, 'We are the only people who would tolerate, or who ever did tolerate, any person to continue as a reformer or restorer among us. While other sects excluded all who would have enlarged their views and exalted their virtues, while every Jerusalem in Christendom stoned its own prophets and exiled its own best friends and compelled them to set up for themselves, we constitute the only exception of this kind in the annals of Christianity—nay, in the annals of the world.'"

ALEXANDER CAMPBELL,
(In the Christian Baptist, Vol. VIII, p. 320.)

Why Is a Misfit Preacher?

By David M. Jones

STUDENTS of the religious situation in America are growing alarmed over the increasingly noticeable shortage of ministers. All over the country are church houses which are either closed, or, at best, their membership is but keeping up a precarious existence, because there is no preacher. Yet, to meet this difficulty, there are each year fewer and yet fewer men who enter the colleges and universities with the intention of studying for the ministry.

With such a condition prevalent, it would seem that, having procured a preacher of good character and intellect, one who is consecrated to spiritual ideals, the churches would prize him and hold fast to him as to the pearl of greatest price. But the records show that this is not the case. With the exceptions found in a few of our large city churches, there are not many pastorates which extend over more than three years, and by far the greater majority of them terminate at the end of one or two years. This is not as it should be, of course, and the question as to why this is true, when there is such a dearth of material for such spiritual leadership naturally arises. Certain it is that very few of our ministers seem to receive the "pearl of greatest price" appreciation. With this in mind, one wonders where the trouble lies, and if it is inevitable and uneradicable.

IS THE CHURCH THE MISFIT?

I bought a suit of clothes the other day—a ready-made suit. Of course these suits are all cut by patterns which are supposed to fit a perfect form. But that suit didn't fit me. When I first tried it on one shoulder was too low. The collar didn't set up snug against my neck, in the back. There was also an ugly roundness between the shoulders. The firm agreed to make the alterations necessary. After they had put a bit of padding here and there, and had made a seam or two larger, I tried it on again. The change was wonderful. My shoulders were even; no one would notice that my head and neck were set too far forward; and even my back looked reasonably straight. In this case, I with my imperfections, and not the suit, was the misfit. The result was just as bad as if a poorly cut and tailored suit had been put upon a man of perfect physique. Doesn't this illustrate the difficulty between our churches and the ministry? Sometimes, of course, the preacher himself, is the misfit, weak, or inefficient, or uncouth, or lazy, or immoral. But just as often, or perhaps more often, isn't the church the misfit?

As a layman it has been my privilege to belong to four or five different churches located in various parts of the United States. Perhaps because of this I have been able to see the problem in a way different from what it would have appeared if my business affairs had enabled me to locate in one place and work with one church permanently. In the twenty-five or thirty years of my relationship to church activities I have seen many men, full of hope and enthusiasm, called to various pastorates and have seen them a year or two, or five or ten years later, go forth to hunt another place. The pathetic thing about it all, to me, has always been that, underneath the cheerful, friendly, Christian attitude which these leaders often assume to save the church from danger of factions, they frequently hide a heart-broken discouragement, and the tottering ruins of their faith in their fellow-Christians. No man can get acquainted with the problems of his church and community in less than five or six years. After ten years of labor with a people he is only beginning to touch the possibilities of his usefulness for and with them. What an unwarranted waste of God's spiritual forces it is, then, for churches to get into the habit of frittering away a year with this man, and another with that one, ostensibly trying to find the one perfect minister who will by his own efforts be able to transport the entire church bodily to heaven "on flowery beds of ease."

PROTECTING THE PREACHER

Of course, among churches of congregational government like our own, there is nothing to protect the churches from the advent and corrupt influence of an unprincipled preacher, except their ability to dismiss him on short notice and any provocation. But, conversely, there is also nothing to protect a God-fearing, sincere, capable ambassador of the Most High from the machinations of an unprincipled church membership. From my observation I have come to the conclusion that for every black sheep which may be found in the pulpit there are several hundred in the pews. I am sure, also, that I have seen as many "political rings" formed among church members in order to dispose of ministers (and they have stooped to as unprincipled methods), as I have ever seen when I have occasionally indulged in the political game of the state and nation. Of course, all this was done in the name of the church, supposedly, for the glory and honor of God, but really to avenge petty jealousies or to cover personal weaknesses. Perhaps I underestimate the Power of the Omnipotent, but at these times it has occurred to me that possibly He could have managed the situation better without the help of these over-zealous meddlers.

The pity of it all is that the movement which ends in the resignation of the preacher usually originates among the members of the one group of men who are organized primarily to help him, sustain him, advise with him, and under his leadership to direct the activities of the rest of the membership—the church board. Of course, if these men were what they should be, they would all be filled with such a fervor for service, such a vision of spiritual realities, such a reverence for God and His Word, and such a respect for His ambassador, that it would be impossible for them to bemean themselves with selfish or unworthy thoughts or purposes. But many of them having been selected because of popularity, wealth, or business leadership, rather than because of their close fellowship with God, it naturally follows that this spirit seldom permeates our church boards. If the minister is a real

spiritual man of God, as I have found most of them to be, the misfit is soon evident. If the flabby, unused muscles can be exercised properly, and the backbone straightened and stiffened there is a possibility that the deficiencies in the church may be so corrected as to overcome the misfit condition. Or there may be another more serious difficulty. Some backbones are stubbornly stiff, but crooked. The world is full of hump-backed Christians. God pity the church which has such a man on its official board! It is in such cases as these, that, like with my suit, padding is necessary to make things fit.

HOW THE DELICATE OPERATION IS PERFORMED

If there is a misfit between the pastor and his people someone is delegated to suggest to him that he ought to resign. Of course, the delegate always assumes the cloak of friendship. It does not occur to him that the minister realizes at once that it is only the man who is in sympathy with the faction who is asked to be its representative. The delegate is extremely indefinite, seldom divulging the names of the supposedly sincere critics. Neither is he willing to make known the real reasons for the opposition. He may hint at some of the criticisms which are being whispered about, but so far as any real reason big enough to cause his resignation is concerned, the minister can scarcely ever force a frank, open discussion with any of his enemies, anxious as he may be to do so. In any court of justice a man is innocent until proved guilty, but when trouble in a church arises, a man is pronounced guilty, without a hearing, as soon as the faintest whisper of dissatisfaction can be caught by those who perpetually hold their cupped hand to the ear in the attitude of listening for such. Is it possible that our churches have allowed themselves to become courts of injustice?

The criticism which I have heard most often from this class of trouble-mongers is that the minister "can't preach." I suppose more members of the churches with which I have been acquainted have perjured themselves with this accusation than with any other. If they were sincere it might be possible to give their opinions an honest hearing, at least. But it is usually to cover up their own deficiencies in the work expected of them, or to protect the contents of their pocketbooks, that they hasten to direct attention to some supposed weakness in their pastor. Yet most of these people could not recite "Mary Had a Little Lamb" with expression enough to thrill anyone with the thought of the happiness of the relationship between Mary and her beautiful pet; or to impress with the unwarranted sin which the lamb committed in disturbing the school; or to arouse sympathy for Mary when the tragedy which thrust it unprotected into the unknown dangers of the great outdoors occurred at the hands of the irate teacher. In fact it is doubtful if they are really capable of seeing anything at all in the poem except a childhood jingle of nonsense. It is usually those who know nothing about the distinguishing marks of a good sermon who criticize most mercilessly. Those who know seldom speak anything but appreciation unless glaring weakness is manifested.

KAISERISM IN THE CHURCH

Of course, there are sometimes other things besides mere mental incapacity which may lead to the accusation that a minister can't preach. He may be entirely too zealous—in the estimation of his critics—in attacking the evil which he sees among his own church members. For some reason we are all more willing to applaud the sermon which condemns sin in someone else than we are if it condemns the same sin in ourselves. It is all very well for a man to preach against the Kaiser in Germany, but he must avoid any mention of kaiserism in his own church. Yet there may be those who year after year seek to dominate, even to the extent of forcing the minister to leave, if their desires are thwarted. Our nation has been very firm in its refusal to consider a peace dictated in Germany, but many a God-fearing preacher must chafe under the terms of a peace dictated by some kaiser in his church.

It is because of these injustices which go unchallenged that many of the grievances which keep people aloof from the church originate. No trickery or unchristian methods in a church's management, or employed by a church board in connection with its pastor, can be entirely covered. Many communities are full of old sores which never heal, and which are the result of some treachery or trickery or unwarranted harshness on the part of church leaders in the past. If the men on the official boards were half as anxious to keep in sympathetic touch with the heartaches and needs of the people as they frequently are to listen for and enlarge upon the least criticism of the pastor, God's Kingdom would come and "His will be done upon earth as well as in heaven," in a much shorter time. Unfortunately, many of our church boards have lain down on their job for so long that they also are covered with sores—bed sores—which cannot heal until the weight of inactivity is lifted.

Of course there are preachers who are real misfits, and what I have said applies almost exclusively to the imaginary faults credited to ministers. The pulpit, as well as the pew, contains men who are so concerned about the mote which they see in a brother's eye that they forget the beam in their own. It is true that the city-bred man is a misfit in a country church, the orthodox preacher is out of place with a liberal people, and the liberal man, with a conservative church; the deeply spiritual man finds himself in torment with a worldly-minded congregation. It is evident that many such unfortunate combinations are possible. But the truth of the matter is that these possible cases of difference are not probable, because there would not be mutual attraction enough to bring them together in the first place.

THE CHURCH USUALLY AT FAULT

So we come back after all to the point from which we started. By far the greatest number of our ministerial misfits are such because of weaknesses and deficiencies and lack of vision on the part of churches and the personnel of their officiary. A much-tried minister's wife once suggested this question: "If it were the rule for every objector to be compelled to seek a job and home elsewhere, whenever the minister had to leave, how many of the carping, warping, criticisms which cause the annual or biennial, or later, exodus of the unfortunate preacher would be found of sufficient importance to cast him

adrift?" When I look back upon the years of my association with churches in their spiritual and material affairs, I too wonder.

All that I have said has dealt with the why of these misfits. Perhaps it is not stretching my subject too far to consider a few of the resulting evils. Not the least of these, resulting from this "pussy wants a corner" game which we compel the preacher to play, is that it is developing a certain vagabondage in the ministry. We have the undignified spectacle of the unhappy ministerial tramp who is such, not from choice, but from compulsion, and who, if he is seedy and shabby, and a bit lacking in virility and aggressiveness, is so because we have forced him to be. He is more sensitively conscious than we of the physical depths to which he has fallen. Even the satisfaction which comes from the sense of a clear conscience and of having always tried only to present the Christ to struggling humanity cannot wholly compensate him for that of which he has been deprived, which is the inborn right of every man of equal qualification and intelligence in the civilized world. He tries to console himself with the thought that he is no better than the Christ he represents, and that if Jesus was crucified he also should be willing to be. It is to the eternal glory of the ministry that most ministers are willing to be crucified for the sake of the gospel—if their crucifixion will avail anything for the church.

It is this last thought which has raised a doubt in my mind. Does this silent martyrdom on the part of our wronged ministers help the church or the Christ they strive to glorify? If our churches are dominated by men and women who are no bigger than their own selfish conceptions of life and the personal interests involved, and if, because of these, the minister and his little group of supporters who strive to nurture the fundamental things pertaining to spirituality, must be ruthlessly pushed aside, what, then, becomes of the church of Jesus Christ? Is it better for the minister, in order to keep peace in the church and to avoid any separation into factions, to quietly step out, as he usually does, and leave the unworthy leaders in control? Of course the few preachers who have doggedly entered into the uneven battle which must be fought in order to make possible a spiritual housecleaning in any church, have had a stigma attached to them, if much of a fog was stirred up in the cleaning. It has been considered a real disgrace for a man to "split a church," but it occurs to me that most of the great advances in Christianity during the last twenty centuries have come through "splits" in the church. Is it then a virtue or the opposite for a man who knows he is right to quit the field and slip out in order to avoid an issue which would result in a church squabble? Many churches have, during the last fifty years, effectually dismissed from twenty to forty ministers, and kept intact their peacefulness, but are no more—are less in fact—in vital touch with the community and their God than they were in the beginning. A dead body is usually peaceful.

A DEMOCRATIC CHURCH THE NEED

No man loves peace and hates a row more than the minister, but it is also true that no man hates sin, wherever found, and loves justice and the spirit of Christ more than he. The issues of these years of war have turned the searchlight of righteousness into many hitherto dark places. The church must come in for her share of cleansing. We must have a democratic church for a democratic people. The voice of the poorest and humblest must have as much value as the voice of the powerful. Christ ministered almost entirely to the lowly and unfortunate, yet his church is largely out of touch with these, and class distinctions paralyze any effort to amalgamate the forces with the need. Cliques rule in our churches. Usually only a small part of the members, not more than one to five per cent, force a minister's resignation. What about the other ninety-five per cent who love him, or at least have nothing against him?

I had a letter today from a friend who is the minister of one of our large churches. He finds that the leading elder in his church is not only profane, but immoral. This, then, because of his wealth and prominence, is the type of man who sits in judgment upon that preacher's work, and whom he must please, or be classed as a misfit. Ministers tell me that this is not an exceptional case—that many of our churches are under the control of church officers who are such because of their money or business leadership, but whose private life will not bear investigation. Is it possible that we, like Judas, have betrayed our Christ for thirty pieces of silver?

Book Bargains for May

	Reg. Price	Spl. Price
The Protestant. B. A. Jenkins	$1.35	75c
(A stirring appeal for a manly Christianity)		
Fairhope. Edgar D. Jones	$1.25	90c
(An American "Beside the Bonnie Brier Bush")		
Progress. By various writers	$1.50	60c
(A series of articles on modern themes by Willett, Ames, Powell, Maclachlan, Jenkins and others)		
The Man in the Street and Religion. B. A. Jenkins	$1.25	75c
(An appeal for democracy in religion)		
History of the Disciples. W. T. Moore	$4.00	$2.50
(An invaluable treasury of information, with portraits of hundreds of the Disciple leaders)		
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The Christian Century Press
700 East 40th St. Chicago, Ill.

Ferment or Chaos?

THE aftermath of the great war is a world in a distraught state. Looking casually upon it, the Man from Mars might think it was in a terrible nightmare. The pessimist is inclined to think we are on the brink of eternal disaster. The visionary of religious mind is quite sure the end is near at hand. One thing is sure—we are in the midst of an era that will be marked as unusual for all time to come in the histories our descendants will write. Men oriented in raising hogs, selling goods with desperate intent to keep prices high, speculating on the shaky markets, plotting political advantages, pursuing doctrinaire scholarship or preaching a gospel aloof from social events may be quite unaware of the shaking world they live in, but the most cursory insight into contemporaneous events will convince us that such a state of affairs comes only once in a millennium. It can be likened only to the fall of Rome and the incursion of the barbarians as a turning point in the history of civilization.

* * *

Our World Chaos

Russia, Hungary, and parts of South Germany have gone Bolshevik. Bolshevism is radical reaction from monarchism in politics and industry. It is a jump from the frying pan of ordered tyranny to the fire of disordered tyranny. It presents hope only because it presents change. A changing order gives hope of a turn for the better, while a changeless order gives no hope. The remainder of Germany stands under the constant menace of the same radical reaction. In France and Italy the spirit that wrought unity for the sake of winning the war still holds, but it unfortunately holds too much of the old order also and there is abundant sign that a more or less radical socialism will become dominant, once peace is signed and those lands turn to a consideration of their inner problems. King Albert came to Paris to report that relief must come quickly to his little kingdom or Bolshevism would come first. In Holland the red revolution has once challenged the monarch's tenure and the burning embers of radicalism may be blown into flame if Germany goes Spartacide. Sweden must make some radical changes or go democratic with a sweep that may carry beyond democracy. The monarch and his satellites were decidedly pro-German and grave events threaten now as a reaction. The Balkans are quiet only with the quiet of starvation and death, and gaunt hunger stalks through all Europe east of the western battle line.

In Britain there is little of the overt radical reaction. The Bourbons of Britain are largely deprived of power for that evil that has ruined Russia and may yet turn Germany into chaos. But England today has escaped industrial chaos only by the margin of great good sense. Lloyd-George was returned to power by an astute political use of the war spirit. He might have been returned by an appeal to the very elements that now threaten him, but he chose the other way and now he is between the devil of his Tory majority and the deep-sea of industrial discontent. With customary English common-sense and opportunism the danger is met by organizing an industrial parliament to sit in nonofficial fashion on the inner problems of the state while the political parliament deals with more official war settlements. But Britain has troubles abundant abroad. There is Ireland with its eternal problem and as usual Westminster arrives a day too late to settle it amicably. In Egypt rebellion is held down by the iron hand of the military. South Africa has a delegation in Paris asking for independence; it represents a minority, to be sure, but one capable of making trouble. India is seeing riots galore and while the censorship is on tight, news of bloodshed at the hand of British soldiery and even of shelling riotous crowds of native patriots from airplanes seeps out.

But it is not in Europe alone that the earthquake opens fissures and jars the established order. In China there is a new wave of democracy assaulting the stern old wall of military selfishness and traditionalism. In Japan they thought they hanged all the socialist leaders a few years ago and now the socialists of Tokio boldly send congratulations to their brothers of Petrograd. There is so much ferment of democracy in the Land of the Rising Sun that a count traveling in this country admits that Nippon must go democratic within a decade. Thus will fall the last menacing outpost of political autocracy in civilization. In Korea is the most remarkable rebellion in history—the rebellion of passive resistance on the part of the intelligent of the whole nation. They go to prison by the hundreds, many die cruel deaths, they see the military execute ruthless violence on their copatriots, but are not terrified by the "example," and it has come to be a surpassing glory, like unto that of ancient Christian martyrs, to be the "next" to take the ride in the prison cart. Recently the Ameer of Afghanistan was assassinated by reformers, the Dalai Lama of Thibet has invited a missionary to the sacred and heretofore closed city, Persia is assuming a mandatory tone in regard to the rights of which England and Russia had robbed her in pre-war days, and there are signs of deep discontent in all the Moslem world over the break-up of Turkey.

Even in far-away South America, Argentina has seen strikes that bordered upon the revolutionary and stands under a threat of their renewal. The Philippines ask for independence *now,* there is an "independiencia" party in Porto Rico, and a few days ago there came news of a meeting in Hawaii to urge separate nationality. Then there is the Mexican situation, President Wilson refuses to recognize Costa Rica in the League of Nations because of usurpers there, we have naval troops in charge of Hayti and at home are sending scores of I. W. W.s to prison. There is war on a dozen fronts today and the vortex of the world's eddying chaos is in Paris, where the old and the new contend for possession of the world's mind.

* * *

Not Chaos, but the Ferment of a Better World

All this is only apparent chaos. It is really the ferment of a new and better world. Before the war the world was turning rapidly toward democracy. Turkey had gone through a rebellion, China was gradually making the change, Russia had adopted the Duma, India was slowly getting larger native representation in internal affairs, social democracy was steadily growing in the Teutonic nations, the socialists were powerful in the governments of both Italy and France and also in Belgium, Holland and Sweden; England had emasculated the

Ohio Rural Church Survey

The completed results of the great Ohio rural church survey are now available. C. O. Gill's "Six Thousand Rural Churches" will for years be the authoritative book on the rural church. It is a compilation with tables, charts, maps and graphs of the one exhaustive rural church inquiry. For years to come all writers and speakers will make it the source of authority. With the facts is Mr. Gill's interpretation. His survey work and years as rural pastor make him the first authority.

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A. W. TAYLOR.
Social Service Commission, Columbia, Missouri.

House of Lords and Ireland was moving steadily toward home rule. All over the world the democratic idea was brewing; the last outposts of autocracy remained in Germany, Austria, Russia and Japan. In the first three it had sat on the lid—to use a vulgarism—too long, and there is little doubt that in all three nations the rulers were anxious for a war as a desperate resort for rallying their people from thinking of freedom to a blind defense of the "Fatherland" and thus of the reigning houses.

In the rest of the world bourgeoise parliaments made the laws and the able representatives of business ruled with democratic constitutions. We had a representative political republicanism. The average legislative body was made up of business men, manufacturers, rich men of leisure, and lawyers who find their clients in the world of business. The imperialistic governments of Europe were more or less democratic at home, but still paternalistic or even exploitative in their colonial administration of those dependent peoples who were not of their own race. The bourgeoise representatives in our legislative bodies believed in political but not in industrial democracy at home; for their colonies made up of alien races they believed in neither. Thus we had political democracy in England, France, Italy and America and in the English-speaking dominions, but industrial democracy in none of them, and we had imperial paternalism with little faith in even an ultimate democracy of any kind in the colonies of all except our own.

Then came the war through the machinations of the Bourbons left in Germany, Austria and Russia. All the world arose to put down this last desperate adventure of autocracy. The rallying cry was, "Make the world safe for democracy." It was coined in America and politically all the world is determined on going American, so to speak. The peoples, heretofore held in tutelage by imperial gentlemen who believed in democracy for none but the white races, are arising to a question of privilege and asking, "Are we not people also?"

But even more sweeping are the tides of industrial democracy. Milyukov thought to lead Russia into a political democracy through a bourgeoise government after the model of Britain, but finds his country engulfed in a premature attempt that outruns both political and industrial democracy. Ebert and Scheidemann in Germany and Karolyi in Hungary try to adopt political democracy after tried models and evolve an industrial democracy by experimentation. Britain, with dogged common sense, recognizes the inevitable and seeks the compromises of statesmanship between ideals and practical situations. America was aloof from the worst of the war tragedies and is less suddenly shaken, but non-partisan leagues, labor parties and the more radical socialists give warning that we cannot continue a government by business men with all too large a bulking of consciousness of class. The farmer and the workingman will have their say in larger measure or take a more radical hand in making America safe for democracy.

ALVA W. TAYLOR.

The Sunday School

The Grace of God*

DO you remember a summer in the country, when the long dry period came, when day followed night without a sign of rain, when the grass turned to brown, when the corn shrivelled up and the highways were clouds of dust? Do you remember an afternoon, late in August, when the heat became unusually oppressive, when the cows lay under the trees, when the flies were insolently persistent, when the whole world seemed wilted and roasted? Do you remember how a black cloud rolled up from the west and filled the entire sky, how the winds began to stir, how the trees began to bend, how the dust clouds went singing past, how the birds with shrill cries sought shelter, how the farmers hurried into the barns? Do you remember, then, the sudden silence that fell and the first big drops of rain that splashed down? Do you remember the storm that followed, the lightning flashes, the rolling reverberations of the thunder, the roadway turned for a moment into a river, the blinding sheets of water, the dripping branches, the gushing spouts? And then the sunshine again, but cool and sweet now, the fresh odor of the fields and woods, the joyful bird song, the children wading with bare feet in the streets with the mud oozing up between their toes, the big white clouds turned to silver and gold by the evening sun—how grateful it all was!

In a hard world, full of suffering; in a cold world full of misunderstanding; in a selfish world, full of greed, how good it is to read Ephesians 2:4-5: "God, *who is rich in mercy,* for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) and hath raised us up together, and made us sit in heavenly places in Christ." How refreshing that is! God is rich in mercy. Ponder that word "rich." All that Portia says about mercy he accepts and magnifies a million times. We are not in the hands of an impatient, petulant, irritable tyrant, but in the loving care of a Father, rich in mercy. He understands us altogether; He knows all the forces that play upon us; He knows all the traits of our ancestors that strive for mastery in us; He knows the power of the outside temptations that pound our hearts like the waves of the New England coast lash the rocks; He knows the trying, exasperating people with whom we have to work; He knows the superficiality of modern city life; He knows the condition society at large is in after this war; He knows our own selfishness, meanness, love of ease and ingratitude and yet He loves us, and is *rich in mercy.*

We need to remind ourselves again and again of this quality in our Heavenly Father. The love of a million mothers is as nothing compared to the love of God. Whittier assured us that we cannot drift beyond His love and care. This fact warms our cold hearts like the sun. Yet we take the sun as commonplace and we fail to appreciate the "Grace" of God. In one of our hospitals a sweet-souled woman was talking to an Italian. She was telling him the old, old story of Jesus and his love that to us is thread-bare. As she told it he turned his face to the wall and began to cry. "Why, what have I said to make you cry?" she asked. "O, to think that He loved me enough to die for me," was the answer. What a sad thing it is that holy things lose their holiness to us. We become like priests who move about in their cathedrals until all the glory is lost (so far as they are concerned). Thus, for us, the Bible becomes more common than the dictionary; baptism becomes a mere form; the Holy Supper becomes an empty ceremony; prayer becomes a babbling to some far-off person and the story of redemption becomes like the legends of Greece or Rome, devoid of power or emotion.

Opie Reed has a story of a Kentucky politician who was betrayed by his friend and who bought two revolvers and swore he would kill him on sight. Years rolled past and one day as he sat in an old cane-seated chair in the court house his enemy suddenly walked in. Instantly he jumped to his feet and pulling out the two guns, laid them on a green-baise table, crying out, "They are loaded exactly alike, take one and I will kill you with the other." A look of deep pain passed over the enemy's face. "Don't kill me," he pleaded. "Ever since I left you everything has gone wrong with me; my wife died; I lost all my property; I have been living in a shack up in the mountains and yesterday my little girl died. I have come into town to get money to buy her a coffin." The old politician shook with indecision; laid down the gun; with trembling hands took his wallet out of his coat pocket and counted out the bills to his enemy. "Take it," he shouted hoarsely, "I can't kill you under such circumstances"; then he tottered home, a broken man. And I have an idea that God will not be outdone, even by a gentleman from Kentucky!

JOHN R. EWERS.

*Lesson for May 18. Scripture, Eph. 2:4-10; Tit. 2:11-14.

The Larger Christian World

A Department of Interdenominational Acquaintance

New York to Have Mammoth Cathedral

In order to have the fourth largest cathedral in the world, the Episcopalians have been compelled to enlarge their plans. It is announced that Mr. Monell Sayre will assist in raising a building fund to further the work on the nave of the cathedral. It is planned to raise a fund of a million dollars for extension work this year. A cathedral in Liverpool, now in course of construction, is the other building competing for fourth place. The great west window of the New York building will be thirty-five feet in diameter and the pillars will surpass in grandeur any to be found in all Europe.

Dr. Manning Honored with French Cross

The Rev. Dr. William T. Manning has received the cross of a chevalier of the Legion of Honor from the French government. The ceremony took place in the Engineer's Building on West Thirty-Ninth street, New York City. The vestrymen of Trinity church were present at the ceremony.

Bishops Shy at Interchange of Pulpits

The English Church has recently been holding convocations both of York and Canterbury and they have been agitated over the proposals of the Bishop of Winchester with regard to co-operation with the organizations of Dissent. The Bishop of Oxford was outspoken against any interchange of pulpits. The original resolution was to the effect that, in view of the increasing desire for opportunities of united fellowship and worship with those separated from the Church of England, it should be recommended: (1) That upon special occasions of public importance, or in gatherings for common devotion and mutual edification, ministers and other members of separated communions may be invited to join in speaking and in offering prayer in consecrated buildings: provided that in all cases such occasions should be outside the regular and appointed services of the Church, and that the Bishop's consent has been obtained; and (2) that similarly, clergy of the Church of England may accept invitations to take part in services other than those of the Church; provided, that such services are of a special character and not part of the ordinary worship of other communions, and that the approval of the Bishop and the consent of the incumbent of the parish has been obtained. The convocations voted to lay the matter on the table.

Chicago Churches Plan Permanent Memorials

The Chicago Tribune reports that permanent memorials to the soldiers and sailors of the war are being arranged for in various churches. It is recognized that service flags, by the nature of their material and because they were constructed on the principle they would be added to, as was continually happening, would be temporary. Lasting records in bronze, brass, art glass, or in stone are now being considered. The Hyde Park Baptist church, the Rev. Charles W. Gilkey, pastor, will place in the church an art window costing $3,000. Designs have been presented and most of the funds gathered. Edward J. Goodspeed is chairman of the decorating committee of the church having the matter in charge. A tablet of bronze was unveiled last week in the New England Congregational church in honor of the late Lieut. Gordon Robert Hall, who enlisted while a member of the church and paid the supreme sacrifice. The tablet is given by William D. Allen and others. Dr. John Gardner, pastor of the church, delivered in connection with the unveiling service, an "Honor Day" address on the achievements of our soldiers. A fund of $5,500 has been gathered by the Unity Lutheran church, the Rev. David A. Davy, pastor, for the installation of a memorial organ. A bronze tablet will bear the names of all the men who went into the service from the church parish.

The Church and the Drama League

The recent session of the Drama League of America, held in Chicago, beginning on Shakespeare's birthday, laid special stress on a rapprochement between the church and the theater. A session was held in the Immanuel Baptist church on April 27, with the following program: "Dramatizing Bible Stories," John Merrill of the Francis Parker school; "Religious Drama as a Safety Valve for Adolescents' Emotions," Prof. H. Augustine Smith of Boston university, formerly minister of music of the New First Congregational church, Chicago. Plays by church groups were presented as follows: "The Life of Moses," by the Pilgrim Players of the First Congregational church, Evanston, directed by Mrs. A. Starr Best, and "The Golden Calf," presented by the Dramatic club of the House of Happiness, under the direction of Miss Rita Benton.

Church Sues New York City

A lawsuit in New York is attracting a good deal of attention. The Hanson Place Methodist Episcopal church, one of the oldest and largest churches of the denomination, has begun suit against the city and a construction company, the allegation being that the subway contractors placed a sand conveyor in front of the church, causing so much discomfort that the congregation was reduced and collections cut from $16,000 a year to an insignificant amount, and furthermore, that excavations caused the eighty-five year old church edifice to sag and shift dangerously.

ORVIS F. JORDAN.

CORRESPONDENCE

Comment on the Congress

Editor THE CHRISTIAN CENTURY:

I CANNOT refrain from offering a comment on the Lexington Congress. The attendance was large and representative. The themes were timely and ably handled. The spirit was fine. Each message came from a true and loyal heart. It was good to be there. It was generally conceded, however, that the papers were too long. There was not enough time for general discussion. The whole congress reminded one of an old fashioned debating society with its affirmative and negative sides. Each speaker seemed equally intelligent, honest and "cocksure." Each seemed too much committed to the task of winning all to his own position. This is a serious error that should be avoided. So long as we believe in individual interpretation of the Scriptures, there can be no hope of "all speaking the same thing." It is not the duty of the liberals to liberalize the conservatives, nor is it the duty of the conservatives to cast out the liberals. It is the duty of each to receive the other as brother. As for me, I hear with equal delight both Mr. Morrison and Mr. Briney.

If the world could only see how much the Disciples differ in Bible interpretation, and yet what unity exists among them, there would be more faith in ultimate Christian union. The strength of the Disciples comes from their right of private interpretation. This right must not be questioned. The glory of the Disciples comes from their disposition to fellowship all Christians. This disposition is on the increase.

Springfield, O. C. M. BURKHART.

News of the Churches

John E. Pounds Leads in Kansas City Meetings

Last autumn the Disciple churches of Kansas City, Mo., called for a pre-Easter week's meeting. John E. Pounds, of Hiram, Ohio. J. E. Davis, minister at First, writes that the plan carried and that "Mr. Pounds' work was superbly done. Those who heard him were delighted with his work. He brought great spiritual messages each day, heart-searching and soul-satisfying." The plan provided a mid-day, mid-week service at First church, which is in the center of the city, during the week, and the speaker visited residential and suburban sections of the city wherever meetings could be arranged for him. Invitations were extended to other denominations to join in the fellowship, and ministers of other churches participated in the services. The expense of the meetings was assessed to the Disciple churches of the city.

Reports Hearing Author of "The Meaning of Prayer"

Charles H. Swift, of the Carthage, Mo., church, who is in war work in New York City, writes of hearing Rev. Harry Emerson Fosdick, noted preacher, author and war worker. He says: "Several of us went to the First Presbyterian church to hear Dr. Fosdick. Arriving an hour before services we found quite a crowd had already gathered. The early coming did not get us a seat, however, and we were content to stand throughout the entire service. Think of people actually waiting to get into church. I never saw them do that in front of any church I have ministered to. No, and thousands of other churches in the country never have had that experience. Hundreds in New York City cannot claim such a success. The explanation is found in the man who brings the message. Dr. Fosdick is a very powerful and eloquent preacher with a vital message. His sermon on Immortality was the most soul-stirring I have ever listened to. Being the first Easter in twelve years that I was not in some pulpit, it was a treat to listen to such a man. As a listener, I felt a silent uplift in my life and found a new meaning to the ministry."

East Dallas, Tex., Church Has Greatest "Easter Day"

The Christian Courier reports that Easter, 1919, was the greatest day in the history of the East Dallas, Tex., church, to which John G. Slayter ministers. On that day 171 persons were received into the congregation by confession of faith, letter and statement. For weeks a campaign had been on looking to a great decision time on Easter; and while many have been received into the fellowship of the congregation during that period, the definite goal was Easter decision time. More than a hundred persons had signed cards pledging themselves to make the confession or take membership in the church on Easter. Minister John G. Slayter had trained scores of "life liners" for the campaign. While no special rally had been put on for the Sunday school, there were 1,251 in attendance. And by the 11 o'clock hour all available space in the big church was occupied and the doors were closed, turning away hundreds who came expecting to attend the services. When the invitation was given 130 persons came forward to confess Christ or take membership, in spite of the fact that quite a number who had signed cards could not get into the church. Forty-one more responded at the evening service. And it was found that in the two services 68 who had not signed cards had come forward, while 35 of those who had signed cards were unaccounted for, except six who are in the hospital. So it is probable that the Easter revival in this church will result in nearly 200 new members for the congregation. There was not a meeting at the church in this campaign except the regular services.

J. C. Mason Observes Fiftieth Anniversary as Preacher

On Easter day J. C. Mason, minister at Bald Knob, Ark., celebrated the fiftieth anniversary of his ministry. He preached his first sermon a few miles from Bald Knob. But one person was present on the two occasions. Several people came a hundred miles to be present at the anniversary service. Addresses were made by men of many professions and from several denominations. Mr. Mason's texts on the recent occasion were the same as at his first service, Ephesians 2:8 and Titus 2:11. Two songs used were the same as at the earlier meeting: "Amazing Grace, How Sweet the Sound," and "Am I a Soldier of the Cross?" A hundred dollar missionary offering was a feature of the recent anniversary.

A Great Church in a Little Town

At Kinross, Ia., a village of 200 people, the church school on Easter morning had an attendance of 192, with an offering of $122. The church has a new parsonage, and the Christian Endeavor Society of 100 has purchased a new piano. F. H. Shaul is the to-be-congratulated leader at Kinross.

Some Features of Indiana's 1919 Convention

Third church, Indianapolis, will be the scene of this year's meeting of Hoosier Disciples, and the date, May 12-15. The Indiana Ministerial Association will have charge of the Monday program, this including an afternoon and a banquet session. Tuesday morning will be devoted to the Sunday school, with a later business session and a sermon by E. D. Salkeld, of Frankfort. Tuesday afternoon will be a state society session, with brief talks on various phases of the work. On Tuesday evening H. C. Armstrong, of Baltimore, will speak on "Christion Unity." Wednesday morning's program will include a class room period, and addresses by F. E. Smith and W. R. Warren. On Wednesday afternoon will be conducted a symposium on "Training Workers to Meet the World's Needs," and in the evening there will be two addresses. On Thursday morning will come another class room period, followed by a business session and a symposium on "Why the United Budget Succeeded." Thursday afternoon will be given to brief talks on the question: "We have won the war for democracy—Will we win the world for Christianity?" The members of the Indianapolis churches will give lodging and breakfast free to all who send their names to Harry Rybolt, 632 Massachusetts avenue, Indianapolis. Meals will be served in the basement of the church. Commodore W. Cauble is state secretary of Indiana.

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Dr. Hugh T. Morrison Addresses Eureka, Ill., Men

The following letter from V. W. Blair, of the Eureka, Ill., church contains some suggestions for men's and boys' organizations of the churches: "Yesterday we arranged for an afternoon meeting for 'men only' that Capt. Hugh T. Morrison, M. D., might address those who gathered. Although the weather was bad, more than 150 were present. Dr. Morrison's address is the best I ever heard upon this vital theme—'A Man's Sex Life.' He was able to present the subject not only from the standpoint of the doctor, perfectly at home with all technical matters involved, but he had not talked five minutes until he was in the deep moral issues and he stayed there until the end, concluded with one of the sanest and most striking appeals for the fundamental place of religion and God in a man's life that I have ever heard. I take this method of suggesting to all Christian workers the advisability of arranging meetings at which he may speak. I think the State Board of Health will meet all expenses involved in the way of advertising and speaker's travel. I believe that his address would be ideal for the 'Fathers and Sons' banquet which is held in many churches and for which it is often difficult to find a proper speaker. I know of nothing that would be worth more to our communities than to have such a banquet and let Dr. Morrison address them for an hour."

Chicago Pastor-Chaplain Returns from France

W. Garnett Winn, minister of Irving Park church, Chicago, but who has been spending a year as a Y man in France, is now back at his Chicago task, and received a royal reception at a home-coming service held for him by his own congregation and other Disciple leaders of the city on last Sunday afternoon. For a time, Mr. Winn was stationed in England, and was especially successful in organizational work there.

* * *

—Union Avenue church, St. Louis, with an attendance at Sunday school on Easter day of 423, made an offering for benevolences of $800. Other receipts were expected to bring the total up to $1,300. There were thirty-five accessions to the church membership during the pre-Easter campaign. At Hamilton Avenue, St. Louis, there were thirty-nine accessions as a result of a week's campaign. George A. Campbell and L. W. McCreary are the respective ministers of these churches.

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—A big educational event among the Texas churches is the raising of a fund of $30,000 for the endowment of a Bible chair at Texas Christian University at Ft. Worth. At last reports, nearly $25,000 had been raised.

—National Secretary R. M. Hopkins, who is traveling with the Sunday School Commission to the Far East, expected to spend Easter day in Jerusalem.

—On April 10, Vachel Lindsay gave three readings at Lexington, Ky., one at Hamilton College, one at the State University, and a third at Georgetown College. Mr. Lindsay's mother was at one time an instructor in Hamilton College.

—W. T. Barbre began his work with the Rensselaer, Ind., church February 1, and reports that during the month of March the Every Member Canvas was conducted, with the result that $2,500 was pledged toward current expenses and $500 for missions. During the week preceding Easter, services were conducted at which sixty-three persons enlisted with the church. This is a 20 per cent increase in membership.

—C. W. Williams is the new leader at Lincoln, Ill., E. W. Smith at Eminence and I. W. Porter at Timewell.

—The Quiver Lake (Ill.) Training School for all church workers will be held July 28-August 3. O. C. Bolman, district field worker, of Jacksonville, Ill., reports that a fine program of classes, lectures and entertainments is being worked out.

—After more than six years' service at Illiopolis, Ill., B. H. Sealock has resigned to begin a new pastorate at Vandalia, Mo., May 18. In addition to this pastoral service, Mr. Sealock will act as superintendent of Christian churches of his county.

—H. E. Stafford, of the Parkersburg, W. Va., church, writes: "No more delightful fellowship could be enjoyed than that which we have had with W. E. M. Hackleman, who has been with us in a three-weeks' meeting at First church. Mr. Hackleman creates a devotional atmosphere from the first and leaves a church worshiping more in its singing than as he found it. He is a strong support to any minister holding a meeting."

—The Ohio convention of Disciples will be held this year at Akron, May 19-22, and the state Christian Endeavor convention at Cleveland, June 24-29. Ohio has about 500 Disciple church organizations.

—W. E. M. Hackleman has an illustrated lecture, entitled "The World War and Bethany Assembly," with 100 views of the war.

—J. S. Beem, state evangelist of Nebraska Discipledom, is in a meeting at Norfolk, Neb., where W. B. Robb ministers.

—G. W. Buckner was assisted in his pre-Easter campaign at La Monte, Mo., by J. Morgan Harris. Eleven "decisions" were reported from the Sunday school. There was an offering for the N. B. A. of $123, a fifty per cent increase over last year. The church's apportionment for the united budget is $700, but $850 will be sent in. An increase in salary indicates the appreciation of the La Monte church for its leader.

—D. A. Leake reports twelve accessions to the membership at De Queen, Ark., through an Easter campaign.

—The church at Milton, Ind., gave for missions and benevolences during 1918 a total of $1,104, though $2,945 represents the entire expenditures. F. C. McCormick ministers at Milton.

—Fifty accessions were made to the membership at Lawrenceville, Ill., by the pre-Easter campaign of one week. The meetings were led by Pastor Tomerlin, except on one evening when C. R. L. Vawter came over from Bridgeport, Ill. Increased attendance is reported for the Sunday school and women's society.

—C. A. Lowe, secretary of the Kansas City Disciples organization, reports that Easter was a good day for the churches of the city and its environs. Fourteen of the thirty Disciples churches reported 5,052 persons in attendance at the Sunday schools, ninety-four confessions of faith and forty-nine members added otherwise.

—Since H. E. Stafford took up the work at First church, Parkersburg, W. Va., fourteen months ago, there have been 106 members added to the congregation, fifty of these having come during the recent series of meetings held by Mr. Stafford, assisted by W. E. M. Hackleman.

—The following note comes from M. B. Madden, missionary to Japan, who recently left this country to return to his work there: "After a stormy voyage of nineteen days, we reached Osaka March 29. Our hearts have been cheered by the welcome given us. We are beginning our work with a fine, selected student body, under most favorable conditions, and are happy to be back in Japan, where we feel we are needed."

—Payne Avenue church, North Tonawanda, N. Y., has set an offering of $1,000 as its goal for Children's day. On Easter day, Pastor Charles H. Bloom reports, there was an offering for benevolences of $140, also a special offering in the evening for the Havens Home amounting to $83.

—Garry L. Cook led in a county school of methods held at East Lynn church, Anderson, Ind., April 28-May 2.

—Broadway church, Los Angeles, was recently the scene of a union meeting of the Baptists and Disciples of the city. S. M. Bernard presided and two addresses were given: one by Dr. Francis, a leading Baptist minister, and the other by E. F. Daugherty, of First Christian

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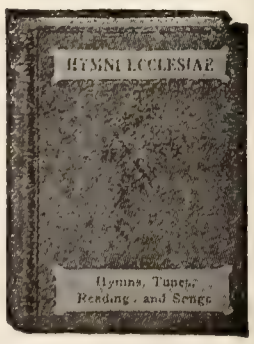
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church, Los Angeles. It is reported that "it was a happy occasion and is to be repeated."

—The Redlands, Cal., church, which has an average attendance of about 150 and a school of 225, and with a congregation made up largely of poor people, has undertaken the support of two living-link missionaries. Leon F. Meyers is the pastor of the church.

—George L. Peters, of the Canton, Mo., church, has been made a member of the faculty of Culver-Stockton College, Canton, occupying the chair of "pastoral and pulpit duty."

—W. T. Moore and wife spent the winter in Clearwater, Fla., but have now returned to their home at Eustis, Fla.

—C. C. Sinclair has returned to his pastorate at Central church, Kansas City, Mo., and is beginning his seventh year of service there.

—A campaign is on at Union Avenue church, St. Louis, Mo., to raise $75,000, looking toward clearing the church of all indebtedness.

—At the age of eighty-four, E. J. Lampton has resigned from the work at Louisiana, Mo.

—There were thirty-two confessions of faith on Easter day at First church, Neb., where W. W. Burks is the new leader.

—There are fourteen graduates at Seminary House, Christian Temple, Baltimore, this year. Dr. Peter Ainslie, minister and dean, delivered the baccalaureate sermon on last Sunday. The other exercises are being held this week, closing with Friday evening.

—The Christian News, Des Moines, of which Charles Blanchard was editor until recently, and of which L. L. Akin is now office editor and business manager, will from now on be conducted under the guidance of an "Editorial commission," consisting of A. M. Haggard, J. C. Caldwell, J. Mad. Williams, C. S. Medbury, W. A. Shullenberger, W. C. Cole and W. M. Baker. There will be six regular contributing editors: Charles Blanchard, J. T. Nichols—a former editor—J. N. Ragan, H. C. Guy, J. H. Painter and J. N. Pinkerton.

—Steady growth is reported at Drexel, Mo., church, where A. A. Proffitt is now pastor.

—I. G. Williams is the new leader at Hedrick, Ia., and E. A. McKim at Chariton.

—A. L. Ward, leader at Franklin, Ind., reports 452 persons present at the church school on Easter Sunday; the goal was 500. The church had been working forward toward Easter as a day of decision. The meeting held in February by Daisy Douglas Barr was a part of this program. During the campaign 124 members were added to the congregation, and on Easter morning the persons were asked to stand around the auditorium, and were given greeting by the congregation. The girls and children of the church have recently been organized into a Young Ladies Circle, a Triangle and a Junior; this was done under the leadership of Mrs. H. O. Greist, state president of the C. W. B. M., Miss Nora Darnell and Miss Lois Ely. The day of their visit was announced as "Women's Carry On Day."

—H. C. Burkhardt reports the hopes at Central Church, Dayton, Ohio, of a new community plant are being revived. The Sunday school attendance on Easter Sunday was 680, the best in many months. There was an offering of $200.

—During the five years of service of F. D. Ferrall at Burlington, Iowa, 220 persons have been received into the fellowship. Mr. Ferrall has conducted his own meetings, with one exception, which was an exchange meeting. All church debts are paid and work has begun on a new building. One-half the building fund has already been assembled in cash.

—J. H. Goldner, for nearly two score years minister at Euclid Avenue, Cleveland, has just recovered from a two-months' illness, and is reported "fully recovered in health and strength, and ready for work." "Goldner day" was observed last Sunday at the church school.

—President A. McLean, of the Foreign Society, recently attended a conference of missionaries for all Mexico at Mexico City.

—Dr. Elliott I. Osgood was asked to deliver addresses at a number of places in China, in the general celebration of the signing of the armistice. He writes that the Chinese respect America as no other nation.

—The Foreign Society reports that F. M. Rains has been ill most of the winter, suffering from pernicious anemia. He has been in Florida for more than two months, and has been in bed most of the time.

—Fully 1,000 persons were in attendance at Capitol Hill church, Des Moines, Iowa, on Easter Sunday; there were 523 present at Sunday-school. A basket dinner at noon was a feature of the day's program, and an Easter cantata in the evening another. Mr. Cole enters upon his fourth year at this church June 1.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, May 15, 1919

The Soldier's Religion

By Edgar DeWitt Jones

Soldiers of the Wooden Cross

By Bishop Brent

Published Weekly—$2.50 the Year

Your Friends and the "Century"

A recent mail brings to this office two letters. Here is an extract from one, written by an Ohio layman:

> "In these fields with which I am acquainted and in which I have worked, The Christian Century can do a lot of good. I send herewith a list of twenty persons who are now looking for a religious paper like the 'Century'. Will you please send a few samples to each of them? I am sure they will bring some subscriptions."

And here is a portion of the other letter written by one of the most successful pastors of the East:

> "Under separate cover I am sending copy of our Church Directory, with checked names. I would count it a favor if you would send a copy or two of the 'Century' to each of these persons. I am anxious that every member of our Church become a reader of your paper.

Many other letters of similar tone have indicated to us the fact that the time is now ripe to put into the thousands of church homes of the Disciples a high class inspirational and instructive newspaper like The Christian Century. The Great War has brought people to think seriously and they are seeking light on the great issues of the times, especially in religious fields. The "Century" is being commended as never before, both as an inspirational religious journal and as a medium of the big news—both of the larger Christian world and of our own congregations.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

ETERNAL Father, let Thy quietness wrap us around, that through the storm of human circumstances we may hear Thy voice of gentle stillness telling us the truth about life and the meaning of our struggle for the good. Hush Thou our minds that we may listen and learn of Thee, lest we seek in the things that perish for that which abideth only in Thine abiding truth. Speak, Lord, and grant us hearts to hear; speak a word of comfort and command, even that living Word whose music touches with hope each secret sorrow of earth.

Thou hast given us for our guidance a mighty Book of Vision and Prophecy, of Duty and Hope. For all the holy memories that rustle in its leaves, for the sweet voices whose echoes linger in its words, we praise Thee and give Thanks. When we are weary it speaks to us of our rest in Thee; when we are sinful it heals even while it rebukes; when we bury in the grave the loves of life it tells us of a land where lost things are found. Help us to give our souls to its heavenly wisdom, its visions of the Unseen, and its passion for righteousness.

Behold us gathered at Thy feet; lift us to Thy heart and breathe upon us Thy spirit of power, as of old Thou didst touch the lips of prophets and poets. None of us are content with what we have read, none of us are satisfied with what we have become. Show Thyself to us in sins forgiven, in the hearts made pure by Thy purity, in faith that makes us faithful to Thy will. Make us each day, if it be but a little, more like Him in whom Thy word was made flesh, whose beauty haunts us, and whose heroic love is our pillar of fire.

Open Thou our eyes that we may read Thy newer Word in the events, the issues, and the vast upheavals of our time. How wonderful, how terrible are Thy ways in the earth, and we pray Thee to show us the path of Thy footsteps that we may follow and obey. Thou art our hope and our salvation, and we would be brave to bear and faithful to do what Thy holy will ordains, in mercy forgiving, in love serving one another. Let Thy beauty be upon us, shaping within us a loveliness which death cannot destroy. In the name of Jesus, Amen.

The Man in Uniform

A CARPENTER CONTRACTOR came the other day to a minister to interview him about a friend. This friend was a returned soldier who had come back to a broken home and a faithless wife. The old job was gone, too, and the soldier was drifting. "Can't you do something to keep this soldier from going completely to the bad?" begged the contractor. He was telling a story that has many variations but which is a tragedy in every community. After the civil war some of the veterans became congressmen and some business men and some became tramps. It will be so this time with a far greater army unless the church knows how to meet the situation. There are four phases of a returned soldier's life that need to be considered—his job, his home, his family and his church. These interests cohere to make up the major part of the life of the average man.

It is worth while trying to place the uniform men in Christian homes. In the impressionable months following their discharge from service, many of these men will go to the city in the search of employment. The parasites of society will await their coming. If the church cares, there may easily be arranged a

Christian home for every man. It is such a little matter for a pastor to have a mimeographed list of approved rooming houses to hand to these men. In the matter of a job, there are various organizations that help, but the church can help too. In many cities the church federation has organized this employment question and put a secretary in charge.. There is to be built up a stronger family bond for every man. The church finds its most natural ally in the home and must depend upon the co-operation of father and mother and brother and sister.

The church life itself must be warm and friendly. There should be a spiritual employment bureau in the church where men out of Christian work might be employed successfully in the building up of the kingdom of God. The uniform man who teaches a Sunday school class of boys or takes up some other kind of Christian work is anchored against the storms of temptation.

Is There a Reconstruction Period?

WHEN the armistice was signed last fall, the word most used in Christian circles was reconstruction. We talked of a reconstruction period. Each mind interpreted this according to its own bent. Those of conservative turn take little stock in change. Dr. James M. Gray, of Moody Bible Institute, said recently: "Since last summer the writer has attended several Bible conferences and ministered in different pulpits throughout the country. He has conversed with many people and kept abreast of current literature. He knows that it is in the air that this is 'a reconstruction period,' that we are in 'a new world,' and that the church must change its methods and its message to command the attention of our returning military and naval heroes." But, dear brethren, do not be mislead or distracted by this din. Everything depends upon the nature and character of the method and message. In some cases, perhaps in many, it were desirable that they be changed; but not if the message were the gospel of Jesus Christ and if the method were the teaching of the Word of God in the Power of His Spirit."

Radical minds have foretold great changes in accordance with their ideas. In some cases it was the turning of the world to socialism, or the end of the church to make place for "community religion." Meanwhile changes are going on, in spite of the feeling of conservatives that none are needed. The gospel is not changing but men's understanding of what it is must grow with every age. The change is not the cataclysmic thing that millenarians and socialists look forward to, but evolutionary change, hastened considerably by the war. It is still very early to forecast the nature of these changes though some of them are already clear.

The Interchurch World Movement probably spells the end of individualistic efforts of isolated sects to convert the world. The growth of a League of Churches in Colorado points the way to a new ecclesiastical order in which the community church may have fellowship with other churches of like order as well as with churches of the older denominational order. And the Spirit of God leads on to other changes.

Respect for the Christian Lord's Day

THE invasion of the Lord's Day has been resisted by the labor unions quite as much as by the church in recent years, though the labor unions have quite a different point of view with regard to Sunday recreation. As civilization has become more complicated the "works of necessity" seem to have increased very greatly and large numbers of people never find a place of worship in spite of their desire to do so. Anything that will keep the Christian Lord's Day sacred to its original purpose as a day of rest and spiritual uplift is to be welcomed. The recent action of Secretary Daniels in issuing an order for Sunday observance in the navy meets with general approval. This order in part reads: "In order to insure a proper observance of the Lord's Day in the Navy of the United States, and to provide officers and men with rest and recreation so essential to efficiency, the following order will be carried out. Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity. When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent or available ship, who might be able to come aboard for such purpose."

Probably the greatest danger to the Christian Lord's Day is not from the invasion of a rest day by labor bosses, though this is ever a danger, but rather from the competition of the recreational and the worshipful interests. A census of the Sunday habit of city young people will reveal the extent to which this is a problem. On the European continent, the Catholic church has made its peace with recreation by establishing the early morning mass and giving over the rest of the day to pleasure. Against this solution of the problem the Puritan conscience has ever protested and continues to protest. The soul of man needs more intensive cultivation than this program involves.

Vocational Guidance

MORE than sixty per cent of college students are carrying on their studies with no definite decision as to the goal of their studies. In many cases they have been "sent away to school" by fond parents "to get an education." On arriving at college they are distracted by the social life of the school and do less serious thinking about personal problems than they did at home. The result is that thousands of young people in this country are just drifting. If one will take the pains to inquire how a hundred men in a given city chose their vocation, one will find that they will say in a majority of cases that they never chose at all but just drifted into the work they are now doing. The result is misfit and friction with a certain number

f lives utterly ruined. The "hobo" is not always an gnorant person. He is just a person who never found a ocation.

There are various freak methods of helping people o choose a vocation. Once it was customary for a ather to choose a son's vocation and impose it upon im from infancy without a study of fitness. This has argely passed away. There was also the old-time hrenologist, who, for a good fee, would feel bumps on he heads and deliver oracular utterances about gifts nd the future success of the person who advanced the noney. Scientific study of vocation is now in its in- ancy, but promises much for the future. It will use the nformation that can be secured from teachers and riends and correlate this with the tests of a psycho- ogical laboratory. Preliminary to this, however, is he need of stimulating young lives with great ambi- ions and aspirations. In considerable measure, this is he work of the church. When we get rid of the idea hat only in the ministry and the mission field is there a "call of God," when we see that every life investment is a thing full of beauty and significance to religion, the church will do its part to fill young lives with dreams and visions.

"I Go A-Fishing"

THE church has always been inclined to criticize Peter for his word when he said, "I go a-fishing." There has been too little sympathy with the spiritual need that was expressed in this determination. The days before had been full of sorrow and disappointment. The whole concept of the meaning of the mission of Jesus had been shattered by events. The boasted devotion of Peter to a great cause had been discredited by a shameful failure. In his mood there was perplexity, humiliation, weariness and a desire for the old surroundings of his boyhood where he might think unimpeded through the problems that pressed themselves upon him for solution.

It has been with a sense of shame that the tired business man, the student weary of books, the minister burdened with addresses and administration has confessed to the lure of the wild. It has seemed like a desertion to leave the familiar tasks for something which we have called "pleasure," but which really has a deeper meaning. Detachment from a situation sometimes brings clearer vision. We are too near the trees to see the woods. Immersed in chores, we often miss the larger meaning of the things which we do. A man said the other day, "There is no fun in fishing, for one cannot earn over fifteen cents a day at it." The answer is obvious. Corporation magnates have dreamed out a hundred thousand dollar idea while among the lily pads, and ministers, like Peter, have found a larger appreciation of Christ while seemingly engaged in so primitive a diversion.

Most Americans do not need to be exhorted to work more. They work too much now. What they now need is ideas and orientation in their life tasks. There is only one way to get this and that is to take it. One need not be ashamed to answer the call of the wild on these spring days, for to the man spiritually alert this may be truly the call of God. "Let us go to one side and rest awhile."

The Need of Tolerance

EVERY age needs prophets of the open mind, but particularly is a time like the present apt to produce bigots against whom a stand must be made. In the time of war we were so busy with deeds that little time was left for thinking. Besides, certain restrictions were put upon public utterance of opinion which are not necessary now. There have been recent violent reactions against prominent churchmen, of whom Prof. Harry F. Ward, of Union Seminary, and Mr. Raymond Robins are instances, who have ventured to suggest that we did not have all of the truth about the Bolsheviki in Russia. A man who counsels a scientific investigation of the opinions and deeds of the present government of Russia is not necessarily a friend of these opinions and methods. But a right knowledge of the actual facts must always be a prelude to any logical and satisfying answer to Bolshevism. We shall never meet this new attack upon democracy by hysteria and wild denunciation. The tolerant man may in the long run prove to be the most dangerous foe of Bolshevism.

In a similar way the appeal to prejudice has been made by obscurantist journals denouncing all liberal views of religion as German, whether the Germans ever heard of them or not. The incitement to an emotional reaction may sway some people, but it can never control the opinions of a great religious communion. We shall make up our minds between dogmatic religion and a scientific formulation of religion in some other mood than that of the dervish. The threats that go with a certain orthodox attitude will not control minds of any fibre. As has been said in every age since Milton delivered his immortal plea for freedom—truth needs no nurse. The remedy for error is the truth and not the lash. The man who is afraid to trust his point of view to public discussion is by the same token a skeptic with regard to its essential truthfulness.

The progress of the church and the progress of the world in these difficult days waits upon free discussion and interchange of opinion. We shall not long abide artificially defended orthodoxies. Our only orthodoxy will be one that dares to come out in the arena and fight for itself.

Immersion and Spiritual Character

A RATHER vehement note, sounded several times at the recent Congress of Disciples in Lexington, Ky., demanded that the Disciples of Christ make good their traditional position on certain matters such as immersion-baptism by exhibiting a quality of spiritual life superior to that manifested by the Christian bodies who practice affusion-baptism. This is an inter-

esting variation from the old-time method of debating the baptism question with our religious neighbors. The presupposition lying behind this more recent plea is that there is some causal connection between immersion and spiritual character, that one who believes in immersion and submits to it possesses thereby certain reasons or resources for moral attainment which a Christian disciple who does not so believe and so practice does not possess. If we immersionists could make out a case of this kind it would appeal to the modern mind as no exegetical or historical argument for immersion has ever appealed. It would greatly simplify the immersionist's apologetic and rescue from embarrassment many a half-emancipated Baptist or Disciple who has lost faith in the old arguments but still cherishes the immersion tradition.

However, one who tries to think clearly about the matter is driven to the conclusion that the hope of making out such a case is too good to be true. It is inconceivable that of two persons believing equally in our Lord and loving him with equal loyalty the one who thinks his Lord commands him to be immersed in water will by acting up to that belief possess a higher type of Christian character than the one who believes that his Lord issued no such command. If there is any causal connection between immersion (note that we are not talking of *baptism,* which is quite another matter) and Christian piety then it should show itself *automatically* in the lives of those who practice it. The very exhortation to those who practice immersion to make their lives superior is a confession that there is no such connection, for the appeal is always made to motives that have nothing at all to do with the act of being immersed.

Amusingly enough, it is always implied by those who make this exhortation, and often explicitly stated, that we of the Disciples' persuasion are as a matter of fact inferior to some of our affusion-practicing neighbors in the matter of spiritual character. But, obviously, that gives the whole argument over to the affusionists. If the argument is sound at all it would seem to prove that affusion-baptism issues in finer spiritual virtues than arise out of immersion-baptism! Of course, when one thinks of the Quakers, whose distinction in Christian history is not any feature of a merely doctrinal or ecclesiastical nature, but the strength and fineness of the moral and spiritual character they have developed among themselves, and when one reflects that the Quakers do not practice water-baptism at all, the attempt to make excellence of spiritual life carry with it an apologetic for immersion becomes absurd.

There are plenty of good reasons to sustain the practice of immersion without resorting to such obscurantism as this. We would urge upon those who have abandoned the impossible legalistic arguments of the past and have unctuously resorted to this sort of exhortation under the illusion that they are thus somehow "spiritualizing" immersion, that they keep right on thinking. They are only half through their thinking. They are sure the old arguments for immersion are not any longer convincing, but it is quite possible that there are other arguments, less legalistic, not based upon a patchwork of texts, nor involving so august a sanction as the authority of Jesus for a particular physical act—arguments which, however, are fully adequate and far more appealing, upon which the practice of immersion may soundly rest. To stop in the obscurantist's fiction that immersion should produce a higher type of spiritual character than affusion is simply to stop thinking. We cannot afford to make a sort of mystical virtue out of our intellectual befuddlement.

Calling Names

EVEN the small boy resents being called names, because the use of opprobrious epithets is unfair and proves nothing. The boy who calls names confesses himself vanquished. He advertises his ineptitude. He puts himself on record as having nothing better than an epithet to offer. Men who are without arguments resort to calling names. "Barbarians!" cried the Greeks to their adversaries. "Sophist!" sneered the critics of Socrates. "Madman!" said Festus to Paul. "Meddler!" was Julian's charge against Athanasius. "Son of perdition!" declared Alexander of Savonarola. "Infidel!" said the accusers of Galileo. "Heretic!" was thundered at Luther and Huss. "Fanatics!" was the term applied to the early Methodists. "Monomaniacs!" was the characterization of the pioneer Protestant missionaries. "Cranks!" was the pet nick-name for temperance agitators only a generation ago. "Wine-bibber!" "Glutton!" Demoniac." "Blasphemer!" were names applied to Jesus.

Today there seems to be a popular passion for calling names. Even our so-called statesmen have forgotten the traditions of their respective positions and have reverted to the name-calling habit of the short-trousers age. If persons differ from us in their politics, or in their ideas of reconstruction or of industrial organization, we delight in declaring them to be "Huns" or "German propagandists," or, best of all, in intimating that their doctrines are those of the Bolsheviki. We are especially strong on the Bolsheviki—not that we know in the least what we are talking about, but the word is mouth-filling and ugly-sounding, and therefore well adapted to the purpose of name-calling.

Grown-ups use name-calling not only to evade argument, but also to throw off moral responsibility. In this way we try to disclaim any call to uplift the standards of living and of intelligence among our foreign population. "Sheeny!" "Wop!" "Chink!" "Guiney!" "Dago!"—with mere words, and such cheap words as these, do we fight against our obligation.

The church, now as always, does its share of name-calling, and the present age, like each that has gone before, has its pet epithets for the use of those who have no worthier weapons. "German rationalist!" "Heretic!" "Destructive critic!" "Moss-back"—these are some of the expressions which fly back and forth on occasion. If the epithets happen to come our way we no doubt make the world-old appeal for sympathy. But they will

not really hurt us, even if they should happen to cling. Indeed they may bring honor and distinction. Some people once tried to destroy a newly gathered and wholly despised body of people by calling them a name meant to carry scorn and ridicule, but Christians today glory in the name that was given them at Antioch.

Out and In

A Parable of Safed the Sage

THERE came to see me a man from another city, and it is a Goodly City. And it lieth toward the Rising of the Sun. And I met him on the Threshold of my House. And he said,

Doth Safed the Sage live here?

And I told him that it would do him no good to seek farther.

And he said, I have read of thee, and I had business out here, and I have come to see thee.

And I asked him, Where didst thou say thou hadst business?

And he said, I have business in thy city.

And I said, I understood thee to say that thou didst have Business Out Here.

And he said, I believe I did say so. In the city where I live, if a man come toward this point of the Compass, he speaketh of it as Out.

And I said, That form of speech showeth an Unfortunate Mental Attitude.

And he said, It is only a Form of Speech.

And I said, Nay, it is a Trait of Mind. The Chinese do teach in their Schools a science called Geography, wherein China is shown as the Middle Kingdom, with all other nations Outside, so that whithersoever a Chinaman goeth, he goeth Out, and whosoever cometh to China, he cometh in. It is more than a Form of Speech; it is a Mental Habit, and a Bad One.

And I said, God's sun knoweth no Out or In anywhere in the Temperate Zone, for every land hath its Morning and Noon and Night. He who thinketh of himself as going Out when he goeth to another city shutteth his Soul against some possibility of Instruction.

And he said, I do not think it is so bad as that. It is just our habit of speech. Nevertheless, I do verily believe that thou art right, and that no man in going from the East to the West or from the West to the East should speak of it as going Out, lest he give offense.

And I said, That is not the Principal Reason; he should not speak thus, because it conduces a Mental Limitation. East and West are both alike to the Sun, and each spot hath its own High Noon midway between Sunrise and Sunset.

And I said, This is In.

And he said, I verily believe that thou art right.

And I opened my door wide, and I said, Come In.

And he came In, and we had Sweet Fellowship together.

For he was a Fine Man, and all he needed to know was that he had not come Out but In.

If He Comes Not Back

By Mary Huron Blair

MY neighbor's boy came slipping home today.
I saw him eager-striding down the street—
His face a-light, his eyes fixed on the house
Which held his loved ones—and my throat grew tight.
I saw his mother, with her hungry arms—
Her quivering face ashine with glad surprise—
Enwrap him, fold him, in proud ecstacy,
Forgetful of all else except her boy—
Unnoticing of me, who stood and watched
Alone, with empty arms, and scorching tears,
And heart—ah me! With breaking heart!

And down the empty, empty street I strain
My eyes to see another lad come home,
Knowing he will not come, yet unconvinced.
My precious boy, who did his bit in France!

Who did his bit? No, only just begun!
For, by the blood of sons like yours and mine,
Shed on the alien soil of tortured lands,
And by the agony of battle-wounds,
And by the dotted graves in shell-pocked France—
Ambassadors from God they sit, unseen,
Within the council chamber of the world.
While jealousies, and greed, and petty hates,
Embroil the nations, silently they sit
Demanding peace. For war must be no more!

And I am proud! Proud of my soldier son,
Proud of the manly purpose of his life,
Proud of his death and of that grave in France.
My motherhood could bear no holier crown.
But, oh, my heart! My lonely, breaking, heart!

The gray years stretch in emptiness away,
And emptiness engulfs me. One by one
I fold his precious garments wet by tears,
And lay them close beside his childhood toys,
Within his boyhood's treasure chest. A sheaf
Of priceless letters penned by him, replete
With messages from camp and battle front,
Topped by his last, ere placing in the chest,
I sit and read. Gay wit and humor laugh
From out the pages as I slip them by,
Tenderness, too, solicitude for me,
And love, and loyalty, and cleanness.

Last
With trembling fingers, bunglingly I slip
The close-writ pages of that final one.
My eyes refuse to see, so flood the tears!
Ah me!
I do not need to read, for on my heart
Burned as by fire the words are blazoned yet,
And ever shall be.

"Mother Mine," he wrote,
"If from the battle line I come not back,
Whate'er may be of wounds, or pain, or death,
I do not fear. I've only done my bit.
You must do yours, oh, mother of my heart!
You must do yours!"

My neighbor's son
Came slipping home today, and down the street
I strain my eyes for one who will not come,
Knowing he will not come, yet unconvinced.
I must be brave, brave as my soldier son.
Into the empty years I must put life,
And hope, and ministry. It is my bit.
But oh, my heart! My lonely, breaking heart!

Soldiers of the Wooden Cross

By Charles H. Brent
Senior Chaplain of the A. E. F.

THE lips of a British war poet, before they were hushed in death by the battle's stern lullaby, were stung into song in an immortal sonnet:

> If I should die, think only this of me:
> There is some corner of a foreign field
> That is forever England.

Rupert Brooke here gives the keynote of the soldiers who have earned by the supreme sacrifice the highest and proudest of all decorations, the Wooden Cross. Medals that adorn the uniform tell of courage and endurance and heroism that braved the worst for the cause. Their wearers live to hear the acclaim of their comrades. But there is another decoration, the commonest even though the most distinguished—the Wooden Cross—that is awarded only to the men who have done the greatest thing that man—yes, even God—can do. "Greater love hath no man than this, that he lay down his life for his friends."

Now that "grim-visaged war has smoothed his wrinkled front," we pay simple homage to our comrades who have the supreme distinguishment of the Wooden Cross. Yonder they lie, along that front where, with face to the foe, they counted not their lives dear unto themselves but bore the standard of liberty onward. Above their graves rise the sheltering arms of the roughhewn Cross than which no fitter monument ever reared its form over mortal remains.

Our comrades they were. Our comrades they are. Death was powerless in the face of their bold daring to rob us of them or them of us. They are separated now from us, not by the gaping gulf of time but by a veil so thin that at times we almost see their figures through its waving folds. They live—live gloriously in the land of far distances. Death stripped them of nothing essential. In the permanent society of the world beyond this they think and speak and see and love. They are what they were, except so far as the river of death has washed away the dust of earth and left them cleaner and better by reason of this, their last great adventure. They keep pace with us and we must keep pace with them.

> One Army of the living God,
> To His command we bow;
> Part of the host has crossed the flood,
> And part is crossing now.

We cannot rehearse the story of each one's going as he went over the top to meet the foe and found his rendezvous with death on shell-scarred slope or battered hill, or in some flaming town or maze of tangled wire. The same dauntless spirit moved them, one and all. There was something dearer than life. To it they gave themselves and their all, and won the decoration of the Wooden Cross. Here, for instance, is a Chaplain whose unstudied cry, as the finger of death touched him, was: "Father, I thank Thee for this affliction." Not that he courted pain as in itself a blessing, but as an opportunity to show God and men that he was able in all things to be a super-victor. Now it is not a Chaplain but a doughboy that is smitten. "Buddy," says his comrade who holds him while his life rushes out in a crimson flood, "Buddy, have you any message for the folks at home?" "Yes," is the prompt reply of the dying Galahad. "Tell them I went as clean as I came." Again, look at that stiff, silent body, much of the glory of its splendid manhood still lingering behind as though loath to abandon the well-knit form. Death in him is not ugly nor repulsive. His left hand still clutches the bosom of his shirt which he tore aside in order that his right hand might hold through death his crucifix, the symbol of his faith. He, though dead, speaketh:

> Nothing in my hand I bring
> Simply to Thy Cross I cling.

These men and a myriad more are calling to us, calling to us and bidding us to carry on. If we would still hold to their comradeship we must display in life the spirit they displayed in death. We must live for the things for which they died.

Patriotism finds in war only a starting point for peace. That which we have achieved by victory we must weave into the fabric of the new world and the new age. The Wooden Cross of our dead comrades is for them a glorious decoration. For us it is the banner of our life that is to be. It challenges us to hold more precious than mortal life ideals of honor, justice and righteousness. After all, the Cross that redeemed the world was a wooden cross, too, was it not? It was no toy nor pretty bauble, but a thing of nails and pain and death—and yet a thing of glory. According to its pattern we shape our own cross.

The Consciousness of Sin

THE Christian consciousness of sin is the basis of all doctrines about sin. A serious and humble sense of sinfulness is part of a religious view of life. Our consciousness of sin deepens as our moral insight matures and becomes religious. When we think on the level of law or public opinion, we speak of crime, vice, bad habits, or defective character. When our mind is in the attitude of religion, we pray: "Create in me a clean heart, O God, and renew a right spirit within me." When a man is within the presence and consciousness of God, he sees himself and his past actions and present conditions in the most searching light and in eternal connections.

To lack the consciousness of sin is a symptom of moral immaturity or an effort to keep the shutters down and the light out. The most highly developed individuals, who have the power of interpreting life for others, and who have the clearest realization of possible perfection and the keenest hunger for righteousness, also commonly have the most poignant sense of their own shortcomings.

WALTER RAUSCHENBUSCH.

The Religion of the Soldier As Revealed in War Literature

By Edgar DeWitt Jones

LOCKHART in the memorable biography of his famous father-in-law, tells us why Sir Walter Scott put his bowling green in an odd place at Abbottsford and built near by his summer house. Sir Walter wished to sit on summer evenings in the little rustic house that he might hear Peter, his old coachman, at his evening prayers. Thus all unconsciously the aged servant taught his illustrious master the lovely grace of private devotion. One's religion, or the lack of it, is best appraised under conditions where the last vestige of formality has fallen away and one is conscious only of the Invisible King. The best substitute for such a "listening post" as Sir Walter's summer house is a book, a poem, an essay, a letter, in which the writer has phrased in deep sincerity the "memories that bless and burn." One can write with ease what he can speak only with great difficulty. Literature is unhappily not always free from flippancy and hypocrisy, but the likelihood is that it is freer from these blights than life environed with warping conventionalities.

Perhaps some preliminary observations of a general nature on literature and the war may serve to atmosphere us for the more particular theme of this paper. For instance, the spiritual effect of the war upon literary celebrities is, to say the least, interesting. H. G. Wells, for some reason or other, was unable to find God until the war broke over his defenseless head and bereft him of a beloved son. Mr. Wells may not have "seen it through" but surely he beheld more than a glimmer of that mellow light which never was on land or sea. Mrs. Edith Wharton had numerous volumes to her credit, all of them cleverly written, two or three of conspicuous merit, but not one with so much as a suggestion of the spiritual. Came the world war and lo, her brilliant story entitled "The Marne," which ends in a burst of mysticism. Maeterlinck in his "Wrack of The Storm," discloses tokens of a spiritual awakening. Even Bernard Shaw of late has fallen into evangelical phraseology, while in the verse of many erstwhile worldly poets a still small voice now speaks thunderously.

The literature produced during the war, though considerable in bulk, is not in the opinion of competent critics especially so in quality. Out of more than two hundred volumes which have come to light during the red years of battle not more than a dozen promise permanence. In the fine phrase of Francis Hackett, "five or ten books of the war have in them a commensurate emotion with a minimum of emotionality." In fiction, "Mr. Britling Sees It Through" and "The Four Horsemen of the Apocolypse" share honors, with "Under Fire" a fair second. Of the religious essay type, "A Student in Arms" is in a class quite alone, a rare, rich work of genius. In poetry the quality fairly keeps pace with the output and thereby outdistances the war fiction. Brooke, Seeger, Graves, Sassoon, Service and numerous vagrant poets of great merit have found a high and lasting fame. Dawson's "Carry On" possesses some qualities that endure, as do a few volumes similar in character, but most of the war books, bright and entertaining though they are, will not be long remembered. They were written post haste to sell and for that reason perhaps are of the day and hour instead of for the morrow and forever. Rampant commercialism accounts for many ephemeral war narratives, such as "Over the Top," "Outwitting the Hun," and "Private Pete." But whether great literature or not, the volumes of the war period are all of value in so far as they are intimate and revealing. War literature which describes first hand the soldier's life and interprets him with fidelity was predestined to popularity. They throw much light on the soldier as he was and is and may be. The question of the soldier's religion is not an idle one nor is it merely curious. Every man's religion is a matter of perennial interest to himself, his kinspeople and his associates, but the religion of more than a million American youths who journeyed overseas to save democracy, is to parents, educators, publicists and church leaders the paramount question. America wishes to make adequate provision for the fighting men who are returning to peaceful pursuits, and in order to provide for the soldier it is necessary to understand him. What manner of man is the American soldier and sailor as revealed in the myriad writings of the world war's purgatorial period?

HAS THE SOLDIER BEEN CHANGED?

On one point there is apparently but one mind, namely: The soldier will return a changed man. But how changed—for better or worse? Will he be more religious or less religious? Some have held that the war would be followed with a revival the like of which the world has never known; others were equally sure that a fearful moral lapse would result. Both views are extreme. It is probably true that too much has been said of the change the war would work in the fighting man. Affirming the obvious is apt to weaken one's case. Moreover, it leads to a questioning of motives. The tendency to read into the expected change of the soldier our approved creeds and favorite system, theological or political, is to be deplored. Are we conservatives? Then the soldier will return eager to embrace the conservative view and defend it with his very life. Are we radicals? Then the boys are coming back to espouse radicalism and propagate it with fervor. To this kind of reasoning the soldier does not take kindly. A British officer who won the M. C., and who, therefore, had earned the right to speak, thus rebukes the all too prevalent gift for prophecy about the changes in the soldier's character.

The Bishop tells us: "When the boys come back
They will not be the same; for they'll have fought
In a just cause: they lead the last attack
On Anti-Christ; their comrades' blood has bought
New right to breed an honorable race.
They have challenged Death and dared him to the face."

"We're none of us the same," the boys reply.
"For George lost both his legs; and Bill's stone blind;
Poor Jim's shot through the lungs and like to die;
And Bert's gone syphilitic: you'll not find
A chap who's served who hasn't found some change."
And the Bishop said, "The ways of God are strange."

Commenting on these verses, a contributor to the March Atlantic Monthly remarks: "Lines like these, and they have not been uncommon from the trenches, are not an indictment of the soldier; they are not even an indictment of war. They are an indictment of the civilian habit of using the soldier as fresh laboratory material for the dissecting-room of theology and politics." But there is another side to the question, as everybody knows, and for an interpretation of the changed views of the soldier and their effect upon his life when he returns, we hearken again to the poet. This time it is an American, the talented Louis Untermeyer, who speaks right out, and boldly.

The last flash . . . and the hideous attack
Dies like the wisp of storm-discouraged flame;
And so on these battered heroes will come back
The same, yet not the same.

They who have bandied words in No Man's land
Will never be the old and abject crowd,
They will not grovel and they will not stand
What used to keep them cowed.

They will be dumb no longer, they will speak
In tones they learned beneath a bloodred sun;
A constant menace to the cowardly meek
And to all wars but one.

Strengthened to fight what all the world abhors,
Hypocrisy and squalor and disease,
They will attain even through war on wars,
What they had lost in peace.

In a recent article in a widely circulated American weekly, a writer who speaks with the authority of overseas experience avers: "No fighting man, soldier, sailor, or marine, no man or woman who has served as doctor, nurse, orderly or welfare worker, will come back to America unchanged. The change may be mental, psychological, deep hidden beneath a familiar outward appearance, but it will be there for the home folks to meet with patience, tact, resourcefulness." The writer continues, and instances a concrete case of pathetic failure to meet the new condition. "A young soldier convalescing from desperate wounds in a seacoast hospital wrote cheerful letters to his family, making light of his affliction. He knew his people could not afford to visit him, and he did not want to add to the burden of their anxiety. Just before he was dismissed from the hospital as cured, he made an effort to prepare his mother concerning his condition. But in her eagerness to see him, to prepare his favorite dishes, to advise his old friends of his coming, she did not grasp the full meaning of his letter, let alone read between its faltering lines. And so, when he came to her disfigured, his right arm tapering down to one of those metal hooks with which ex-soldiers perform such deft service, she could not rise to the crisis. She faced him bravely enough, but, in what she thought was the privacy of her own room, she sobbed to her husband that she wished her boy might have passed out rather than face life anew so handicapped, so disfigured. And her son overheard it. She did not mean what she said. In her heart she wanted her son back, whatever his condition. Just for a few moments she lost hold on herself, and in those few words she undid much of the fine moral influence of the surgeons and relief workers, and weakened the splendid courage developed in the boy by his own philosophical acceptance of his physical handicap."

HAS LEARNED TO FACE LIFE'S FACTS

If the soldier returns a new creature, as in part at least he surely will, his transformation is due to having had to face the facts—all the facts of life as he found them "over there." Just how varied and disagreeable and bloody those facts are, let Robert W. Service testify in his "The Odyssey of 'Erbert 'Iggins." A cockney barber narrates the naked facts of war as he and his "buddy" faced them "all in a day's work":

Me and Ed and a stretcher
Out on the nootral ground.
(If there's one dead corpse, I'll betcher
There's a 'undred smellin' around.)
Me and Eddie O'Brian,
Both of the R. A. M. C.
"It's a 'ell of a night
For a soul to take flight,"
As Eddie remarks to me.
Me and Ed crawlin' 'omeward,
Thinkin' our job is done,
When sudden and clear,
Wot do we 'ear:
'Owl of a wounded 'Un.

"Got to take 'im," snaps Eddy;
"Got to take all we can.
'E may be a Germ
Wiv the 'eart of a worm,
But, blarst 'im! ain't 'e a man?"
So'e sloshes out fixin' a dressin'
('E'd always a medical knack),
When that wounded 'Un
'E rolls to 'is gun,
And 'e plugs me pal in the back.

Now what would you do, I arst you?
There was me slaughtered mate.
There was that 'Un
(I'd collered 'is gun),
A-snarlin' 'is 'ymn of 'ate.
Wot did I do? 'ere, a whisper . . .
'E'd a shiny bald top to 'is 'ead,
But when I got through,
Between me and you,
It was 'orrid and jaggy and red.

* * * *

Now war is a funny thing, ain't it?
It's the rummiest sort of a go.
For when it's most real,
It's then that you feel
You're a-watchin' a cinema show.
'Ere's me wot's a barber's assistant,
Hey presto! It's somewheres in France,
And I'm 'ere in a pit

Where a coal-box 'as 'it,
And it's all like a giddy romance.
The ruddy quick-firers are spittin',
The 'eavies are bellowin' 'ate,
And 'ere I am cashooly sittin',
And 'oldin' the 'ead of me mate.
Them gharstly green star-shells is beamin'
'Ot shrapnel is poppin' like rain,
And I'm sayin': "Bert 'Iggins, you're dreamin',
And you'll wake up in 'Ampstead again.
You'll wake up and 'ear yourself sayin':
'Would you like, sir, to 'ave a shampoo?'
'Stead of sheddin' yer blood
In the rain and the mud,
Which is some'ow the right thing to do;
Which is some'ow yer 'eary-eyed dooty,
Wot you're doin' the best wot you can,
For 'Ampstead and 'ome and beauty,
And you've been and you've slaughtered a man.
A feller wot punctured your partner;
Oh, you 'ammered 'im 'ard on the 'ead,
And you still see 'is eyes
Starin' bang at the skies,
And you ain't even sorry 'e's dead.
But you wish you was back in your diggin's
Asleep on your mouldy old stror.
Oh, you're doin' yer bit, 'Erbert 'Iggins,
But you ain't just enjoyin' the war.
'Ang on like a hoctopus, Eddy.
It's us for the bomb-belt again.
Except for the shrap
Which 'as 'it me a tap,
I'm feelin' as right as the rain.
It's my silly old feet wot are slippin',
It's as dark as a 'ogs 'ead o'sin,
But don't be oneasy, my pippin,
I'm goin' to pilot you in.
It's my silly old 'ead wot is reelin'.
The bullets is buzzin' like bees.
Me shoulder's red-'ot,
And I'm bleedin' a lot,
And me legs is on'inged at the knees.
But we're staggerin' nearer and nearer.
Just stick it, old sport, play the game.
I make 'em out clearer and clearer,
Our trenches a-snappin' with flame.
Oh, we're stumblin' closer and closer.
'Ang on there, lad! Just one more try.
Did you say: Put you down? Damn it, no, sir!
I'll carry you in if I die.
By cracky! old feller, they've seen us.
They're sendin' out stretchers for two.
Let's give 'em the hoorah between us
('Anged lucky we arn't booked through).
My flipper is mashed to a jelly.
A bullet 'as tickled your spleen.
We've shed lots of gore
And we're leakin' some more,
But—wot a hoccasion it's been?
Ho! 'Ere comes the rescuin' party.
They're crawlin' out cautious and slow.
Come! Buck up and greet 'em, my 'earty,
Shoulder to shoulder, so.
They mustn't think we was down-'earted.
Old pal, we was never down-'earted,
If they arsts us if we was down-'earted
We'll 'owl in their fyces, "No-o-o."

'Erbert 'Iggins' Odyssey is a more human document than Homer's and almost as difficult to translate. One wonders when 'Erbert goes back to shaving faces and cutting and shampooing hair, if he ever does, just how he will manage to adjust himself to the old life. A soldier writing from France to his mother, after having been under fire, expressed his opinion of his former position of bank clerk as follows: "Mother, if I come back I can't ever stay in that cage again. It will be like prison. I couldn't endure it. I would have to be out of doors and somewhere with people and a stiff job on my hands." One suspects this is the first reaction and that another and a stronger one will enable that bank clerk to resume his cage with a thankful heart. The "K-K-Katy," or the "M-M-Mary," of whom he sang, may be depended upon to weave a rainbow of romance about that wired-in office that will transform it into a fairy's dell. Coming back to 'Erbert, on second thought what an unparalleled opportunity will be his to recount in the listening ear of his customers the dramatic tale of Eddie O'Brian and himself. Would it not be worth going a long way to be shaved, even badly, or to get an indifferent haircut from such a hero as 'Erbert? I think it would.

The life of a fighting man is a raw and naked existence, impossible to describe. Gore and the Gospel are indeed strange bedfellows. A British Chaplain says that he has heard a hundred times in substance at the front this rescension of the historic creed: "I believe in God the Father Almighty, and the trench-mortar has just blown my pal, who was a clean-living lad, to pieces; and God is love, and they crucified the sargeant-major; and peace on earth, good will to men, and I stuck my bayonet through his body; and Jesus died to save us from sin, and the Boche has been raping women; and this—war never ends!"

To be sure, this is shocking and irreverent and heretical to those who have no first hand knowledge of war's red horror. Moreover, there is reason to believe that many of the men with the colors came to such amazing candor slowly and by degrees. For example, down at Camp Travis, Texas, in the spring of 1918, a "Y" man asked a splendid specimen of enlisted manhood to become a member of the Bible Class. "Hell, no!" was the quick reply, "that is, not *now*. The Bible teaches us to love our enemies, let's finish up this killing business before we take up Bible study again." Even so, the strong probabilities are that when that young man reached the front, as he did later, and went into the very maw of death, he fared forth like Stonewall Jackson with a prayer on his lips. The fighting man's frank intermingling of Christianity's idealism with the horrific incidents of battle has the merits of absolute fidelity to facts which had to be faced. The civilian in the ordinary round of duty is not always willing to face the facts of life. He is willing to face the facts that are agreeable to him, but as for the other kind he prefers to ignore them or even deny their existence. How will preachers, politicians, college professors and business men meet this open-mindedness of the returning soldier, this willingness to see things just as they are? How can we blink an important fact or evade an unpleasant issue and look these men straight in the eye? Is it Bolshevism? Then face it fearlessly, intelligently. Is it Governmental ownership, free-trade, single tax, open membership, Christian stewardship?

Whatever it is we must face it without equivocation. The returning soldier will not only expect this attitude, he will demand it; he knows now the disillusionment of war; he has been behind the scenes; he is an expert in detecting camouflage.

THE SPIRIT OF ADVENTURE

The overseas men are coming back with a new spirit of venturesomeness, a certain audacity and daring acquired somewhere in France. Men who have "bandied words in no man's land" and lived for months amid the raw realism of the trenches will not be disposed to shilly shally with trifles either in politics or religion. Thoughtful writers who know fighting men say that they will not welcome a political or religious policy that asks their support merely because it is "safe" or "sound" or "sane." "Safety first" is good advice for children and invalids, but full grown men and women with a passion for a life of usefulness do not regard overmuch such a slogan. Imagine Jesus saying, "If any man would be my disciple, let him be cautious for his own life, playing safe always." Fancy Paul exhorting Timothy: "Study to show thyself a 'safety first' preacher, rightly running no risks of speech or deed so as to live a long time." Think of John writing in his old age: "Hereby we know that we have passed from sacrifice to safety because we toady to the brethren." The phrase, "make the world safe for democracy," is a brilliant epigram and it has served a high purpose. Yet, in the deeper sense risks must always remain. Everywhere there is risk or nothing gained. Faith calls for a venture, but believing that underneath are the Everlasting Arms, a leap in the dark. The believing soul is ever impelled to go out like Abraham, not knowing whither he goes. Mr. Wells in a recent book flouts brilliantly the inane enterprises that are sometimes planned for the soldiers' benefit. "You'll never get our soldiers," he makes his character say, "to stop celebrating and doing our damnedest just in order to sit about safely in meadows joining up daisy strings like a lot of beastly figures by Walter Crane." What character of program is the church prepared to offer the returning soldier? Is it asking little or much? Does it demand part or all? Is it to be of the usual round of ordinary church services, ushering people to pews, taking up a collection, attending meetings, listening to sermons? Is it to be these and no more, or instead, these duties plus the prophetic call of the young men to high services in redeeming communities from social injustice and poverty's blight, and training the multitude for leadership at home and abroad in a new crusade for Christ?

QUICKENING OF THE VISION FACULTY

In "Sonia," that rather unusual novel of Stephen McKenna, the hero O'Rane, who had been a brilliant but wildish chap, goes to war, suffers literal crucifixion and loses his sight. On the first anniversary of the war he is talking with a little group of intimates with whom he used to squander much time in boistrous living. "I can still see visions, thank God," he murmured. "This war has been going on for a year—a year today; and a year ago I said it would demand of each one of us whatever we held most dear. Then I looked on it all as a struggle for bodily existence, but now—unless death seen so near and by such young eyes is going to destroy all regard for the sanctity of life—now we seem to have a chance of winning our souls back. When I was a child in Prague my father took me to see a picture of Rome in the second century—a street scene. There's a blaze of sunlight, and you can almost hear the thunder of victorious material prosperity. And at a street corner stands an elderly man, poorly dressed, speaking, I suppose, not the purest Latin, to a half-circle of loafers. There is nothing noteworthy about him save his eyes and, I imagine, the sincerity of his voice as he tells his tale for the thousandth time: 'Sirs, I saw him with these eyes—my Master, whom I had denied; and they judged Him . . . and nailed Him to a cross . . . and He died . . .'" There was deep silence as O'Rane paused. "I—all of us who were out there—have seen it. We can't forget. The courage, the cold, heart-breaking courage . . . and the smile on a dying man's face. . . . We must never let it be forgotten; we've earned the right. . . . Is it a great thing to say? To demand of England to remember that the criminals and loafers and prostitutes are somebody's children, mothers and sisters? And that we've all been saved by a miracle of suffering?"

"I can still see visions." Aye, that is the all important matter. If the men come back still seeing visions, then all is well. But unless the church encourages her prophets to exercise "The liberty of prophesying" the peril is that over those far-seeing eyes of the veterans of the great war the veil of mammon will fall. Somewhere I came across a poem entitled "Morituri Te Salutant." It is written by a soldier poet who signs only his initials, P. H. B. L. One surmises he is English, one hopes he still lives in the flesh to write still other lines as strong and lovely as these:

> In this last hour, before the bugles blare
> The summons of the dawn, we turn again
> To you, dear country, you whom unaware,
> Through summer years of idle selfishness,
> We still have loved—who loved us none the less.
> Knowing the destined hour would find us men.
>
> O thrill and laughter of the busy town!
> O flower valleys, trees against the skies,
> Wild moor and woodland, glade and sweeping down,
> O land of our desire! like men asleep
> We have let pass the years, nor felt you creep
> So close into our hearts' dear sanctities.
>
> So, we are dreamers; but our dreams are cast
> Henceforward in a more heroic mold;
> We have kept faith with our immortal past,
> Knights—we have found the lady of our love;
> Minstrels—have heard great harmonies, above
> The lyrics that enraptured us of old.
>
> One thing we know, that love so greatly spent
> Dies not when lovers die: From hand to hand
> We pass the torch and perish—well content,
> If in dark years to come our countrymen
> Feel the divine flame leap in them again,
> And so remember us and understand.

Next week Dr. Jones will write on, "THE WAR AND IMMORTALITY."

A National Prohibition Catechism

By E. J. Davis

Question: When does war-time prohibition go into effect and for how long does it last?

Answer: July 1, 1919, and it lasts until the President has issued a proclamation declaring demobilization of the armies completed.

Question: Can the President suspend the operation of the act?

Answer: No. It is an act of Congress and the only way it can be suspended is for Congress to rescind its act, or for the President to declare demobilization complete.

Question: When does constitutional prohibition go into effect?

Answer: January 16, 1920.

Question: How was constitutional prohibition effected?

Answer: According to the method prescribed by the Constitution. Congress by more than a two-thirds vote of both branches submitted the amendment to the states. Ratification by three-fourths of the states was necessary for the adoption of the amendment. The thirty-sixth state, Nebraska, ratified the amendment on January 16, 1919. The amendment provided that it was to become effective one year after ratification, which will be January 16, 1920.

Question: How many states have ratified the Amendment to date?

Answer: Forty-five. The only states that have not ratified are Rhode Island, New Jersey and Connecticut.

Question: When was the Congress elected that submitted national prohibition?

Answer: November, 1916.

Question: Were there any American soldiers in France when the Congress was elected that submitted National Prohibition?

Answer: War had not yet been declared and no soldiers were mobilized when the Congress was elected that submitted National Prohibition.

Question: How many states had prohibition before the constitutional prohibition amendment was ratified?

Answer: Twenty-six.

Question: How much of the United States is already prohibition territory?

Answer: 89.6 per cent of the area.

Question: What percentage of the population of the United States lives in dry territory?

Answer: 64.6 per cent.

Question: What was the total vote for and against ratification in the state legislatures which have ratified?

Answer: The combined vote in the various state senates was 1,298 for ratification and 213 against. The combined vote in the houses of representatives was 3,737 for and 934 against.

Question: How can the constitutional amendment be repealed?

Answer: By retracing the steps through which it became law—a submission by two-thirds vote of both branches of Congress and ratification by three-fourths of the states.

Question: Why are efforts being made to secure a law enforcement measure in Illinois and other states to enforce an amendment to the national constitution?

Answer: Because the amendment gives concurrent jurisdiction to both the states and the national government. It is not expected that the national government must coerce a state into submission to the national prohibition amendment, but that the states themselves shall enforce the law through their local law enforcing machinery, but the national government has the power to step in if the state fails.

Question: What is meant by "Search and Seizure" law?

Answer: A "Search and Seizure" law is to give power to the officials to break up the illicit sale of intoxicating liquor, to prevent bootlegging and to destroy blind pigs.

Question: Does it give the right to search the private home?

Answer: No, unless there is a subterfuge being practiced and the so-called home is in reality a blind pig. Bona fide homes cannot be invaded or searched under the "Search and Seizure" law. Before a place can be searched evidence must be submitted to two judges and both of them convinced that the place is a public resort willfully disobeying the law before a warrant is issued providing for search. The home is thus thoroughly safeguarded.

God's Pity

By Louise Driscoll

GOD pity all the brave who go
The common way, and wear
No ribboned medals on their breasts,
No laurels on their hair.

God pity all the lonely folk
With griefs they do not tell,
Women waking in the night,
And men dissembling well.

In common courage of the street
The crushed grape is the wine,
Wheat in the mill is daily bread
And given for a sign.

And who but God shall pity them
Who go so quietly,
And smile upon us when we meet,
And greet us pleasantly?

The Magic of the Pause

By Herbert Smith
(Missionary to the Congo)

WE steamed slowly into the harbor of Table Bay. It was still early, and the fog barred our way. Table Mountain was shrouded in gloom. Doubters began to stalk about the deck and to prophesy as to whether the ship would dock that day.

It was cold, or as cold as it gets thirty-five degrees south of the equator. Our residence in the tropics made us seek more covering for our tropical thinned blood. A breeze sprang up. Slowly the fog began to lift. A white Light House, on a spit of sand, sprang up from the sea. The sun shone. Ships appeared from nowhere, some going to port, some seeking the open sea. These freight-bearing hulls were painted to deceive. Only the trained eye could tell at a glance whether they were approaching or departing. Strange twisted paint lines made the bow look as if it were bent, or again the stern seemed to rest in the air, or the bridge seemed excessively high or senselessly low. These lines made no attempt to hide the ship, only so to disfigure it that its position could only be guessed.

A cruiser came from her midnight watch. She was like the morning, grey and stimulating, her only color was the white ensign. Her long lean guns were trained fore and aft. If those iron throats should spit fire how terrible would be the sight and how appalling the noise.

Table Mountain appeared, silent and grand, over the tops of the mist. We had watched for it for hours. We seemed about to touch it. Though unseen it had stood near to us, like a great guardian. Into the beautiful sunlight we slipped to our pier.

Cape Town buzzed with the life of the metropolis. The city stretched to the water's edge and again nestled up into the very clefts of the mountain. Soldiers, khaki clad, some from African soil, some from far away New Zealand and some from Australia, filled the streets. Most of these had served in France, or Gallipoli or Palestine. Their chevrons indicated service of three and four years. Likewise their golden stripes, three and four, showed that their blood had been freely spent. Others could show no wounds, but their lean faces and glassy eyes told the tale that their health was gone. Three and four years of the trenches had sapped their vitality. These were silent men and while they mingled with the city throng they longed for the whispers of the desert.

Sailors, careless and free, jostled the crowd. With a rolling, swinging gait, they elbowed their way along. The width of their trousers legs was so great that some of them seemed as wide at their feet as at their shoulders. School boys, too, with bare knees seemed to enjoy the crisp air of the South African winter morning.

Street cars, automobiles and pedestrians followed their noisy way, when suddenly from Lookout Mountain a puff of white smoke and the boom of the midday gun shook the city. At once the entire traffic stopped. Men snatched their hats from their heads. Soldiers and sailors became as blocks in stiff attention. Women stood with their eyes fixed to the ground. In a second the bedlam of a city's roar changed to the stillness of midnight. A bugle's silvery notes floated over the city. We waited the import of that thrilling moment.

The Last Post March, blown by a full-lunged bugler, penetrated into the byways of the city. Girls behind the counters left the string knots untied. Housewives left kitchen stoves. Children quit their play. Workmen hushed the rattle of the engine and the lathe. The Gun and the Bugle were calling the people to prayer, and for two whole minutes the hundred thousand people of Cape Town bowed in quietness.

The war was six thousand miles away, for at this time the fighting in Africa was nearly over. But in those brief two minutes the crosses of France and Flanders seemed to be very white and very real to us. We were beside the boys in the dugouts and we went with them on their muddy way. We cheered and encouraged them. We were on the sea. In the northern mist we watched with the boys in blue for the Huns' capital ships and for the lurking U-boat. We knelt by the wounded on the battlefield and we threaded our way among the cots of the crowded wards. We saw those anxious faces of the mothers of Lille, who had had their daughters stolen from them the night before. Those beautiful girls—who would dare to think to what they were taken. In the prison camps we found our brothers wasted and worn. And above it all the din of battle made our hearts quake lest all that we prized should be snatched from us in defeat.

Then in our anguish we heard the voice of God. Moses spoke the words for us. "Stand still and see the salvation of God." And yet again the Psalmist's quiet assurance, "Be still and know that I am God."

Who would care to say that those daily quiet two minutes of a great city did not shorten the war and make the victory possible?

From Robert E. Speer

"Is peace now to fail and be faithless where war was faithful?

"There must be room for the spirit of eight million men who died for a larger world.

"Race must be subordinated to humanity.

"The soldier and sailor believed in the God of the Bible, not the God of natural theology or the different God of the new theology.

"Jesus Christ moved on an orbit of liberty.

"Christ's friendliness, His superiority to race prejudice, His unselfishness, His righteousness, His forgiveness, His truth, His principles of a new and different human order are the only hope of the world.

"Loyalty like truth is above life.

"Churches can reject the benefits of co-operation but they can not escape the penalties of separation.

"We need a collective guidance. No one of us has wisdom enough to handle his own duty alone.

"Fundamental principles lead us into difficulty but that is the only place that it is worth while to go."

In "The New Opportunity of the Church."

Books

A Day of Social Rebuilding. By Henry Sloane Coffin. No saner, better-balanced book upon the social duty of the church has appeared. It is well-balanced but prophetic and impassioned and there is no note of warning in it that sounds retreat from the front line of social action while apologizing for church remissness through a strained emphasis upon such worn themes as the social value of Christian character, etc. There is a social value to Christian character and there is little that is of social value apart from it, but all too many persons utilize it for the covering up of social remissness and downright moral cowardice. Dr. Coffin is radical in his passion for social righteousness, but conserving in his usage of such a time-tried and morally fundamental institution as the church. He is fired by the Christly passion for human service first instead of being a conservative defender of the church as it is, but as an intelligent advocate of human welfare he assesses the church for its full worth as a fundamental means of doing men good and devotes his thought to an effort to point it the way to a larger usefulness. We are devoted to the Gospel, but our preaching and church practice comprehends only a part of the Gospel. Such a book as this leads the minister to comprehend a neglected part of both the Gospel and the work of the church in its administration. (Yale University Press. $1.00.)

What Is the National Honor? By Leo Perla, with Introduction by Norman Angell. Strangely enough, the ancient shibboleth of national honor is playing small part among the conferees at the peace table, and even more strangely is it failing to agitate the objectors to the League of Nations. "Honor" was an emotional reaction upon the basis of certain primitive instincts and its assertion remained based upon about as secure a rational foundation as did the laws of blood revenge and blood attainder. Our author makes a very able argument upon good psychological grounds for the rationalization of such reactions in men and nations. He would do it through setting up interests of a cultural kind that would crowd down the more primitive and instinctive type of feeling and activity, such as making national dispute subject to law and judicial process through the educative devices of international societies of all kinds, the exchange of teachers, correspondents, travelers, goods, and every other symbol of good will. In other words, he would substitute rational good will and universal knowledge and sympathy for instinctive reactions of the more primitive type. His comparisons of subjects of so-called national honor as defined each nation for itself are both illuminating and convincing by the very contradictory unreasonableness each shows in the treatment of its own honor as opposed to its ideas of the same in others. (Macmillan. $1.50.)

The Mikado—Institution and Person. By William Elliot Griffis. Japan is the last of the great autocracies. The author of this volume was one of the founders of the educational system of modern Japan and through long and intimate residence comprehends Japanese ideas and traditions as few living foreigners do. Moreover, he is a devoted admirer and lover of the Japanese people. But these things do not prevent him from speaking with accuracy and critically of such native superstitions as the divinity of the Mikado or the hoary conceit regarding the three milleniums of unbroken Nipponese history and sacred dynasty. He shows how Chinese culture antedates that of Japan and contributed to it. He recounts the heroic story of the revolution against the older and more absolute type of feudalistic government and states plainly what is left of it in monarchical Japan. The term "liberty" was not found in Japanese literature and its concept is not yet much appreciated except by a very small party of radicals. He is warm in praise of the late Mikado and the wisdom with which he guided his government onto constitutional grounds. The most interesting contribution from the contemporaneous viewpoint is the description in chapter twenty-eight of the political alignment of today between the liberal parties represented by Count Okuma, advocating a ministry responsible to the parliament, and the Tory party that still believes, as even the Prussian Junkers, that all sovereignty resides in the person of the Mikado. (Princeton University Press. $1.50.)

Rising Japan. By Jabez T. Sunderland. This ardently written book is a warm but intelligent effort to make for mutual understanding and peaceful feeling between the United States and Japan. It finds much to praise in Japanese life and national intention. Setting out to overcome prejudice, the author perhaps fails occasionally to tell all we need to know. At least he does not mention the fact that less than one-fourth of the adult males of the country are allowed to vote even if education is universal, nor does he state the subservient position woman still holds, and he treads lightly upon the "divine right of kings" type of government still maintained. What he does, though, is to keep us from rushing into theoretical extremities regarding menaces implicit in this belated state of affairs. He shows how Japan could not land an army on our coast or even maintain a capture of the Philippines against our navy, but how, on the contrary, every policy she possesses is for peace with us and must be so by necessity. The Chinese policy is found to be the only difficult problem and here there is a strong party, it seems the prevailing one now, that desires nothing more than a Monroe doctrine for the Orient in which Japan would both guarantee to claim no territorial or other exclusive rights in China and also deny the same to all other powers. In fact, Count Ishii and Secretary Lansing signed just about that kind of an agreement on November 2, 1917. By all means those who are afflicted with Japan-phobia should read this book. (Putnams. $1.25.)

The Standard of Living in Japan. By Kokichi Morimoto. The heart of the whole issue in regard to recognition of Japanese racial equality hinges upon the immigration question and that,

A New Henry Drummond?

THE New York Sun believes that a second Henry Drummond has appeared in the person of R. W. MacKenna, author of the new book, **"The Adventure of Life."**

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so far as Japan is concerned, upon the differences in standard of living between Japanese and Americans and others of the white race. This thorough-going scientific study is therefore illuminating even if it does not make any formal comparisons between the standards of the races. It is also a startling revelation of the inadequacy of the ration among the working masses in Japan It is sufficient to say that it consists almost wholly of legumes, rice and fish with the non-nutritious radish in large quantities as a balancer. Sugar, which the author declares is a sort of index of economic progress, is used to the extent of only from one-half to one pound per capita. Meat and dairy products, he thinks, need to be multiplied by ten. His strongest contention is for a universal use of wheat. The fact that the government doubles the ration of the average Japanese workingman and peasant when it feeds its soldiers and sailors is sufficient commentary upon the inadequacy of their living at present. (Johns Hopkins University Press. $1.50.) A. W. T.

* * *

OUR IMMORTALITY. By D. P. Rhodes. Mr. Rhodes is the author of "The Philosophy of Change." His purpose in this latest book is "first, to indicate the belief in immortality to which all thoughtful people are logically entitled, and second, to state the probable bearing of a wide dissemination of this belief upon some of the most vexatious social problems of the present time." He seeks for "certain basic principles of life and conduct—principles that may serve to guide us through the age of revolution upon which we are now embarked." (Macmillan. $2.)

THE GOSPEL IN THE LIGHT OF THE GREAT WAR. By Ozora S. Davis. The author, who is at the head of the Chicago Theological Seminary, presents here not a treatise on formal homiletics, but a book "designed as a workable manual for the preacher who is facing the opportunities of the pulpit in an age which the writer believes is the most challenging and fascinating in the history of the Christian church." Among the chapter titles are: "New Conditions Defining the Preacher's Task," "The Influence of the Modern Pulpit," "The Moral Aims of the New Era," "The Worth of Humanity," "Prayer," "Christ the Lord," etc. (University of Chicago Press. $1.25.)

IDEALISM AND THE MODERN AGE. By George Plimpton Adams. Dr. Adams occupies a professorial chair in the deparment of philosophy in the University of California. Idealism in philosophy should connote a wide understanding of and generous sympathy for the forces—primarily those of common life and labor—which are rapidly gathering strength to challenge the "arbitrary will to power" lying at the root of much within the established order. That challenge calls for an articulate philosophy. Such is the conviction of this writer, and such a philosophy he endeavors to formulate in the chapters of this new work. (Yale University Press. $2.50.)

THE WALK WITH GOD. By Julia Ward Howe. Extracts from Mrs. Howe's private journals, together with some verses hitherto unpublished; also an essay on immortality entitled "Beyond the Veil." The little volume is published as a souvenir of the Centenary of Mrs. Howe, which comes this year. (Dutton. $1.50.)

LIVING BAYONETS. By Coningsby Dawson. The author of "Carry On," here tells the story of the last effort, after the arrival of the Americans, which put the Kaiser's iron fighters out of the running. Mr. Dawson has the gift of spiritual interpretation of war's horrors as well as descriptive power in the narration of them. His letters written from the trenches are among the priceless literary treasures of the war. (John Lane. $1.25.)

THE NEW OPPORTUNITY OF THE CHURCH. By Robert E. Speer. "A simple word of summons and reassurance" for these distracted times. The author deals with such subjects as "Some Dangers and Duties of the Present Hour," "The Present Business of the Church," "The Effect of the War on Christian Convictions and Ideals," "The Duty of a Larger Christian Co-operation," etc. (Macmillan. 60c.)

ENGLISH LITERATURE DURING THE LAST HALF-CENTURY. By John W. Cunliffe. Professor Cunliffe, of Columbia University, treats in separate chapters such writers as Arnold Bennett, H. G. Wells, Joseph Conrad, George Meredith, Thomas Hardy, John Galsworthy, and others, and in the last two chapters presents the chief names in "The New Poetry," and "The New Fiction." (Macmillan. $2.)

THE SOUL OF ANN RUTLEDGE. By B. Babcock. The story of the great romance of Lincoln's life, passed over by many of the biographies of the martyr president. His religion also is given generous notice. How much of the book is based on fact is uncertain, but that the background of Lincoln's early life is vividly described in these pages cannot be denied. (Lippincott. $1.50.)

THE RED SIGNAL. By Grace Livingston H. Lutz. Another of the interesting—if not great—stories of this popular author. Hilda Lessing is the heroine, her heroism being tested by the fires of the Great War. The character of Dan is well drawn. (Lippincott. $1.35.)

ALCOHOL AND THE HUMAN RACE. By Richmond Pearson Hobson. Captain Hobson has stood in Congress as a pioneer of prohibition, and he has also done worthy work in the bringing together and publishing of "perhaps the greatest collection of scientific data on the subject of the effect of alcohol on the human system" that has ever been gathered. His findings are embodied in this book. (Revell. $1.25.)

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The Larger Christian World

A Department of Interdenominational Acquaintance

The League of Churches in Colorado

THERE has been organized in the state of Colorado a League of churches, the business of which it will be to organize and foster undenominational churches as the one hope of providing for the religious life of the state. The League has incorporated with power to own and administer property. It will enter a community when two-thirds of the church members vote to invite it in. One or more superintendents are to be employed to provide supervision for these undenominational churches. The membership terms in the local churches under the League will be determined by the people composing the churches, both as to creed and practice. The movement has attracted the unfavorable attention of the Baptists and at the regular quarterly meeting of the board of managers of the Colorado Baptist Convention in session at the First Baptist church in Denver, April 22, 1919, resolutions of protest were presented by Rev. George E. Burlingame, pastor of Broadway Baptist church and were unanimously adopted and ordered sent to the press of the state. These resolutions protest against the union movement as omitting the essentials of a New Testament church and tending to the founding of what the Baptists call "an undenominational denomination." The apologists for the League assert that only by some such combination of Christian forces can the isolated communities of Colorado be provided with the preaching of the gospel. It is the religious need of a state against a certain theory of what is essential to the practice of a new testament church.

Baptists Will Hold Great Convention

The Northern Baptist Convention will be held in Denver this year, May 21-28. The convention was held in Atlantic City last year. One of the most interesting topics for discussion at the convention will be the relation of the Baptists to the Interchurch World Movement. There are numerous voices in the denomination raised against participation in this movement, although the missionary secretaries have tentatively committed the denomination to cooperation. On the program appear the names of some of the leading Baptists of the northern section of the United States.

Professor Ward and the Sunday School Publications

The publishers' section of the Graded Lessons Syndicate took action on February 27 discontinuing the printing of certain Sunday-school manuals written several years ago dealing with the social application of the gospel to modern problems. The reason of this action on the part of the committee was a report of an address of Professor Ward in which he asserted that the reports with regard to the Bolsheviki of Russia were one-sided and unfair. The action of the publishers in discontinuing the sale of Dr. Ward's books on this pretext caused widespread protest and lately the various members of the publishers' section have been interviewed by wire and they have voted to rescind their former action. This seems to put an end to a very unpleasant incident in which a committee of publishers were establishing an orthodoxy of sociological opinion by means of penalties.

Salvation Army Wants Twelve Million

The Salvation Army has been greatly encouraged by the appreciation given it during the past year and has arranged for a big campaign on May 19-26 for $12,000,000. Commander Evangeline Booth believes that the Army should give more of its time to constructive work rather than to spending so much effort in securing funds by street collections. Many of the army workers will be put to work in the service of the civilian populations when the demobilization is complete.

Buys Site for War Orphanage

It is reported that Bishop Theodore S. Henderson, executive head of the Methodist War Council, has completed arrangements for the purchase of property near Lyons, France, to be used as an industrial farm and school for war orphans. This farm includes 200 acres with buildings and a second plot of six acres with a villa of twenty rooms, porter's lodge, barns, etc. The work will be put into immediate operation. It is planned to accommodate 250 boys.

Dr. Fosdick Assumes Role of Prophet

The recent address of Dr. Harry Emerson Fosdick of First Presbyterian church, New York, before the Brooklyn Sunday School Union, has created wide comment because of its prophetic quality. Speaking on "The Kind of a Christian We Must Have in the Day Just Ahead," he asserted that children must be given week-day instruction in religion. He looks forward to the gradual wearing down of denominational lines and the creation of what he calls "A League of Churches." The Sunday School Union before which he spoke will conduct a parade on June 5 which will be reviewed by Governor Smith. There are many forward-looking plans for the improvement of the Sunday-schools of the city.

New Presbyterian Secretaries

The Board of Home Missions of the Presbyterian church has called two new secretaries, Dr. John McDowell, of Baltimore, and Dr. William R. King, of St. Louis. One of the burning questions of the Presbyterians in their home mission administration has been the relation of the denomination to social service work. On this question turned the relationship of Rev. Charles Stelzle to this board in the past. It is significant that Dr. McDowell has been conspicuous for his advocacy of the social gospel and he will bring this viewpoint into the administration of his denomination without the theological radicalism of the former secretary, Dr. McAfee.

Bishop Opposes Rented Pews

A few years ago one would have supposed that the pew renting system was established in many of the older churches beyond possibility of change. As a system for financing a church it is still one of the most effective. It has become clear, however, that the demands of democracy are urgent enough to do away with a system which, more than any other, has given the impression of aristocracy in the house of God. Bishop Guerry (Episcopal) returned recently to his diocese in South Carolina and reported his experiences with the Y. M. C. A. in France. The following testimony of the Bishop bears upon the question of pew rents: "The American soldiers are coming back more loyal to their home churches than before they went away, but they will expect, as they have a right to do, that their churches shall be the home and exponent of democracy in both policy and practice. No exclusive, narrow or aristocratic church, catering to only one class, will be tolerated by these men who have been fighting for democracy. Neither will a church having rented pews appeal to them, for they will not wait several minutes at the door to be seated in some nook or corner."

ORVIS F. JORDAN.

The Sunday School

Repentance*

FOR a fresh and fascinating study of "Repentance" we will turn this morning to Second Corinthians, the seventh chapter. There we find out what we want to know in the way of a definition of repentance and we find out what the marks of repentance are. If you want to know whether you have ever genuinely repented, study this chapter. Repentance is something more than sorrow. Sorrow and pain probably are the beginnings of it. When a normal person does a wrong he suffers remorse, although there are exceptions. I have recently been making a study of Russian traits, in preparing a paper which I read before a club composed of professional men, and I found that the Russian knows little remorse for sumptuary sin. He does not lie awake o' nights, regretting his sin. He only knows remorse when he is sure that his sin has caused a deep hurt to some one else. There is no value in sorrow for sin save as it leads to quitting that sin. Repentance represents the quitting. Paul, with his keen analytical mind, which passed love through the prism, now does the same thing with repentance. He finds seven definite ways in which real repentance expresses itself: earnest care, clearing of ourslves, indignation, fear or reverence, longing, zeal and avenging. We will take these seven marks up in turn. How keen the mind of the great apostle was!

(1) Earnest care: Do you remember when you first joined the church, how careful you were in thought and deed, how earnestly you attended church, how regularly you read the Bible, how truly you prayed, how honestly you set apart your money for the church? Alas, that that time ever passed and the dead days came when you became careless in regard to all these vital affairs. I remember how carefully I watched my speech, eliminating even the slang. I recall how I was on my guard before the other boys that no deed of mine should bring disrespect upon the church I had joined. Repentance, which is as much turning your face toward Christ as it is turning your back on sin, makes you jealous for the good name of your Master. If you are careless, your repentance was faulty.

(2) Clearing of yourselves. At first appearance you would say that this required that you should clean up your heart, but the word does not mean that so much as it means "defence," "apology." You are proudly to defend your new position. You are to be so true and loyal to your new Master that you will not think of hiding your allegiance, but you will hang the flag from the upper window of your house. If any one challenges you and says sneeringly, "So you are a Christian, are you?" you are to answer stoutly, "Yes, sir, I am and I am proud of it." It is the attitude of the proud stand and clenched fist. It is the willingness to suffer for a cause.

(3) Indignation: Beware of the man or woman of soft toleration, who has no keen moral sense. They are not enthusiastic about prohibition; they have no hatred for the kaiser and his gang; they say that cities always have had red-light districts and always will have; they have no interest in reforms. In a word, they have no indignation, no hot and passionate hatred of sin. They are neither cold nor hot, but miserably tepid—they nauseate a decent man; they make you sick; you loathe them. Now, when you have repented you come clear out on one side, the right side, and you take your stand there and you abhor that which is evil and you adore that which is good.

(4) Fear or reverence: You cannot serve a Master whom you do not reverence. The greatest teacher I ever had was Dr. William R. Harper. I held him in the highest esteem. I bowed before his learning. I was his disciple. I sat at his feet. When you turn from the weak and beggarly elements of the world to Christ you reverence him, you hold him in the highest esteem.

(5) Longing: "Longing is God's fresh heavenward will
With our poor earthward striving.
We quench it, that we may be still
Content with merely living."

Longing is the weathervane of the heart; it shows which way the wind blows. It is the certain index to your soul. "Character is what you are in the dark," I heard Mr. Moody say.

(6) Zeal: You can tell how much you are devoted to your new Master by the "pep" you put into his service. The doughboys in France hurled themselves into the fighting, proving their devotion to the good old U. S. A. The world is watching you to see by your whole-heartedness or your half-heartedness, or your eighth-heartedness the quality of Christ's attraction for you.

(7) Avenging: There is a fighting note in the religion of our Lord. It is not a cloistered religion. It girds on the sword and rides out like a chivalrous knight to avenge the wrongs of society. It defends women; it protects little children; it does battle with the greedy landlord; it does battle with the cruel employer or the lazy employe. Christianity is a fair and stalwart knight who fights injustice in every field and fears no opponent.

JOHN R. EWERS.

*Lesson for May 25. Scripture, Jonah 3:1-10.

CORRESPONDENCE

A Letter—and Another

Editors THE CHRISTIAN CENTURY:

PERHAPS it will do you good to see how others are appreciating your beautiful book, "The Daily Altar." I am sending you a portion of a letter from a traveling man who lives in Minneapolis. He happened to be in our congregation on the day I spoke of the book. He was so much pleased with it that he purchased the only copy I had at the time. Since then the book has been his daily companion "on the road." He ought to be a good judge of books and know a good thing when he sees it, as he is a graduate of Princeton. Here is what he says of the book:

"That little book, 'The Daily Altar,' is truly a treasure. It is not only the verse for which I value it, though that was what interested me at first. The treatment of the theme is wonderfully fine. These little paragraphs are jewels, displaying a keen grasp of basic truths and the power of beautifully expressing them, with never an approach to the trite."

Sac City, Ia. J. IRVING BROWN.

Postcripts

Enclosed find check for "The Daily Altar." I want to be directly connected with the Movement by first possessing the book, and next by enlisting my church. The rush of business makes us negligent. To make the light shine in other souls we must have our lamps trimmed and burning. The heart of the world is desirous of finding, and communing with, the true God. Just a word, too, about the "Century." It refreshes the mind, puts one in touch with the best scholarship and helps to create a far-sighted vision of the possibilities of our own time. I like it for its fair play and its deep spiritual tone.

East Palestine, O. H. B. SCHULTHEIS.

Enclosed find check for another copy of "The Daily Altar." Last Sunday a fine young husband came into my office and asked about the book. I had just performed his marriage ceremony and he said he wished to start his home right, so he is buying "The Daily Altar." Let me say here that Alva W. Taylor's articles in the "Century" are the finest I know of. He is one of the best thinkers and writers, and there was never a better man.

Hereford, Texas. JOHN M. ASBELL.

I am very favorably impressed with what I have seen and heard of the Daily Altar Movement. The idea is fundamentally correct and Christian. I am thinking that the daily altar in some

form must be set up in our homes if they are to be truly and strongly Christian. The fact that it is not easy, if indeed possible, to have family worship in the way our forefathers had it in their homes, only accentuates the necessity of "keeping the home fires burning" in some effective way. May God help you to lead multitudes of families back into the way of worship.

Joplin, Mo. C. C. GARRIGUES.

Please send twelve copies "The Daily Altar" to me. We hope to have more names later. This certainly is a needed movement, and the book is a gem. CLIFF K. TITUS.

Lamar, Mo.

The movement for the promotion of individual and family devotion is worthy of universal and hearty support. The selections from your most excellent manual in a recent issue of the "Century" are convincing evidence that the book is a choice help in the cultivation of the spiritual life and in the expression of individual experience. Please send five more copies.

Colfax, Ill. H. H. JENNER.

I wish to express my appreciation of The Christian Century. Send it to me at my new address at Greenwood, Miss.

Knox, Ind. W. O. HORNBAKER.

I greatly enjoy the "Century" each week. I have been in the ministry—not Disciple—for twenty-five years. I take several religious journals. Your paper is one of the best.

Athens, O. R. M. FAUBION.

I appreciate the "Century" more than any paper coming to my desk. I do not want to miss a single issue.

Tyler, Tex. JOHN T. BRADBURY.

The outstanding worth of your paper to me is its social consciousness. I must have it to keep abreast of things.

Tyronza, Ark. PERCY G. CROSS.

You are giving us some splendid articles on the present task of the church. L. G. PARKER.

Monrovia, Cal.

Just a note to tell you how much I appreciate the "Century." It helps in a very substantial way to crystallize my thinking in these terrible days of clanging voices and tinkling cymbals. There is absolutely no padding in it. The editorials grip my soul, the contributed articles are timely and illuminating, the Larger Christian World enlarges my horizon of the coming Kingdom, John R. Ewers' lesson talks are spiritually helpful and the page by Professor Taylor is surely a *pathfinder*. But one other great value is in the books you advertise and recommend; I find them helpful always. B. H. SEALOCK.

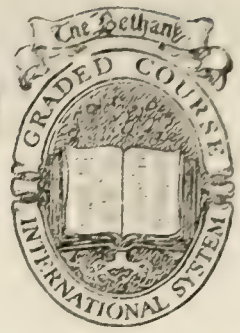
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Enclosed find my order for renewal subscription. I cannot afford to miss the inspiration your excellent paper brings me. While my mail is very irregular, I am always glad when I receive several numbers of the "Century" at once, and usually take an evening off to read them through. I am at present in educational army work. PAUL MORTON TROUT,

Paris, France. Chaplain U. S. A.

If you will do so, I wish you would consign me 25 copies "The Daily Altar." I will undertake to place them in our congregation, and believe I can do so. To see the book brings results. I hope to have not less than 100 families enlisted by Children's day. So many people are helpless in family worship for the lack of just such an aid as this book. The "Century" is bringing good freight these days. HARVEY BAKER SMITH.

First Church, Hutchinson, Kan.



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News of the Churches

Transylvania's Greatest Year Closing

The forthcoming catalogue of Transylvania will show the largest number of college students in the history of the institution. Despite the fact that ministerial students were the first to enter the war, waiving their rights of exemption, the College of the Bible catalogue will show 121 students. The annual commencements of Transylvania and the College of the Bible will be held on Tuesday, June 10, at 10 a. m. The graduating class, numbering thirty-five, will receive the following degrees: 25, A. B.; 2, B. S.; 4, B. D.; 3, P. Th. B.; 1, English Diploma. That the Executive Committee of Transylvania and the College of the Bible appreciates the services of their professors is indicated by the fact that their salaries are to be raised about 25 per cent.

East End, Pittsburgh, Pa., Plans Union

East End church, Pittsburgh, Pa., has appointed a committee of ten men to consult with similar committees from the Shady Avenue Baptist and the Shady Avenue Presbyterian church, of Pittsburgh, on the possibility of organic union of these friendly and neighboring churches, in which event a great building would be erected upon the lot owned by the East End Christian church. To facilitate this program of union John R. Ewers, minister at East End, has come out boldly and strongly in favor of open membership. He would preach and practice only immersion, but would be willing to receive members from other churches into full fellowship. The church has not acted yet upon this program. An active Easter campaign brought eighty-five new members into East End church since Jan. 1. Six others have been received since Easter, making ninety-one in all. The Easter attendance surpassed all records for this church, every available seat being filled. Mr. Ewers attended the Convocation at Yale University this year, and heard the lectures delivered by Dr. John Kelman of St. George's Free church, Edinburgh. Having heard Dr. Kelman in his own pulpit the pleasure was increased for Mr. Ewers. While in New Haven, the Pittsburgh pastor was the guest of Dr. John Clark Archer, Professor of missions in the Yale School of Religion.

Commencement at Hiram College

Mrs. Jessie Brown Pounds, of Hiram, O., writes that commencement week this year at Hiram College will be an occasion because of the fact that many sons of Hiram who have followed the colors will be back for the first time since their service ended. Class reunions are being planned with special care, and with the thought of a fitting welcome to the soldiers. The program for the commencement period is as follows: Saturday, June 14, evening, society commencements. Sunday morning, baccalaureate service; afternoon, ordination service; evening, joint Association meeting. Monday afternoon, senior class-day exercises; evening, opera, "Olivette," to be given by the Musical Art society. Tuesday morning, commencement, with address by Bishop Charles D. Williams of the diocese of Michigan; afternoon, fellowship and reunion; evening, play, "The Lion and the Mouse." Forty-six persons will receive the Liberal Arts degree and there will be one graduate from the department of music. Mrs. Pounds writes of President Miner Lee Bates: "It is a delight to have President Bates back after a short vacation spent in Florida. He is much rested and is planning good things for the future of the college."

Some Leaders on the Ohio Convention Program

Two speakers scheduled to appear at the Ohio State convention to be held this year at High Street church, Akron, are: Dr. S. Parkes Cadman and Dr. E. A. Steiner, both of national reputation. Other speakers whose messages will be heard with great interest are: Mrs. Anna Atwater, Mr. and Mrs. O. J. Grainger, of India, and Secretary Abe Cory, of the Men and Millions Movement. The date of the convention is May 21-24. The Akron churches will provide delegates with lodging and breakfast at 75 cents per day.

Pioneer Indiana Evangelist Passes Away in Chicago

T. J. Legg, who for over thirty years was state evangelist of Indiana, passed away at the home of his daughter, Mrs. Carver, in Chicago, on May 7. The funeral was conducted from Central church, Indianapolis, on May 9. A more detailed account of Mr. Legg's career will be published later.

George F. Hall, Preacher and Promoter, Arrested

One of the Chicago dailies records the fact that George F. Hall, who formerly occupied the pulpit of the Bush Temple church, Chicago, and who has served several other Christian churches as pastor, among these one of the Decatur, Ill., churches, was arrested last week on a bench warrant issued by Federal Judge George A. Carpenter, of Chicago. Mr. Hall was indicted by the April federal grand jury on a charge of using the mails to defraud. It is alleged that he has conducted a prosperous business in Florida land from his Chicago office. Mr. Hall was released on bail of $5,000.

Disciples of New England Conduct Institute

Secretary John P. Sala of the New York State Missionary Society, had fellowship last month with the band of New England Disciples at an Institute held at the Everett church, Boston. Program leaders at the institute were: Prof. W. S. Athearn, of Boston University; Prof. W. C. Blanpied, America's greatest church survey specialist; John L. Alexander, of the International Sunday School Association, and Prof. Augustine Smith, of the musical department of Boston University. Norman Brighton, the new minister of the Boston church, gave a course on "The History, Program and Ideals of the Restoration Movement." Mr. Sala conducted a course on "The Organization and Program of an Efficient Church." Ministers Ford and Sterling were present from Maine, Higgins and Rice from Danbury, Conn. The remainder of the students were from Massachusetts. President Burnham of the American Society delivered one of the evening lectures, "The Church Before Her Task of Reconstruction," outlining distinctly the course the church must pursue at this critical time.

Mississippi Needs Ministers

W. C. Ferguson, state secretary of Mississippi Disciples, writes that his state needs more preachers. Several new ministers have recently been located in the state, such as W. D. Clark at Stewart, W. F. Mott at Columbus, and W. T. Moore at Greenville, but Mr. Ferguson says: "We are much in need of others. Two promising city churches are ready to contract with the right man. A group of three good churches have banded together to secure a man to serve the three. The every member canvass has already been made at all these points and the churches are prepared to make contracts with pastors. We would like to hear from well equipped men who are interested. None of these points pay large salaries, but their ministers will be able to live. Men are needed of large vision, who feel called to answer the challenge of an undeveloped field." Mr. Ferguson's address is 1106 Grove street, Vicksburg, Miss.

Easter Campaigns Fruitful for Chicago Churches

Thirteen Disciples churches of Chicago and vicinity report an "Easter harvest," evangelistically speaking, of 281 accessions to the churches. The largest lists were reported by the Presbyterians, with 64 churches, there being 740 new members added to their congregations. Forty-eight Lutheran churches report 1,738 accessions, and 42 Methodist churches, 1,079 accessions. It is estimated by the Chicago Church Federation that the total Easter increase in membership in all the churches reached at least 16,800. Perry J. Rice, executive secretary for the Disciples organization, reports as follows: "So far as reports have come to us, it appears the churches that observed the pre-Easter period as one of special evangelistic effort obtained gratifying results. Definite reports show that 281 people were added to our churches and only about half of the churches have reported."

* * *

—On the evening of April 30, at the church-day-night meeting of First church, Omaha, Neb., a reception was tendered eighty-two new members, reports Acting-Pastor J. Walter Reynolds. All these have come into the congregation at regular services. Mr. Reynolds is supplying a year at Omaha in the absence of the regular pastor, C. E. Cobbey, who is doing "Y" work in Italy. He will soon be open for a permanent engagement.

—W. F. Mott, of Southeastern College, Auburn, Ga., began as minister at Columbus, Miss., May 1.

—Mart Gary Smith, who now ministers at Waynesburg, Pa., reports a Junior congregation organized, of which Mrs. Smith will have charge. Mr. Smith is greatly encouraged at the prospects of successful work at Waynesburg. He formerly ministered at Ada, O.

—James Egbert, former Disciple minister, but now superintendent of the public schools of Troy, Ida., has published a book entitled "The Soul of Brotherhood." Mr. Egbert is the author of a book which was widely read by Disciples a number of years ago—

"Christion Liberty." He is an excellent writer.

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—An interesting program has been prepared for the annual convention of the West Central district of Illinois, to be held at First church, Springfield, May 20-21. Among the features are the following: President's address, R. B. Fouts, Virden; an address on the Federated Church of Pittsfield, by the pastor, W. H. Hopkins; a Christian Endeavor luncheon and program, in charge of Miss Leta C. Davis; a chimes and organ concert; symposium on "Our Missionary Aims for 1919," and "The Every Member Canvas," etc., etc. O. C. Bolman, of Jacksonville, is the field worker of this district.

—Garry L. Cook, Lida B. Pearce and L. E. Sellers were chief speakers at the first meeting of the new union organization of the Marion County Christian Sunday Schools of Greater Indianapolis. The meeting was held April 21. The thirty-three schools of Indianapolis had a total attendance of about 9,000 on April 20, about 2,000 above the previous high mark made two years ago. At Third church school, T. W. Grafton, minister, there were nearly 1,500 persons present on the 20th.

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—Transylvania College, Hamilton College and the College of the Bible have contributed about $800 this year toward the extension work being carried on at the University of Nanking. This is a considerable increase over the amount given last year.

—Dr. A. L. Shelton has recommended that Mrs. Shelton and Mrs. Baker both leave their mission work in West China and return to America, because of poor health. Mrs. Shelton has had much trouble with her heart. Both missionaries are now on their way home and expect to arrive in America next month.

—J. J. Hutchinson, of the Missoula, Mont., church, has not fully recovered from the attack of influenza which visited him in January. It will be a few weeks before he takes up his regular work again.

—When First church, Mexico, Mo., was planning its recent series of evangelistic services, under the leadership of its pastor, Henry Pearce Atkins, five goals were set to be attained. First. At least fifty additions to the church. Second. At least one enlistment for ministerial or missionary service. Third. Renewed activity in all departments of the church work. Fourth. The completion of the Every-Member Canvass with the budgets thoroughly provided. Fifth. Payment of the church debt. Four of these goals have practically been realized and the fifth is expected to be attained before the end of the month.

—The New York convention is being held this week at South Salina Street church, Syracuse, May 13-15. Peter Ainslie, of Baltimore, is a leading figure at the sessions. Other speakers are President Burham and Secretary Corey and Mrs. Cunningham and Miss Trout of the women's work.

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—Forest Avenue church, Buffalo, N. Y., had a mortgage-burning service on May 1. This congregation is looking forward to a larger plan. J. S. Nichols ministers at Forest Avenue.

—The Auburn, N. Y., church will again co-operate this year with Auburn Theological Seminary in its summer school for Christian workers, the sessions of which are to be held July 28-August 9. This year Prof. E E. Snoddy, of Transylvania, will represent the Disciples on the faculty. His course is entitled "Christianity and Democracy."

—Tabernacle church, Columbus, Ind., ministered to by W. H. Book, has furnished nine students for Franklin College, Indiana, this year.

—At Central church, Indianapolis, Ind., to which A. B. Philput has ministered for a score of years, the church school on Easter Sunday had an attendance of more than two thousand, Nearly a hundred persons were added to the membership.

—W. D. Hawk, of Stuart Street church, Springfield, Ill., is reported in the hospital recovering from an operation.

—Wm. J. Evans, of Winchester, Ill., reports that the $1,000 debt on the building there is almost wiped out. The church has pledged $2,000 for current expenses and $300 for missions since January 1. The Sunday school has grown from 59 to 190. A new C. W. B. M. of 15 members has been organized.

—David Rioch, Jr., son of David Rioch, of India, visited the Lebanon, Ind., church on Sunday evening, May 4, and gave an illustrated lecture on India. At the close of the lecture an offering of $100 was made, which will be used to purchase a horse for Mr. Rioch, Sr. Roy E. Deadman, minister at Lebanon, reports that thirty persons were added to the congregation during April.

—There were fifty-seven accessions to the membership at Uhrichsville, O., church last month. This church has now a membership of about 900, with a church school of 600.

—Christian Endeavorers will have a conference and luncheon at First Christian Church Springfield, Ill., on Tuesday evening, May 20. This will be one session of the West Central District convention for Christian churches, which will be held Tuesday and Wednesday, May 20 and 21. The young people are planning for a good time and a representative gathering. The musical and entertainment features of the program will be furnished by the Endeavor Societies of the West Side and Stuart Street Christian churches of Springfield. Miss Leta C. Davis, of Bloomington, State superintendent of Christian Endeavor among the Disciples of Christ, will conduct the conference.

—The Rural churches of the Disciples of New York, are solving the preacher problem by raising the salaries they offer from two to three hundred dollars per year and putting their parsonages in good condition.

—Mrs. Dr. James Butchart is reported coming to America for the purpose of educating her four children. Since the death of her husband she has been teaching missionary children in the school at Kuling, China.

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—M. Lee Sorey announces the program that has been arranged at Omaha, Neb., for the coming of Peter Ainslie on his Christian union mission on June 16. Here is the plan: "We are to have a conference of ministers and laymen at 10 a. m., to which we invite all the ministers of the surrounding community. We ought to reach men fifty miles from Lawrence. In the afternoon at 2:30 we will have a conference of the women representing the various churches of the community and at 4 o'clock a great meeting of all the members of the Christion churches in and around Lawrence. The day will close with a general meeting at 7:30, at which time Dr. Ainslie will address all the people of the various churches."

—"The best revival by far the church has ever had," is the way Ernest L. Ford, pastor at Maxwell Street church, Lexington, Ky., describes the recent two weeks' evangelistic meetings conducted by Professor A. W. Fortune, of Transylvania College of the Bible. There were sixty-two accessions to the membership.

—Last year the church at East Palestine, O., ministered to by H. B. Schultheis, gave $200 for missions; this year it is striving for a $600 goal. During the past four months $6,500 has been raised in cash on the new building, and there was raised during last year a total of nearly $20,000. There have been thirty accessions to the membership since January 1, the every member canvass has been made and the united missionary budget has been adopted. This congregation is small, with about 250 members, most of whom are working people.

—Charles Darsie, whose family have lived in Hiram, O., during his period of service for the Y. M. C. A. in France, occupied the pulpit of the Hiram church two weeks ago. Mr. Darsie is reported under appointment as national Bible-school superintendent for the Disciples of Christ.

—The death is reported of James L. Hill, a pioneer Disciple of Virginia. He was a leader in Hanover Avenue church, Richmond, Va. The minister there, H. Marshall Wingfield, writes that it was largely through the efforts of Mr. Hill that this church has grown to its present great influence, and speaks in highest praise of the character, ability and con-

(Continued on page 23)

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3. Regular year's Subscriptions at $2.50

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(Continued from page 21)

secration of the deceased. The funeral service was held at Hanover avenue, being conducted by Mr. Wingfield, assisted by H. D. C. Maclachlan.

—O. F. Jordan, of the Evanston church, will give the high school commencement address at Momence, Ill., May 29, the Memorial day address at Columbus, Wis., May 30 and the Odd Fellows Memorial day address at Freeport, Ill., June 1.

—The Bible School Department of the American Christian Missionary Society announces that O. A. Smith, recently of Hubbard, Texas, entered upon his work as Bible-school superintendent of the Southeastern District April 1. Mr. Smith succeeds Homer F. Cooke, who gave up this work early in the year.

—The annual school of methods conducted by the Kentucky Bible School Association, Lin D. Cartwright, secretary, will be held at Transylvania and the College of the Bible June 11-19. About two hundred and fifty Sunday-school teachers and workers are expected to attend.

—Transylvania College, represented by T. H. Wright and A. C. Brooks, defeated the Kentucky State University in a debate held April 24. The subject of discussion was: "Resolved, That the Present System of Trial by Jury Be Abolished." The Transylvania men argued on the negative side.

—Professor W. C. Bower, of Transylvania College of the Bible, recently attended a meeting of the International Sunday School Lesson Committee at Cleveland, O.

—Among the leaders who will probably be present at the Montana State convention this year—to be held at Deer Lodge, June 17-20—are: Dr. and Mrs. Royal J. Dye, W. F. Turner, Roy K. Roadruck, E. W. Yocum and Daisy June Trout.

—Professor E. E. Snoddy, who has been teaching the Twentieth Century Men's Class at Central church, Lexington, Ky., for four years, was given a banquet by the class on the evening of May 1st. As a token of its esteem for Professor Snoddy, the class presented the college with a fund of $400 with which to increase his salary.

—There have been about 150 deaths from the "flu" at Bolenge, Monieka and Lotumbe, in the Congo region of Africa.

—W. O. Hornbaker leaves Knox, Ind., church at the end of this month to assume the pastorate at Greenwood, Miss. Mr. and Mrs. Hornbaker recently held a two weeks' meeting at Greenwood, putting on an every member canvass, resulting in pledges of $3,200 for missions and the local budget. The church has had no leader for seven years.

—H. H. Peters reports that a parsonage will be erected by the church at Bement, Ill., where D. M. Durham ministers. The church building will also be remodeled.

—The Christian Worker, published by Central church, Des Moines, recently celebrated its third birthday. An early issue of the Worker will present a complete history of this historic church.

—It is reported that Mrs. Herbert Smith, living-link missionary of Central church, Des Moines, is not in good health.

—O. C. Bolman, of West Central district, Illinois, is holding four day efficiency campaigns at the rate of about one a week. At Dallas City, the young people put on the campaign, and paid all expenses; W. H. Hampton leads at Dallas City. The next campaign was with S. H. Kuntz at Versailles. Over 100 young people attended the young people's meeting and social. The church and societies oversubscribed by $68 a fund asked for to wipe out all indebtedness of the church. The next two campaigns were conducted at Rushville, G. P. Snyder pastor, where a five-year program is being launched to build a new church home; and at Milton, where T. T. Bass ministers.

—During the recent Lexington Congress, the following delegates spoke at the chapel sessions of Transylvania College: J. C. Archer, Department of Missions, Yale School of Religion, who spoke on Mohammedanism; B. A. Abbott, editor Christian Evangelist, St. Louis, Mo.; J. J. Castleberry, Mayfield, Ky.; E. S. Ames, University of Chicago, and E. B. Barnes, Cleveland, O.

Sherwood Eddy Addresses Disciples Convention in India

The annual convention of the India Mission of the Disciples of Christ was held in Jubblepore, March 7-12. For the first time in many years all of the missionaries from every station were able to attend (64 grown-ups and 30 children). There were also present three Indian delegates chosen by the Indian Church Council.

The general theme of the convention was "Conservation of Resources." Various phases of this subject were presented in splendid addresses by the missionaries. On Sunday, Claudius, one of our Indian evangelists, preached in Hindi to the members of the local church and the convention. We were all very much inspired and helped by Dr. George Sherwood Eddy, who gave us two addresses. In the first he told of his experiences in Europe and showed how the same spirit which brought victory to the Allies will help the missionary to be victorious in his battle against evil. In the second address he read from Philemon and then pointed out that just as Paul saw a brother beloved and a profitable companion in a runaway slave who was an unprofitable servant, so there is something more in each of our fellow-men than anyone has yet seen, something more in us, something more in the world, in Jesus Christ and in God. Our task is to discover that something more and make use of it.

The first evening of the convention was given up to a general good time. Old acquaintances were renewed, new ones made, and all the jokes and humor of the past year let loose. Another evening after dinner there were impromptu speeches of welcome to those who have arrived on the field since last convention. There are eight old missionaries who have returned from furlough during the past year, and seven new missionaries. The most enjoyable social event of the convention was an entertainment by the children.

This year there were so many important matters to be taken up that the convention had to be extended one day. Reports from the different stations showed that prices are everywhere very high, and it is not only necessary to maintain the present work at an increased cost, but also to take a number of new boys and girls into the orphanages. It was decided to cable to America for extra funds to meet the emergency.

Dr. Crozier presented plans for a large new hospital at Bilaspur. She said that the people of that region wanted it so much that they were ready to make large contributions. The Mission therefore authorized the erection of buildings to cost 75,000 rupees ($25,000) provided the Indians themselves raise 50,000 rupees or two-thirds of the amount and insure reasonable grants for running expenses. Such an institution, if it can be provided in this manner will be a wonderful help to the spread of the Gospel in that whole district.

Near the close of the convention the location of the new missionaries was decided. Mr. and Mrs. Hill will be stationed at Bina, Mr. and Mrs Livengood at Jubbulpore, Miss Thorp at Kulpahar, Miss Andrus at Pendra Road and Dr. Dill at Mahoba. FAY E. LIVENGOOD.

Jubblepore, C. P., India, March 15, 1919.

Chicago Notes

After ten years of service as pastor of the Ashland Church, J. F. Futcher has recently resigned. The pulpit has been supplied by the writer, who has preached on Sunday mornings, and by Rev. J. P. McLeod, on Sunday evenings. On the last Sunday of April the Marquette Park church decided to disband, and the majority of the members expect to return to the Ashland church. Plans are being made to secure a permanent pastor and everything possible will be done to make the Ashland church a thriving institution.

C. S. Linkletter has charge of the Daily Vacation Bible School interests of the Disciples and is hoping to open schools in several of the churches. Any church wishing to have a school should report to him or to the office of the Chicago Christian Missionary Society. After a year's absence in overseas "Y" work, G. W. Winn, pastor of the Irving Park church, has returned and will occupy his pulpit again.

The two groups of Russian Christians, one meeting on West Fourteenth street in a store building, and the other at Hoyne and Division streets, also in a store building, recently united, forming the Gospel Christian church. Rev. C. Jaroshevich, who is supported by the American Society, is the pastor of this church, which has a membership of fifty-five and which is said to be the largest Russian Protestant church in America. Efforts are being made to secure a permanent home for this church.

PERRY J. RICE.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, May 22, 1919

The Soldier and Immortality

By Edgar DeWitt Jones

Reconstruction Ideals

By John Clifford

Published Weekly—$2.50 the Year

Your Friendsand the "Century"

A recent mail brings to this office two letters. Here is an extract from one, written by an Ohio layman:

> "In these fields with which I am acquainted and in which I have worked, The Christian Century can do a lot of good. I send herewith a list of twenty persons who are now looking for a religious paper like the 'Century'. Will you please send a few samples to each of them? I am sure they will bring some subscriptions."

And here is a portion of the other letter written by one of the most successful pastors of the East:

> "Under separate cover I am sending copy of our Church Directory, with checked names. I would count it a favor if you would send a copy or two of the 'Century' to each of these persons. I am anxious that every member of our Church become a reader of your paper.

Many other letters of similar tone have indicated to us the fact that the time is now ripe to put into the thousands of church homes of the Disciples a high class inspirational and instructive newspaper like The Christian Century. The Great War has brought people to think seriously and they are seeking light on the great issues of the times, especially in religious fields. The "Century" is being commended as never before, both as an inspirational religious journal and as a medium of the big news—both of the larger Christian world and of our own congregations.

Build Up Your Library!

Ministers and laymen are now to have an opportunity to build up the circulation of the "Century"—and at the same time build up their libraries **without cost.** We propose to give, for each $2.50 of subscription money, books to the value of $1.50; that is, if you send 10 **seven-month** subscriptions (see page 22) at $1.00 each, we will send you $6 worth of books without charge. These may be chosen from our own publications or from other publishers.

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

THOU mystic Companion of all our way, we lift our eyes from our path to look into Thy face. How near Thou art, and how unregardful we have been of Thy presence. In our eager pursuit of our selfish goals we have forgotten that Thou didst walk by our side, yet Thou hast been our constant guide and comrade, our shelter and our strength, through all the journey. Canst Thou forgive our neglect, our blindness, our preoccupation? We think now of the help Thou gavest when we stumbled and fell. It was as if a strong hand touched us gently, drew us to our feet and set us in the path again. Yet we did not think it was Thy hand. Canst Thou forgive us?

We remember too those painful days when the thorns pierced our feet, and our strength failed us and our hearts were heavy with sorrow. Then from the silence came whispered words of gentleness, of comfort, of hope, of courage, and we took new hold upon our tasks and went forward stronger even than before. Yet we did not think it was Thy voice that spoke to us. Canst Thou forgive us?

Thou canst forgive us. It is Thy nature and Thy joy to forgive. Thy forgiveness heals and redeems and recreates us. Teach us to see Thee. Thou art not afar off, but closer than breathing, nearer than hands or feet. Why should we doubt Thee, why let lesser realities fill our thoughts when Thou art the supreme Reality? It is as the One most real that we turn our eyes to Thee now, not so much to ask favors of Thee, but just to make our dull hearts know that Thou art here by our side. May we live in the light of Thy countenance, and share Thy companionship in all our tasks.

And as Thou dost have fellowship with us in our work may we seek to have fellowship with Thee in Thy work. Lead us into the paths where Thou, O Mighty One, dost walk and where we would follow and obey. In the vast changes that are being wrought before our eyes in this wondrous era, show us, we beseech Thee, the way Thou takest, that we may apply our hearts unto wisdom and share in Thy sure victory over the confusions that now beset our human counsellors. As Thou art companion and comrade with us in our little tasks, may we be followers and co-workers with Thee in Thine infinite tasks. We ask in the name of Jesus.—Amen.

The National Gatherings

THIS is the time of the year when most of the leading denominations hold their national meetings. The northern Baptists are in session in Denver. The Presbyterians of the north are in session at St. Louis and the Presbyterians of the south in New Orleans. The Methodists hold their national meeting every fourth year and this is an off year, but they will gather their hosts at Columbus, Ohio, the middle of June to celebrate the attainment of their Centenary aims. The Baptists are agitated over the question of cooperation with other Christian bodies. Among them are to be found some of the most outstanding defenders of the denominational order in America. There are other Baptists who are not merely interested in a church ordinance, but desirous of seeing our Lord's prayer for unity fulfilled. These will stand for the Inter-Church World Movement and most other forward-looking plans which mean a closer fellowship of Christians. The Baptists are an older communion than the Disciples. If age counts, they are perhaps even more stoutly com-

mitted to the baptismal dogma than Disciples. What happens to them is the greatest significance to us.

The Presbyterians are supremely concerned with the union question. In the St. Louis meeting, their enthusiasm will not be chiefly the reunion of the Presbyterian family, but the reunion of the evangelical church of North America. There have been committee meetings looking toward this end during the year and we may be sure that the Assembly will not retreat from the position which it took at its meeting last year. The southern Presbyterians are less advanced in their union sentiment and still have an influential element which opposes union with the northern Presbyterians, preferring federation rather than union. The southern Presbyterians through their Moderator, Dr. James I. Vance, gave us the idea of the Inter-Church World Movement, so it is probable that this denomination will approve the movement.

In all of the denominations there is a feeling of discontent with things as they are. The Archbishops of England the past year received reports on the state of religion in that country of the most significent sort. There is need in America of the same kind of a study, and it would doubtless eventuate in the same conclusions—that social Christianity and the practice of Christian union are the two things that are necessary to bring the church back to its right place in the hearts of the people.

Methodists Are Putting It Over

WHEN the Methodists of the United States announced their purpose to put on a Centenary campaign for one hundred and fifteen million dollars, the sum seemed so vast for a single denomination to raise that it staggered the faith even of the most optimistic Methodists. The campaign is just coming to a close and it looks like victory all along the line. There has been a mingling of publicity and prayer, a preaching of stewardship and service which has brought to Methodism a different kind of revival than it has ever had before. A religion which will touch the pocket-book is the kind of a religion which has reality. We congratulate our ambitious neighbors upon their stupendous achievement even before they announce it to the world.

Bread Cast Upon the Waters

IN far distant Roumania where starvation stalks, the American sailors are helping in the distribution of food-stuffs. The work goes on in Armenia. The relief of other war-ridden countries is now so much a commonplace as to excite but little comment in the press. America will never know what all of this has cost. Our military expenditures are only a part of the bill of the great world war. There is the promise in the Scriptures that bread cast upon the waters will return again after many days. We shall hope never to need the kind of bread that we have sent across the sea. Our broad acres and our resourceful and cooperative citizenship would seem to give promise that we would always have the material things that are needful. Our reward will be the more precious if it comes to us in spiritual things.

As time goes on, it is inevitable that an unprecedented prosperity will come to the United States. It is almost impossible for us to miss it. This will mean that jealousies will be aroused among competitors. We shall need friends then in the family of the nations, and the memory of the good deeds done during this horrible time of need will be an argument that America may be trusted by God to administer his wonderful bounty in a way to insure the we-l fare of the race.

Dr. Powell Issues Another Volume

AMONG the pulpiteers of the Disciples of Christ Dr. E. L. Powell stands in the first rank. His long service with First Church, Louisville, Ky., has made him a man of outstanding influence in his city as well as a leader in his own communion. If Dr. Powell were to be criticised, it would be that he, a facile writer, has committed so few of his thoughts to paper and given them permanent form. There has appeared recently a third volume of addresses by Dr. Powell which have the value of being in the form in which they fell from the preacher's lips. In "The Prophet's Vision and the President's Dream," we have a series of miscellaneous addresses all of which are timely. In them one will find social vision, southern oratory, poetic feeling and religious mysticism all charmingly intermingled. Publishers are saying that such volumes as these are coming into their own again, and this one should have a wide circulation among the multitudes of friends of Louisville's virile preacher.

A Union of Unions

THERE are few things in Protestantism more needed than a union of unions. Organizations for special purposes have grown up which are clearly overlapping in character and for each of these organizations there must be a corps of secretaries, field agents, stenographers and for each a suite of offices. Most of these come back on the local church in one way or another and thus the local churches are coming to be looked upon by a small army of people entirely from the standpoint of their revenue producing power. In religious education there is a Sunday school organization which has no organic relation to the church at all. There is the Religious Education Association and in many cities independent work is done in religious education by the church federation. Why should there not be a union of these unions?

In the same way the temperance work has been divided and subdivided in the past. There was the Prohibition party which at one time claimed the support of most of the evangelical ministers, the Anti-Saloon League, the W. C. T. U. and a multitude of smaller organizations. All efforts to bring about combination of these forces was naturally looked upon with disfavor by those who would lose their positions by the merger.

There is a Christian Endeavor organization independent of the church, and one could easily multiply

instances of the complexity of union organizations that have arisen. They eat up the time of thousands of people who sit as volunteers on a myriad of committees, commissions and similar groups. All of this is sheer waste and inefficiency. It brings confusion in the whole field of Christian effort. Until we can get a union of our unions, it would seem that a union of our denominations would be still longer delayed.

So long as the denominational order persists, it would seem that there should be a strong sentiment created to bring about a clearing of all union activities in the church federation. This would not necessarily discontinue the work of all the secretaries in other organizations, but would relate the total body of activities to some generalship and to a comprehensive program of Christian progress.

Education and Legislation

EVERY time social progress is marked by the enactment of advanced legislation the cry is raised that we should make our moral and social progress by education and not by legislation. The saloon interests have argued this for years while they continued to prey upon the weaker elements of society. The idea that every element in society can be controlled by an appeal to individual freedom is essentially anarchistic in principle. No community has long been able to endure upon the basis of anarchism. Government implies that certain moral and progressive spirits who are in the majority are imposing their will upon immoral and reactionary individuals.

There is a majority in America that believes the use of alcohol as a beverage hinders the progress of our nation. In the nation are weak men and some weak women who lack the powers of reason and self-control which would enable them to protect their own interest. When national prohibition becomes effective, the chief beneficiaries of this reform will be the very people who have voted against it. Five years of sobriety and decent living will convert most of these people into ardent advocates of the very thing which they have opposed. It is when legislation moves too fast that we must beware. In a republic a minority can scarcely hope to impose its will on a majority, even when it is right. Education must extend the point of view of a reform until a majority of the citizenship is converted. Then the reform may be made a part of the law of the community and be enforced among the weak and the recalcitrant.

It is for this reason that the church cannot depend entirely upon its educational processes to do its work. Just as the Anti-Saloon League has made itself "the church in action against the saloon," so the church will have to be organized against other enemies of society. The kingdom of God when it is set up on earth will not be altogether indifferent to the laws made by legislatures. This is because Christians are not anarchists. Unlike Tolstoi they do not despair of the sword of the magistrate being useful at times in the good cause of the growth of the human race.

The Difficulties in Denial

IT was the point of view of the old-time infidel that the burden of proof rested altogether upon the Christian believer. Unless the latter could substantiate his faith with adequate arguments, infidelity was proven by this failure. The decline of infidelity as a point of view is some evidence that a wiser and juster viewpoint has come to prevail. Man must find his path through life by some other method than a clearly marked out road-map. The business of living is not half so simple as that of driving an automobile from Chicago to Indianapolis. At every step of human progress the way has been dim and men have been compelled not only to use their reason, but to transcend reason with faith. Faith and reason are not enemies, they are twins, one more venturesome than the other.

Denial of a religious hypothesis involves the setting up of a counter-hypothesis of some sort. We either live in a world ordered by a good Father, or we live in some other kind of world, a world of chance or a world ruled by a devil spirit. Either Jesus Christ found the true way of life for the individual soul and the true secret of our social well-being or else that knowledge must be gained from other teachers. Either the church is the organization which is to minister to the spiritual life of man or some other organization is to be discovered or created. It is when we challenge the forces of unbelief to produce their alternative that they are confuted and put to shame. The man who tears down a faith without giving the world a better, the person who would destroy an institution without giving us something in its place more serviceable is in reality an enemy of the race. It was often in the spirit of wantoness that egotistic orators criticised our religion, much as a small boy shies rocks at a church window. The small boy secured for himself a kind of attention by this activity which he would otherwise fail to win.

We have little use for destructionists. Of what use is it to take away a young man's faith without offering him something better? The faith that serves life has tended to vindicate itself before the bar of reason as time went on. In the same way our religious faith will pass into knowledge as the spirit of man emerges from its childhood into maturity.

What Is Beer?

NOW that the amendment to the federal constitution prevents the manufacture and sale of intoxicating drinks, the next question to be determined is, What is an intoxicating drink? All the hopes of the wets now hang upon the matter of interpretation. They have hired Elihu Root and some other lawyers who were willing to sell their reputations to a dying cause for gold to seek every technical evasion of the clear intent of the amendment to the constitution. Though war prohibition demanded that the manufacture of beer should cease on the first of May, many breweries have not stopped the making of beer. They are brewing a drink with a trifle less than three per

cent of alcohol and hope to "get by." Perhaps as high an authority as there would be in this country on the subject of intoxicating liquors would be the president of the American Medical Association, Dr. William Dean Bevan, of Chicago. He has recently put himself on record as saying, "There can be absolutely no doubt but that beer containing 2¾ per cent alcohol is an intoxicating beverage in that an individual can become drunk on the amount that is frequently consumed."

Some of the state legislatures have been flirting with bills which would define an intoxicating drink as containing more than three per cent of alcohol. In New York the legislature has saved itself from future ridicule by not passing such a bill after the superintendent of the Anti-Saloon League pointed out to the solons the consequence of such action. Of course no state can make laws which will amend the constitution of the United States. The federal government may have to carry the burden of law enforcement in some states, but the liquor anarchists will find that dealing with Uncle Sam is a different proposition from getting on with a mayor or a chief of police. Threats, conspiracies and similar methods will avail nothing. For any who are in doubt as to what beer is there will be fines and imprisonment until the brewers and their following shall acquire this very necessary knowledge.

The Temptations of a Minister

THAT a minister is only a man after all has been the discovery of everyone who has ever known ministers intimately. Their lives are shielded from some forms of temptation, but they are peculiarly open to others. They need the prayers of their people just like any other kind of frail mortals do. The spiritual peril of the minister is a certain development of ego which arises from living in the limelight. Public men are always the recipients of compliments and flattery, no matter what their deserts. It is the weakness of some men to want to cash in such statements at their face value. If every minister were as great a man as some of his admirers tell him he is, there would be no dearth of pulpit genius in this country.

The very task of leadership itself brings with it for some men an unwillingness to be led. They have learned to issue commands but never to follow. That brings them into conflict with their official boards. Such men are unable to work in the denominational harness. Ready individualists, they can never occupy other than the position of captain in any boat in which they sail. Ministers are often accused of losing touch with reality, and perhaps justly so. An examination of some of the statistics they offer to the public are an indication that they have the ability to idealize almost any situation. Such a disposition may descend to misrepresentation and finally to plain lying.

The deadliest peril of the minister is his constant familiarity with holy things. He must look to it continually that he keeps a heart sensitive to the sorrow of mourners at a funeral, the joy of bride and groom, the unspeakable awe of the soul going forward to baptism or the heart yearnings of the penitent. He must guard his soul against professionalism. Paul was alarmed lest after he had preached to others he himself should become a castaway. The other day a man was arrested in Chicago who was once a national figure as an evangelist. He was charged with using the mails to defraud. Every such incident has in it the element of warning that men should be the guardians of their own souls as well as preachers to others. Pray for your minister.

The Seed-Corn and the Little College

THERE was a farmer who, in a year when crops were good and prices high, sold his entire harvest, forgetting to reserve seed-corn. "It really does not matter," he assured himself, when he remembered his mistake. "I have plenty of money, and will buy seed when I need it." But when he counted his profits he said, "What a fool I would be, when corn brings such a price, not to invest my money in more land." So he used all of his means to buy land, and prepared to put in an immense crop. When the time for planting came, however, he found that he had neither seed nor the money with which to purchase it. "No matter," he argued, "I will still be able to command credit, and will pay when the crop is harvested." But to his dismay he found that all the other farmers in his part of the country had sold their corn for shipping and there was none to be bought.

A ridiculous story, you say—a libel upon the intelligence of American farmers. But——

A little college, supposedly supported by a group of churches closely surrounding it, held up before its students continually the ideal of sacrificial service for each in the field best suited to his gifts.

One of its graduates went to reconstruction work in the near East. The work revealed undreamed-of possibil-

In Praise of Foreign Missions

I was immensely impressed with the improvement in the character of the natives who had been under missionary control. I wish it were in my power to convey my experience to those people, often well-meaning people, who speak about the inefficiency of the foreign missionary.

THEODORE ROOSEVELT.

We had an opportunity to investigate the work done by American missionaries in Hawaii, Japan, China, the Philippines, Singapore, India, Egypt, Palestine and Turkey. The daily life of a missionary is a constant sermon.

WILLIAM JENNINGS BRYAN.

We may well be proud of the men and women who are seeking to lift the masses in Japan, China, Turkey and the Philippines, and other countries, to a higher and better condition.

CHAS. W. FAIRBANKS.

By personal contact with the work and workers I convinced myself that the work of missionaries, teachers, doctors and Christian helpers was eminently practicable and well administered.

HON. JOHN WANAMAKER.

ities. The churches heard of it and were moved to liberality.

Another went to the great Northwest of our own country as a pioneer missionary. He lived among the Scandinavian workingmen. He learned their habits of thought. He entered into their social life. He opened opportunities for Sunday-school and evangelistic work—work which was supported loyally by the churches.

Another went to Russia as an agricultural specialist for the Young Men's Christian Association. His appeal for the redemption of that wretched land was irresistible, and the churches rallied to his aid.

Another, a young woman of brilliant mind and gracious manners, became a settlement worker. Her life reached out into the life of a great city, touching its politics, its industrial systems, its social groups. "This is real Christianity," said her friends in the churches, and to the work which this rare woman had builded they gave joyously and freely.

Another graduate went to medical work in China. His appeal for hospitals and equipment moved the churches. "We had never dreamed that the need was so great," they said.

The faculty of the little college met together and read the letters from these glorious young people who were doing the work of the kingdom in different parts of the world. Together they rejoiced and thanked God. They wept for joy at the thought that they themselves had not wrought in vain.

"But," said one teacher, whose hair was white, "who will enter these new fields that our workers have opened? There are few of our graduates to whom we can look for financial support. Most of them have no time to make money—for which we praise God. They are making a world instead. To whom, then, can we turn? We who trained these are growing old, and the little college has neither the men nor the means to prepare a new generation of workers for its larger task."

For the churches had forgotten about the seed-corn!

Organizing a Real Disciples Church in Pittsburgh

THE editor of The Christian Century has received the following statement and inquiry. Believing that the subject is one of general interest we give it together with our reply to our readers:

The East End Christian Church, Pittsburgh, faces a practical problem in church union. A Presbyterian, a Baptist, and our own congregation have appointed committees which are working together to find a basis for organic union. These churches are near together in an over-churched community. We are out of the realm of theory altogether. It seems to many of us that we ought to proceed with a program which would conserve our own convictions but which would not thwart those of the other man. As a business man, I am anxious to find out the mind of our representative men, both conservative and liberal, in this matter and am, therefore, sending out this questionnaire to over 100 such men.

Our minister, John Ray Ewers, has proposed a program about as follows: To preach and practice only immersion. To immerse all new members coming upon profession of faith. To refuse to baptize all infants. To receive all accredited Christians from other denominations, who cannot accept our preferred form of baptism, into full membership in the united congregation. It seems to me that this program gives full scope to our own convictions as Disciples, and at the same time gives proper credit to the intelligence and convictions of other Christians who may seek our fellowship. We cannot hope to win the whole world to our position and we cannot deny that Presyterians, Methodists, etc., are Christians. I am told that in England the Baptists practice some such plan and that they finally immerse ninety per cent of all those who join their churches. I learn that several of our churches in good and regular standing practice what is called "open membership" with happy results.

We have been talking about union for 100 years. Do we really want it? Are we willing to make any concessions to attain it? Are we willing to grant any freedom of opinion to the other man? Have we a right to insist upon doing the thinking for the other man? Did not Christ found the Presbyterian Church as much as he did ours? We open the communion to all worshippers and then deny them the right to fellowship with us. Is this logical? What fault have you to find with the program set forth by our minister? Can you suggest a better one that has any prospect of making good? I will thank you for an early and concise reply.

Very truly yours,
A. R. HAMILTON.

Pittsburgh, May 10.

In reply we would say that, in our judgment, the united church which it is proposed to form out of the congregations referred to would be more truly a church of Disciples than is the present East End Christian Church. The proposed united church would really do what Thomas Campbell and the Christian Association which he organized 100 years ago undertook to do and did do until they became absorbed in the Baptist denomination. When, nearly thirty years later, they left the Baptist denomination they brought out with them the Baptist practice of close membership, that is, a restriction of membership in the local church to those who had been immersed, just as the Baptists restricted the communion to those who had been immersed. Neither close communion nor close membership was indigenous to the Disciples. Both practices were condemned by Thomas Campbell's Declaration and Address, the historic document which was the Magna Charta of the Disciples movement.

When the Disciples left the Baptists they left close communion behind them. They should also have left the equally Baptistic and sectarian practice of close membership. The reason they did not do so was that it did not occur to them that the question of mode of baptism and the question of basis of membership were two questions, not one question. Neither necessarily involves the other. The two questions may be considered separately, in the light of the teaching of Scripture and of Christian liberty. When those Baptist Disciples set up ecclesiastical housekeeping for themselves they seemed to see clearly that immersion was the proper mode of administering baptism. Their mistake lay in allowing themselves to assume that if they practiced only immersion they must therefore practice close membership. But this no more logically followed than the other Baptist inference which the Disciples did reject, namely, that if they practiced only immersion they must therefore practice close communion.

Those Disciples as they emerged from the Baptist fold with their own original principles in their hearts should

have reasoned thus: It is the will of our Lord that we practice immersion. It is also his will that we practice Christian unity with all whom he has received into his Church, that is to say, we must make our churches as broad, as catholic, as the Church of Christ itself. We must find some way to do both. We must practice immersion and we must practice open membership.

But they did not so reason. In their minds the first duty eclipsed and confused the second, and they were thus thrown into the impossible situation of preaching Christian unity and practicing Baptistic sectarianism. Recoiling from this inner contradiction, many Disciples were driven to deny that unimmersed Presbyterians, Methodists and the rest were Christians at all, and from this point of view the contradiction of course disappeared. But others, and they were in the great majority, steeled themselves to live with the contradiction and to make it tolerable by smothering the duty to practice Christian union and by featuring the duty to practice immersion.

In our time, at last, the duty to practice Christian union in a fellowship as broad as the Church of Christ itself, has been revived in our hearts. And we are beginning to see that the two duties can really be practiced together, that a church may be fully loyal to its conviction about immersion and at the same time fully loyal to its conviction in the matter of practicing Christian unity. That is to say, we are coming to see that the practice of immersion does not call for the practice of close membership any more than it calls for the practice of close communion.

This is why we say that the proposed united church in Pittsburgh will, if we understand the description of it, be a truer embodiment of historic and essential Disciple ideals than are most of the Disciples' churches themselves. And for this reason—among many other reasons that might be suggested—we hold that should the present East End Christian Church refuse to go into this proposed union church it would be an act of positive disloyalty to Christ, and, in addition, an act of disloyalty to fundamental Disciple principles and ideals.

There are one or two forms of expression in Mr. Hamilton's inquiry above, of which he will likely hear amply enough from his other correspondents. We do not like the phrasing of the question: "Did not Christ found the Presbyterian church as much as he did ours?" for the reason that we do not like to apply the thought of Christ as *founder* to any of the denominational communions at all, but only to the Church catholic, which includes all Christians, all our divided Christian bodies and all Christian movements. But this particular sentence is not of the essence of Mr. Hamilton's questionnaire, and we take it that what he really means to suggest by the sentence is that Presbyterian churches are just as truly churches of Christ as are Disciples churches. And in this position we gladly confess our hearty accord with him.

"Called a Nazarene"

By Jessie Brown Pounds

TWILIGHT in Nazareth, holy and still,
Gray in the valley, gray-gold on the hill;
Hushed is the market-place, hushed is the street
Noisy at noon-day with hurrying feet.

Evening in Nazareth—day fades from view,
Darkness spreads everywhere, stars glimmer through;
Households are gathering, "Peace be!" is said—
"Lord God of Abraham, grace on us shed!"

Midnight in Nazareth—Silence and rest;
One lonely night-bird cries out for its nest;
Awe-stricken angels keep guard o'er the spot—
God's Son asleep on a carpenter's cot!

The New Recipe

A Parable of Safed the Sage

THERE was a morning when I rose from my bed, and looked at the sunrise, and thanked God that I was alive, even as I do each day. And I descended and came down, and ate my breakfast. And behold upon the table there were Doughnuts. Now if there be Doughnuts, I eat of them, but they minish not in any wise the other thing that I eat, for I eat of them last.

And I said unto Keturah, Hast thou bought Sinkers from the Market? For I had not smelled the cooking of them.

And she said, I have not; for I value my peace of mind and the good will of my husband. I made these. Yea, and I made them by a New Recipe.

And I said, Wherefore wilt thou try New Recipes when already thy Doughnuts are perfect?

And she said, It is not thus that thou dost preach, for thou dost ever exhort men to do better and better.

And I said, Thine aspiration to have things better and better is thine only faith. Thou dost even try to have it so with thy Husband.

And she said, Yea, and thus far I have done very well at it.

So I ate of the Doughnuts, and I said, Behold, these are just like all thy Doughnuts.

And she said, I am glad that thou dost think so. For they are so made that they absorb less Fat; therefore are they the more Wholesome.

And I said, Go not too far with me in that Wholesome stunt; I do not want things too Wholesome; I can digest anything save it be Health Foods.

And she said, My lord, when I try a New Recipe, thus do I try it. I consider all the things that I have been wont to use that I know are good, and if I find in the New Recipe some other good thing, that also do I put in.

And I said, Keturah, thou hast the finest idea of Progress to be found in any cook on earth. For thou goest ahead, but thou playest not far from thy Base.

And I said, If all reformers would learn of thee, then would the Millennium come sooner.

And she said, I am glad that thou dost like the new Doughnuts.

And I verily did like them. For they had one ingredient that changeth not, and that is Keturah.

For, believe me, her Doughnuts are Some Doughnuts.

The Soldier and Immortality

By Edgar DeWitt Jones

THAT the war has revived and deepened belief in immortality is buttressed by a constantly increasing sheaf of evidence. Chaplains, "Y" workers, surgeons, officers and men bear witness to the quiet but deep assurance of dying men that death does not and can not end all. The following lines found in the pocket of a captain who was killed in action voice what might be said is the average fighting man's view of death:

Suddenly one day
The last ill shall fall away.
The last little beastliness that is in our blood
Shall drop from us as the sheath drops from the bud,
And the great spirit of man shall struggle through
And spread huge branches underneath the blue.
In any mirror, be it bright or dim.
Man will see God staring back at him.

Dr. Snowden, Presbyterian theologian, in a recent article entitled, "The War Has Given Us a New Sense of God," writes: "The war has thrown a tremendous weight on the orthodox side. . . . Men who have not theoretically believed in hell have readily made one to meet the needs of this hour. 'To hell with the Kaiser!' which has found utterance even in some pulpits, but which we believe we ought never to use, is yet a crude expression of belief that there is a hell or at least that there ought to be one. Yea, verily, the universe is orthodox and flames out against sin in justice and judgment." Dr. Snowden may be right, though it is an open question whether the popular condemnatory phrase which he quotes is not more profane than theological. At any rate, it can scarcely be said, judging by what he has written, that the soldier's conception of life hereafter is orthodox according to the Westminister standard. For example, Robert Graves, one of the real poets of the great war, writes these verses under the caption, "When I am Killed":

When I'm killed, don't think of me
Buried there in Cambrin wood.
Nor as in Zion think of me
With the Intolerable Good.
And there's one thing that I know well,
I'm damned if I'll be damned to hell!

So when I'm killed, don't wait for me,
Walking the dim corridor;
In heaven or hell, don't wait for me,
Or you must wait forevermore.
You'll find me buried, living-dead
In these verses that you've read.

So when I'm killed, don't mourn for me,
Shot, poor lad, so bold and young,
Killed and gone—don't mourn for me.
On your lips my life is hung:
O friends and lovers, you can save
Your playfellow from the grave.

Liberal allowance must be made Mr. Graves for poetic license, perhaps, or account taken of his youth and the laudable desire to live again in his own lines. Much more to the point and supplying rich food for reflection is the extract from a letter written by Ivan D. Nock, who served in the Foreign Legion and was killed in action after he had won the war cross. The letter was written to a friend in Detroit.

Living as we do with death for a constant companion has but deepened my conviction of something after this life. But it has destroyed my belief (what belief I may have had) in the conventional heaven and hell of theology. With all reverence, I can think of nothing more deadly than an eternity devoted to singing, playing, and adoration. A man's soul must include his capacity for action, work, his creative faculties, I think; to me our power to imagine and create is one of the evidences of God in us. That, and the numbers of young men just on the threshold of their creative life—musicians, writers, painters, men who could look at a river and vision and build power-plants and factories; yes, and soldiers who could look at a map and vision armies in place and maneuvering—these men, killed, utterly destroyed in a second by a few ounces of explosives, have made impossible the belief that all that their minds held is definitely lost to humanity. I believe that death is followed by life as surely as sunset is followed by sunrise, but by a life much more closely related to this one than theological dogma would have us believe.

All this has taught me to regard death as an episode—something like one's twenty-first birthday, which turns one into a citizen and a voter. It has lost much of its mystery and all of its terror. I have a curiosity, an eagerness to see and begin the new life, tempered by a wish to know this one a little more fully. During the battle a man who was horribly wounded in the stomach crawled a half-mile, holding his intestines in place with his hand, to deliver a message to the Colonel of my regiment. It is unbelievable that such a high spirit should perish with the body it drove. Sometimes I dread the return to ordinary life after the war. Here one sees so much of devotion, high endeavor, forgetfulness of self, so much of "honorable advancement for the soul," that one fears a great revulsion of feeling at the sight of the same men reverting to everyday selfishness.

TAKE IMMORTALITY FOR GRANTED

It is difficult to read so sturdy a testimony as this and not be sensible to those "bright shoots of everlastingness" which are far more than mere ornamental shrubs in the garden of the soul. An American journalist who made a study of the war and immortality sums up his finding under three heads: First, that the young soldiers took the fact of immortality for granted. They did not argue it, they assumed it confidently. Second, that of the thousands of dying men attended by chaplains and nurses only in the rarest instances was any fear of what might follow death evinced. Forgiveness of sin was sought and occasionally deep regret expressed that recompense for some wrong done could not be made, but of fear of punishment in the next world there was none in the minds of the dying boys. Third, that "conduct" was the thing uppermost in the lads' thoughts as they neared the brink. Had they been brave, loyal, serving, forgetful of self—these were the questions they asked of themselves rather than as to their correctness of belief. Such a summary is more than interesting, it is challenging in the extreme. In respect of a sturdy belief in the life everlasting the returning soldier will bring to many people of anemic faith a rich infusion of trust that is bound to give color and tone to the blood of the Spirit. And remembering how calmly

and unafraid the boys laid themselves down to the last sleep "over there," the bereaved families here at home ought to be strengthened with the comfort wherewith their beloved were comforted in the heroic moment of "going west." Such a high hope is that expressed by Gertrude Knevels in the Outlook, lines entitled "Mourning," and well worth preserving:

Shall I wear mourning for my soldier dead,
I a believer? Give me red,
Or give me royal purple for the King
At whose high court my love is visiting.
Dress me in green for growth, for life made new;
For skies his dear feet march, dress me in blue;
In white for his white soul—robe me in gold
For all the pride that his new rank shall hold.
In earth's dim gardens blooms no hue too bright
To dress me for my love who walks in light!

IS THE SOLDIER A FATALIST?

It is charged that the soldier is a fatalist and on the surface he probably is. A recent essayist is of the opinion that Gladstone, Lincoln and a long line of world leaders were all fatalists in the sense that, having done their best they threw themselves on the tide of God's providence, and thus put out to sea. War begets a tendency to fatalism, inevitably. In a military sense the results are not altogether bad, inasmuch as such a belief usually results in coolness and courage on the part of the fighting man. But between this belief and what is more correctly called fatalism, which is a stoic and deeply ingrained philosophy usually accompanied by disbelief in a personal God, it is necessary to discriminate. In the soldier's case his higher fatalism is a falling back upon the statement of Jesus that "the very hairs of your head are all numbered," and that not a "sparrow falls without God's knowledge." On the evening of March 17, 1918, Bishop Francis J. McConnell conducted religious services with twelve hundred Scottish Guards at Arras. All were awaiting the great German offensive which broke the next Thursday morning, March 21. At the conclusion of the service, most devoutly entered into by the soldiers, Bishop McConnell asked the soldiers to select the final hymn. Instantly a number of voices called for the same number. The men turned to the hymn and sang it through, and went out, many of them, to meet their death before another Sunday. The impression irresistibly made by the soldiers' singing, avers the bishop, was that they were identifying themselves and their work with something divine. The hymn was:

O God, our help in ages past
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home.

Next week Dr. Jones will consider the soldier's profanity and will interpret his attitude toward the church.

Ideals of Reconstruction

By John Clifford

The Venerable London Baptist Preacher and Non-conformist Reformer

"AND he began to say unto them, This day is this scripture fulfilled in your ears." I wish to consider the Ideals of Reconstruction as they are presented to us in this passage of scripture. It is from the prophecy of Isaiah, repeated by Jesus Christ, not literally, not with perfect accuracy, one important phrase absolutely omitted, and yet Jesus, speaking concerning the whole passage, affirms that on that day and in their presence the ancient prophecy found its fulfillment. The young man had passed through a very fierce and severe temptation. He had caught a vision of his work, and that vision had filled him with apprehensions, with fears, and he had passed into the wilderness, and there had fought his temptations. He had a vision of the work he had to do. He saw distinctly that the task was exceedingly great, and the temptations that were presented to him to pervert that task into a means of self-glorification were intensely strong. He had fought the temptation and he had conquered it, and thereby qualified himself for the great work that was before him.

All our successful work follows upon victories over inward temptations, and we must conquer ourselves before we can conquer the evil that is in the world round about us. Jesus, looking round on the world, saw that there was in it a reproduction of similar circumstances to those in the midst of which the old prophet was living, and he affirms that his attitude towards the old conditions is repeated for himself towards the new conditions in the midst of which he was living, and he claims that for himself the same equipment of the gift of the great divine spirit was upon him, and that in consequence of that gift he would discharge his great duties.

"THE SPIRIT OF THE LORD IS UPON ME"

The Saviour clearly realized that he had received a baptism of power, and he went forward in the possession of that spirit of power through Galilee teaching and preaching in the synagogues and performing works of helpful ministry to those who were in need. On this Sabbath day when he stood up to read he took the scripture roll and read out from it these words: "The Spirit of the Lord is upon me, because he hath anointed me to proclaim good news to the poor, to the afflicted." The word does not describe poverty as we are in the habit of understanding it; it describes misery and wretchedness consequent upon heavy afflictions, personal or national. "He has anointed me to proclaim good news to the poor. He has sent me to announce release to the prisoners of war and recovery of sight to the blind; to send away free those whom tyranny

has crushed, and to proclaim the year of acceptance, the year of deliverance to the captives." And rolling up the book, he returned it to the attendant and sat down to speak, and the eyes of all in the synagogue were fixed on him. Then he proceeded to say to them: "Today is this scripture fulfilled in your ears," and he spoke with such wonderful kindness, such sweetness, and such grace, that the eyes of the audience continued fastened upon him. He held their attention; they could not possibly take their eyes off him. There was such a charm in his character, his personality was so infectious, and his words were so new, and yet he claimed that they were the fulfillment of very old words; but they had such a freshness about them as to compel them to listen and to stir in them fresh thoughts and fresh hopes concerning their country and concerning himself as the saviour of their country.

It is an old ideal that Jesus expresses here, but it is an ideal that is freshly and forcefully interpreted in the presence of the audience that is listening to him. The old ideal was that of the prophet standing in the midst of an exiled people who were separated from their beloved fatherland and assuring them of a better future for their nation and for themselves. It is the ideal with which prophets had encouraged man after man, teacher after teacher, to Israel, during the period of its separation from its beloved soil, and Jesus Christ takes up that old ideal and expounds it, indicating that he does not regard separation from a sacred soil as the great calamity of mankind, but separation from God, and that the exile from which the people of Jerusalem and of Palestine were suffering at that time was an exile from God in a deeper and far worse sense than the exile to which the prophet himself applied these particular words when thus describing his own mission. And Jesus, first in his teaching and next in his work and lastly in his character, discovered the way in which that ideal of his was to become actual in the experience of men. For his teaching was wonderful in its breadth, because it was the expression of a love that is limitless in its range towards man, and that goes to the uttermost in its sacrifice as the expression of that love for the redemption of mankind.

JESUS APPEARS AS A HEALER

That teaching was followed on the same day and in the same place with the manifestation of the physician's power. He appeared as a great healer, and one who was in the grip of the devil, who was subject to the tyranny of the evil one, was set free. One who was in the prison house found the doors opening, and he came out and entered as an emancipated spirit into a new and larger world. Thus that very day Jesus Christ was fulfilling this particular ideal, reconstructing, on a small scale undoubtedly, but still reconstructing, the world through ministry to these individuals in their diseases and in their sufferings, bringing health, freedom, joy to them, and thus proclaiming the acceptable year of the Lord.

All through this there was the wonderful influence of his character, for nothing preaches like character. The eloquence of character, high, holy, rich, self-sacrificing character, is the eloquence that is supremest of all, and it was that which was felt by the audience on this particular day. It was through his character as well as through his physicianly aid and his far-reaching teaching that it was possible for him to say: "Today is this scripture fulfilled in your hearing."

Dean Inge, the Dean of St. Paul's, said a little while ago these remarkable words: "A great ideal is the most practical and forceful thing in the world. It alone can save us; it alone can form a true society." That statement is unquestionably accurate, and is abundantly fulfilled in the experiences of men. As is a man's ideal so is he. Browning puts it, as you know, in that beautiful poem of his known as "The Grammarian's Funeral," where he pictures one man aiming at getting the things that are close to him, his ideal low down on the ground, and missing everything. Another man with a high ideal, broad, far-reaching, missing the unit, the little thing here, close to him, because of the width of his range of vision and the loftiness of his conception of the significance of life, but gaining God, and in gaining God gaining everything. A man is as his ideal; if that is low he is low; if that is weak he is weak; if that is self-centered he is a self-centered individual; and though he may gain what he calls this world he will be losing his life, his real, his true being, his possibility of an enduring vitality. So that the idealist is always a romanticist, and Jesus Christ is one of the princes of romance.

"What is romance?" asks a writer. He says it is "the losing of the world for the sake of an ideal," and that is the story of all the great souls that have gone to martyrdom for the sake of a truth and a cause, of all the great crusaders and missionaries. We must be romanticists, idealists, and our ideals must be true and Christlike.

IS RELIGION TOO DOGMATIC TO BE USEFUL?

There is a conversation reported a few days ago between Harold Begbie and Mr. Marconi, and it is a conversation of great significance. There is something in it which I think is worthy of our thought. They are talking about the woes of the world, and Mr. Begbie says: "Things appear to be getting worse in Germany." Then says Marconi: "Of course, we must remember that brutality is an element in human nature. Buddhist missionaries were warned against the ferocity of the Germans long before the Christian era. Attila used to boast that where he passed the grass did not grow. Think of such a boast. Isn't it horrible? The Old Testament is full of brutalities inflicted by the conqueror. Human history is a record of human brutality." Then said the interviewer: "Do you see a cure?" After a pause, "Education." Then asked the interviewer: "Religion is too dogmatic to be of much use?" "Yes, it is too dogmatic; but it is a very beautiful thing. It does attempt to express something of the mystery of the universe, and it does help us to think about the Great Power who set all the wonder of the worlds in motion." There is the electrician's and the inventor's conception

of religion, and he speaks of it as being too dogmatic to cure the woes and miseries and wretchedness of this sinful world.

Religion too dogmatic? Is not that a strange conception of religion? I am sorry to have to say that it is a very widespread conception of religion that it is too dogmatic. Men think of it, they did in the days of Jesus Christ, as though it were simply intellectual assent to a series of propositions, or the mechanical performance of a series of rites. Jesus saw religion as glad tidings for the afflicted, the tortured, the rent, and the torn; as the opening of prison doors for those that were bound; as delivering those who were crushed, who were handicapped and incapable of progress because of the tyrannies and the inhumanities of men; he saw religion as the proclamation of the deliverance of humanity from its woes.

Religion too dogmatic! Ah, that is what the churches have done with it. I am sorry to have to say it, but it is a fact. The churches have far too much presented the dogmatic side of religion and of Christianity, and far too little the physicianly, the healing, the emancipating, the delivering power of Christianity. It was the curse from which Palestine was suffering in the days of Jesus Christ, and he rebuked it in a hundred different ways. He set forth the fact that religion did not consist in tithing the mint and the anise and the cummin, and so on, but in obedience to the law of God, and in mercifulness and kindness and helpfulness to man. In the fifteenth chapter of Matthew you have it applied to the nations of the earth with an incisiveness, with a directness which it is impossible for us to mistake, assuring us that nations, whatever may be their ecclesiastical institutions, whatever their theological animosities and antipathies may be, nations that have not pity upon those that are in prison, that are not ready to give clothing to those that are naked and food to those that are hungry, and help to those that are in need, such nations pass away, they perish, perish everlastingly; but the nations that are merciful and gentle, strong in their ministry of healing, and are eager to set free those that are bound, are the nations that hear the message from the Eternal Judge, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Too dogmatic to be a cure? Let us be warned. Christ's ideal of religion was a religion that, whilst it was mystical in so much that it ascended to the eternal and penetrated to the spiritual, nevertheless was intensely practical, always at work seeing the needs of men, and out of its fulness ministering to those needs, so that they might ascend from all that is low and grovelling and beast-like to all that is high and ennobling and Christ-like.

PRESIDENT WILSON'S ATTITUDE

There is a wonderful illustration today of the fulfillment of this self-same scripture. I should not hesitate to apply it to President Wilson myself. He might take these words as describing his ideal, and he might affirm, as it seems to me, with completest truthfulness, This scripture is fulfilled in your hearing today. The words he spoke in the House of Parliament of France are wonderfully confirmatory of this interpretation of his mission and of his career. He says: "I visited the other day a portion of the devastated regions of France. I saw the noble city of Rheims in ruins and I could not help saying to myself: 'Here is where the blow fell, because the rulers of the world have been thinking of the relations of governments and forgetting the relations of peoples.'" Do you catch it? Do you see the new attitude? They had been thinking of the maneuvers of international officials, instead of the fortunes of men and women, the safety of homes, and the care they should take that their people should be happy because they were safe. What they should be thinking about, according to President Wilson, is that whenever France, or any other free people, is threatened, the whole world will be ready to vindicate its liberty.

Thus the League of Nations comes to view. Thus the recognition of the brotherhood of man is clearly and definitely made, and out of the recognition of that brotherhood there springs this policy of the League, based upon the idea that our business here is really to preach good tidings to the suffering, to the afflicted, to emancipate those that are bound, to proclaim everywhere the presence of the delivering, joy-giving God. "The nations of the world," he continues, "are about to consummate a brotherhood which will make it unnecessary in the future to maintain those crushing armaments which make the people suffer almost as much in peace as they suffer in war." Jesus Christ, a young man starting upon his mission, begins with the words of the old prophet as descriptive of his ideal, but he omits one clause, and the passage that he leaves out, I say, is quite as significant as the passage that he cites. You do not catch the echo of the words that we are to proclaim a day of vengeance from our God. It is in Isaiah. Why did he omit it? Possibly his hearers would have misunderstood his attitude towards the government of God if he had brought in that particular passage. Or perhaps this is the reason, that he knew very well that we may leave all questions of justice to God, that there is no need for us to take up the position of revenge or to make manifest our anger against the wrongdoings of men in any particular case. This is a moral world, it is governed by law, and individuals and nations that do wrong are as sure of being punished and are as certainly punished as that the wrong is done. It may be left with God.

WHEREFORE ARE WE BORN

"As the living Father hath sent me so I send you." That was what Jesus Christ said to his disciples, and that is precisely what he says to you and to me. Is this ideal mine? Am I living for this? Can I say concerning my little life on this earth that it has been a fulfillment of this purpose? Have I seen the vision? Do I know wherefore I was born, and to what I was sent? Not to grab a few coins and hold them in my hand tightly, as though, forsooth, my life depended upon them. Not to hurry hither and thither in quest of per-

sonal pleasures. Wherefore am I born? I am born to preach good tidings to the sufferers, to the afflicted, to the tortured. I am born to announce release to prisoners of war, and especially to individuals who in consequence of war are falsely imprisoned, wrongly imprisoned, and kept in prison year after year, two years, three years, some of them. I am bound to do that sort of work because I am a disciple of Jesus Christ. I am to open the eyes of those who are blind, and to send away free those whom tyranny has crushed.

This is the work to which God Himself calls us, and what an honor, how unspeakable the dignity that is conferred upon us in making us thus fellow workers with Jesus Christ, and in giving us the privilege of ministering to a world that needs so much comfort, and at this juncture is asking for reconstruction.

What are our ideals of reconstruction? Let us accept the leadership which has come to us in President Wilson, and seek not simply to set the relations of governments one to another harmoniously, but to set the relations of peoples everywhere in such blessed accord one with another as that fear shall pass out of men's minds, and apprehension about the future shall not afflict them, but that they shall dwell together as brothers, all working to help one another, and thus perfect the life of humanity.

Have Faith in God

By Shailer Mathews

In the Biblical World

HOW easy reforms would be if it were it not for folks! If a regenerated world were a matter of words and philosophies it could be worked out on a calculating machine. But to regenerate the world means to regenerate individual men and women, and most of all children. Human passion as well as human reason must be directed. National boundaries and national enmities must be adjusted. Opposing interests must be taught mutual concession. For the algebra of ideas must be substituted the realities of laws, institutions, and the good-will of individuals.

Especially just now are we tempted to impatience over social and political readjustment. The world wants permanent peace, but different nations seem to want it on different terms. We want economic justice and recognition of labor as a personal activity rather than a merchandizable commodity, but interests of those who employ and those who are employed conflict. We want the establishment of human brotherhood, but we find prospective brothers trying to get what some other brother has.

However, these are facts which we must control, not simply lament. Humanity is made up of folks, and folks are possessed of prejudices and obstinacy and hopes. Human history is a continuous series of personal situations. Physiological psychology does not reach the heart of humanity. Back of nerves and chemistry is the human soul; and back of the human soul is God.

We have been preaching ideals. That is well. But a message that stops with ideals is not the gospel of salvation. The true prophet does not simply denounce injustice. He discloses also the will of God as to how injustice can be removed. The true prophet sees God in current events because he has seen God also in past history. The assault of Isaiah and Amos upon the sins of their times was something more than a study of social pathology. The God who would deliver the Israel of their day had delivered their fathers from Egypt, had broken the power of their enemies, had given them his law, and had continued to show them the way in which to walk.

Sonship of God is more than a theological term. It is a real experience. When Jesus Christ urged men to believe in God as Father, he not only preached a duty, but also opened the way to moral strength and guidance. To him God was more than a personified ideal of social experience. He was a real father promising to satisfy the economic needs of those who sought first his kingdom and his righteousness.

A church should be humanitarian, but it must be more. It must be the laboratory in which God helps men to realize his will. Its fundamental message is the gospel of God's help in human need, the assurance of reinforcement for human effort in God.

With this faith we dare to be patient, but we will not be passive. We will preach the possibility of brotherhood because God is not only the creator of heaven and earth but the master of social evolution. Just because we believe in God as something more than a philosophy or a rhetorical term, we must preach him as we know him revealed in his progressive revelation in the scripture, in nature, and in human life.

An attempt to reform the world into the kingdom of God without the aid of God, is like trying to make plants grow without the light of the sun. We must preach the ideals of Jesus, but we must also preach the glad news that God helps men to realize ideals. A merely humanitarianism gospel is a gospel of despair. World-peace must rest upon world good-will, and world good-will can exist only among men in whose hearts has been working directly and indirectly, seen and unseen, the spirit of a God not merely of things as they are, but of things as they ought to become.

And his will shall yet be done on earth as it is in heaven!

The True Need

By E. H. Wray

GO where one will in the world today, and the thing that stands out above everything else is the fact of man's need. We do not all agree as to what the trouble is and consequently we do not all see alike as to the remedy that should be applied. There are a lot of good and fine things being said today by the press, by leaders in politics and big men of the business world. But while programs of social service, organizations for the promotion of good will among the races, the League of Nations which is the most advanced step in international diplomacy ever taken, can do some

things in solving the problems and healing the hurts of society and the heart of humanity, they are far from meeting the deep needs of man's spiritual nature. It behooves the Church and us as Christians to support every organization whose purpose it is to promote the welfare of the race, but our support of these things should be but one of the side issues of our discipleship and as means to an end.

If Jesus was right in his interpretation of human life, and if he placed the emphasis where it should be, then, after all is said, there is just one need of nations, churches and individuals, and that is for him who is our life. As churches, we spend a lot of time and worry in organization and in trying to get our machinery to work. We sometimes worry too as to where we are going to get the money, the men, and the power to carry out the programs that we have in mind. Oftentimes mothers in the home will wear their hearts out in worry and anxiety about the welfare of the home and the children, and many sleepless nights are spent trying to figure out how we are going to get along. There are numbers of men in the business world, working seven days out of the week, and worrying half the night about their business, and still they do not have time to devote a few moments of the Lord's day to the welfare of their soul. To those in the church, who are anxious about "these many things," to the business man whose business comes before the church, the Master would speak today, "Thou art anxious and troubled about many things, but one thing is needful."

The one great need of us all is the possession of his Spirit with such a full-hearted and consuming passion that all that we have shall be owned and controlled by him. The world will be evangelized in that generation in which the followers of Christ are willing that he shall completely possess their lives. "I have learned," said David Livingstone, not to place any value on anything I possess, any farther than it contributes to the Kingdom of Christ." Whenever we are willing to go, in our relation to Christ, as far as he went in his relation to the Father, then we shall know the power which worked in him, and then shall we be able to do "those greater works," of which the Master spoke.

The Local Church Today

By John P. Sala

"WHAT can a little church like ours, away off here in the hills do, anyhow?" was the significant question of an elder in a rural church. The elder evidently expected us to say, "Oh, not much, but to keep preaching going." That was all the church was doing. But that conception is wrong.

These are days of tremendous opportunity in city, village and rural district for the local church to function in the life of its community. Three types of activity should enter into the program of every church. There are workers to be found to carry them in every community, where there is a conscientious and energetic preacher or elder or church school superintendent to interest people in such work.

For the New Age

THE sound of anthems rarer grows and faint:
Shamed in his robes is many a mummering priest.
How empty now the sacerdotal feast, —
Mere bread, mere wine, rises the vague complaint.
Now wider spread the canker and the taint
Of social woes by putrid creeds increased;
Loud grow the jeers of those once called the least
'Gainst pomp and panoply and crusted paint.

But underneath the tumult and the moan,
Beyond the jarring blows at Time's slow door,
God's groping orchestra cons o'er and o'er
That mightier music no man e'er has known.
Be calm, my soul, for soon the bell chimes clear
That all may know—the Better Days draw near!

RICHARD WARNER BORST,
In "The Public."

The first responsibility is for the regular church services. It should concern the church if the preaching is poor and the singing is indifferent and the audiences are dwindling and the offerings are insufficient. Some people should be troubled about it so much that they cannot sleep until things change. A worship program must be established that will feed and inspire the people or they will not come. An empty table will not attract a guest the second time. Teachers, choir leaders, superintendents and even preachers need to keep themselves aroused to the best things. The same old speeches, prayers and plans are stale.

The second responsibility is for a comprehensive missionary program. The missionary program of the church can be made to minister in a marvelous way to the very life of the church. Many churches owe their existence to the birth of a missionary zeal within the church. It is a magnetic force that lifts a people closer to God. This program must be larger than a money-getting affair. The vital factor is education in missions. What charming incidents and experiences and what real history and knowledge of races and countries will come to a class in Foreign Missions! What intelligence awaits the class studying the life and calls of our great America with her slums, her foreigners, her Indians, her negroes, her mountain whites, her frontiers! Knowledge will lead to giving, both of life and of money.

The third task is a social program. Why not make the churches the social centers of the community? City churches are struggling to do this. It would be much easier for rural churches and those in villages to do so. True, it will cost a few dollars and a lot of work and real thought. Some churches in the rural sections are getting the vision and going to the task.

Have I missed the educational and evangelistic programs? No, the whole educational program must be found centered in the church-school service and around the sermons of the minister. Evangelism must be the outgrowth of the spiritual, missionary and social life of the church.

Buffalo, N. Y.

The Inter-Church World Movement

All Roads Lead Toward Unity

ALL the church roads are leading toward unity. That City of God called "Union" is not yet in sight, but the lines are converging toward unity. The "Y" was a working unity of all Christian forces during the war. The Anti-Saloon League, as a service arm of the evangelical churches, secured the sentence of death upon the saloon. The Red Cross is an indirect representative of all that is Christian, whether in or out of church, to heal the wounds of mankind. The Federal Council represents the ecclesiastical bodies more directly than any other organization and is coming gradually to function as an instrument to focus the common judgment of the evangelical churches on things they hold in common. The great missionary societies of all the denominations work together to formulate statesmanlike policies and reduce duplication of effort. There is a constant reduction of all waste energy and an economy of men and means is progressively being effected through agreeing to do the common tasks of Christian work simply and only in the name of Christ. We recognize the fact that the evangelical churches agree on all that affects moral, social and spiritual welfare and that there is little of moral or social or spiritual value in the things on which we disagree.

There is not enough in our disagreements to save a single soul; there is enough in our agreements to save the world. There is always that conservative temper that wants the world to "stay put" wherever it is in "our generation;" there are timid souls who pale at the suggestion of a new and daring enterprise; there are narrow minds that are unable to function outside the "ruts;" there is the tradition which surrenders slowly simply because it has served so well; and there is the sectarian spirit—the mind that cannot find loyalty beyond small groups and petty shibboleths; and there is the wise policy of deliberation before taking the leap. In all there is argument and a good conscience and a human right to be heard. But failure to move on means paralysis and slow death. The Kingdom of God is a leaven.

* * *

All the Churches, for All Their Work, in All the World

Heretofore, inter-church and extra-church movements and modes of co-operation have been confined to special causes or operate by specific arms of church service. The "Y" did war camp work; the Laymen's Missionary Movement promoted a big forward movement for foreign missions, the Missionary Education Movement stimulates interest in missionary knowledge and the Student Volunteer Movement has for many years secured missionary enlistment. There have been such less organized, but none the less powerful movements as that for social service and a study of the rural church situation. Within various denominations there have been projects, in which millions were secured for special funds, such as those for ministerial pensions in the Episcopal and Presbyterian churches. Whole communions have organized all their forces for large financial support as in the Men and Millions Movement of the Disciples and the later, but amazingly successful campaigns now going on in the Methodist Centenary and Presbyterian New Era movements. But never before has the whole evangelical church of the nation united to promote all the interests of all the churches in all the world until today.

In the Inter-Church World Movement we have this magnificent enterprise set-up. It is a correlation of the experience and enterprise and success and faith in all the previous large movements and the success of those that were harbingers of it gives it an assurance that makes dreams of hundreds of millions for Christian work a vision, but not visionary.

This enterprise is emphatically a *Movement*. It is not an ecclesiastical organization nor a merger nor a super-society; is is simply a movement—an organized campaign. It did not originate in the Federal Council of Churches nor in any ecclesiastical body, not within the councils of any missionary board, nor is it projected by any established organization to further established functions. It is not a revival or a spontaneous uprising or a crusade. Thus there are no ecclesiastical signposts to dodge, no worn formularies to electrify, no party shibboleths to revise, no credal strong-boxes to rifle, no organized functions to modify. Neither are there any emotional whirlwinds to harness, nor mystical recesses to uncover nor any inchoate enthusiasms to analyze. It is a movement studiously and ably engineered by capable men who have served their apprenticeship in these other movements and been made masters of their art. It includes all the larger interests of missions, education, benevolence, and social service in all the churches, omitting none and over-stressing none to the neglect of others. It is all the churches, backing all the church enterprises, in all the world.

* * *

The Solid Foundation of Facts

The most stubborn, irresistible thing in this world is an incontrovertible fact. Dealing with a correlated mass of facts is somewhat new in church work. We have dealt with isolated facts, a few striking facts, and many Godly emotions. Theology has claimed to be the "queen of sciences," but that was a claim made before science itself had become scientific. We now realize that theology is not and by its nature cannot be a science. Though it may utilize the findings of many sciences it remains always a philosophy. But the church

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THE New York Sun believes that a second Henry Drummond has appeared in the person of R. W. MacKenna, author of the new book, **"The Adventure of Life."**

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is being delivered from the isolation of theological interests into the interests of sociology and all its correlate subjects; in other words, it is adding the study of moral physiology and diagnosis to its knowledge of spiritual materia medica. It is finding that there are other ways to minister besides a verbal preaching of the Gospel and that God has sacred interests in other things than theology and that there are other institutions that belong to Him besides the church. It is finding that the church can leave nothing human out of its undertakings and that the Spirit needs wheels within wheels through which to operate its complex and multifarious interests.

So the first movement in this big Movement is to get the facts regarding the needs of the world for which the church is working and those regarding the forces it possesses for the work. So the biggest survey ever undertaken is being set up. It will push its inquiry into the remotest back-wood and rural hamlet and into the inner recesses of every city precinct. It will study the church roll of every rural congregation and city mission and make an assessment of the needs of every parish and instrumentalities in every church in the land. It will analyze the conditions in every institution supported by the church and the institutional needs of every neighborhood and correlate all the material into a brief for the mightiest drive ever staged for meeting the needs and for strengthening the churches to meet them. It will extend this inquiry to the remotest mission field and endeavor to enlist the co-operation of every evangelical body in the nation and in the fields where American churches project their work.

On the basis of all this vast array of facts, it will go to the Christian public in an appeal for men and millions to do the work. Upon such a survey, covering merely Methodist fields of service, the Centenary Movement is sweeping through Methodism with an enthusiasm and success that is electrifying. Upon this vast array of facts, this Inter-Church World Movement will present the most startling, enthusing, challenging plea that has ever been put to a Christian world. It will bring hundreds of millions for the work and its aftermath will be a type of co-operative effort that will go far in answering the Master's last prayer.

ALVA W. TAYLOR.

Books

THE REAL TURK. By Stanwood Cobb. Mr. Cobb was for many years a teacher in Roberts College, and is thoroughly acquainted with the Turk both in his customs and in his inner life. He appreciates his mental processes and traditions and the soul of the people, and individually he likes very much the cultured individual Turk, but does not fail to take account of the Tartar savage lying just beneath the surface of the average native's skin. He sees him as a more meditative being than we have thought him to be, in fact altogether an Oriental in type, but his culture a veneer of politeness and leisurely good-nature over dormant fires of fanaticism and primitive cruelty. One can understand such men as Enver and Talaat after reading him, but he must also be able to appreciate such noble characters as the reformer Twefik. The author thinks too much has been claimed for the influence of Christian education as few Turks have even attended our missionary schools, but on the other hand there has been too little appreciation of the indirect influence of these same schools and all other types of missionary work in the leavening of Turkish ideas and customs. There is a fine soul to this book and an engaging literary quality. (Pilgrim Press. $1.50.)

LEAVENING THE LEVANT. By Joseph K. Greene. More than fifty years of unbroken missionary service in the Levant fitted Dr. Greene as no other living man to recount the story of American missions in that sad and broken land. Tomorrow opens a new chapter in that country's history and this volume fittingly relates a narrative that comes to its climax in a Calvary but must issue in a resurrection tomorrow. Most of the work has been done by the American Congregationalists and among the non-Turkish subject peoples. But it has been a labor filled with success, for it has not only given Armenians and others a leadership and modern worth, but has even leavened the Turk through the indirect influence of civilizing and enlightening ideas. Tomorrow he will be deprived of power to wreak his medieval will upon the weaker races and he will have at hand a younger element with a forward look who can then come into influence and give light and leading. Perhaps no other mission field so thoroughly illustrates the value of educational enterprises in promoting missionary work as does the Levant. This volume is a source book of great value to the missionary student as well as an encouraging narrative of sacrificial endeavor on behalf of the great cause. (Pilgrim Press. $1.50.)

THE GOSPEL OF BUDDHA. By Paul Carus. The late and lamented Dr. Paul Carus did a delightful piece of literary work in giving this choice little volume to the world, and through it he also paid tribute to the best there is in the most benign of all non-Christian religious teachings. But it is plainly a work of selection, and most choice selection at that, and thus may be criticized as not truly representative of Buddhistic teaching. If Buddhism survives it will be only through the best there is in it, so this selection may be taken as well worth while in a study of the possible religion of the Orient of tomorrow. (Open Court Publishing Co. $1.00.)

Book Bargains for May

	Reg. Price	Spl. Price
The Protestant. B. A. Jenkins....	$1.35	75c
(A stirring appeal for a manly Christianity)		
Fairhope. Edgar D. Jones.....	$1.25	90c
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THE METHODIST CHURCH AND ITS WORK. By Worth M. Tippy and Paul B. Kern. A fine manual of arms for the church leader. It is not devoted to an infinite and tiresome detail of how to do this and that in the concrete—as if one same detail of plan would work in all situations—but to a direction of the broad lines of church activity. The fundamentals are found to be best wrought out through social service and religious education plus the older activities of evangelism and worship. As good for others as for Methodists. (Methodist Book Concern. 50 cents.)

THE SONG OF THREE FRIENDS. By John G. Neihardt. Mr. Neihardt's specialty is the telling of historical tales in the medium of blank verse. His earlier volume, "The Song of Hugh Glass," introduced him in this role. The later book presents the story of three trappers and boatmen and of their adventures in a savage land and the tragic fate which befell them. The time of the story is the fur-trading period of the section west of the Missouri river. (Macmillan. $1.25.)

LABRADOR DAYS. By Wilfred T. Grenfell. Those who have read Dr. Grenfell's previous stories of the fisher folk of the Labrador coast will expect in this volume realistic descriptions of those sorely tried people of the northland; and yet over all there is a spirit of romance which makes these stories as interesting as the most exciting tales of the great romanticists. There are eleven stories included, all of them rich in description of the bleak Labrador land where the missionary Doctor is giving his life for his fellows. (Houghton Mifflin. $1.50.)

THE NEW DAY. By Scudder Middleton. When "Streets and Faces" appeared about two years ago, it was generally admitted that a new poet of genuine merit had begun a fruitful career. He has grown since then, and the volume here noticed is his second offering. The sonnet sequence, "America," is one of the finest things in verse produced by the war-times. An excellent thing about this new writer is that he is sane; another is that he is a man of faith. (Macmillan. $1.)

VICTORIOUS. By Reginald Wright Kauffman. Mr. Kauffman attempts here to tell the story of America's part in the Great War. At the begining of the conflict he was in England, and all through the war he kept in close touch with the varying phases of the struggle. Readers of Mr. Kauffman's previous works will find in his latest story the same emotion and daring which have marked his previous novels. (Bobbs Merrill. $1.75.)

A NEW STUDY OF ENGLISH POETRY. By Henry Newbolt. Among the subjects considered by Sir Henry Newbolt in this latest work are: "What Is Poetry?" "Poetry and Rhythm," "Poetry and Personality," "Futurism and Form," "Poetry and Education," "The Poets and Their Friends," "The Poet and His Audience" and "Poetry and Politics." The book, according to the preface, is an argument against academic and scholastic authority, which fact indicates that the author is in thorough sympathy with the modern movements in poetry. (Dutton. $3.)

DICKENS: HOW TO KNOW HIM. By Richard Burton. Professor Burton does not agree with the extreme critics who hold that Dickens is passing from the interests of men and women; in fact, he proves by figures that the fact is far otherwise. He goes so far as to declare that, with the possible exception of Shakespeare, Dickens is the most widely known and most beloved writer of his race. This sympathetic attitude toward the great novelist and reformer makes the new book a helpful one, with its discussions of Dickens' points of strength, as well as his weaknesses. Selections from his writings are voluminously used. (Bobbs Merrill. $1.50.)

REPRESENTATIVE AMERICAN POETRY. Edited by E. B. Richards. The latest isue of Merrill's English Texts for schools, and a good one, containing not only choice selections from the classic American poets, but also representative poems from modern writers like Lindsay, Josephine Preston Peabody, Joyce Kilmer, Markham, Van Dyke and John Finley. (Chas. E. Merrill Co.)

THE PRACTICAL FLOWER GARDEN. By Helena Rutherford Ely. Perhaps the greatest charm of this book lies in the fact that it is the story of a "real" garden, and a wonderful garden it must be! If there is doubt in any one's mind as to the proper or desirable arrangement of flowers in beds, borders or otherwise, they will surely find the key in this interesting and helpful book. (The Macmillan Company. $2.)

THE VEGETABLE GARDEN. By R. L. Watts. This book is Number 32 of the series of "Outing Handbooks" and a very useful book it is, whether the gardener is experienced or not. There is hardly a phase of gardening, what to do and what not to do, that one does not find treated in this volume. (Macmillan Company. $1.)

HOUSEWIFERY. By Lydia R. Balderston, A. M. This volume is the outgrowth of many years' experience in housekeeping and in teaching housewifery to groups of practical housekeepers. The use of this book, with its 350 pages brimful of suggestion and its especially helpful illustrations—176 in number—will make housekeeping a satisfying profession and joy instead of a trial, as it too often proves to be. (Lippincotts. $2.)

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THERE is no remark more frequently made by those who first see a copy of the new book of Thomas Curtis Clark's verse, "Love Off to the War and Other Poems," than this: "Here is certainly an ideal book for gift purposes." If one wishes to give a token of sympathy to one in sorrow, this book is the one to be chosen, because of the numerous poems of comfort it contains. As a commencement gift, it is a charming one, with the spirit of youth and cheer that fills its pages. As a birthday gift it is becoming especially popular. Returning soldier boys appreciate especially the group of war and peace poems included. The book is beautifully printed and is bound in red semi-flexible cloth, with gold title and decoration.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Presbyterians Again Debate Union

The two Presbyterian Assemblies went into session on May 15. The northern body is meeting in St. Louis this year and the southern body in New Orleans. Before each body is the subject of organic union. The southern body has a committee which is bringing in a report in favor of federation, but a presbytery is memorializing the assembly to consider organic union, so the union question must again be squarely faced. The northern body favors union not only with all branches of the Presbyterian family, but with all the other evangelical denominations as well. They will give considerable attention to furthering the cause of union.

War Organizations Finish Their Work

That peace is really coming is further evidenced by the disbanding of some of the organizations which were created to face the needs of war-time. It has been recently announced that the War-time Commission of the Churches was ready to go out of business. When the war first broke out there were competing denominational organizations which sprang up overnight. The organization of the War-time Commission enabled the churches to approach the war department as a unit. The providing of camp pastors and the examination of candidates for the regular chaplaincy in the army were services rendered which have amply justified the existence of the commission.

A New Reform Organization

The Anti-Saloon League faces in the near future either a change of policy or else its own demise. That the latter plan may be followed is indicated by the fact that the Anti-Saloon League officials in New York have been active in the planning a new organization to be called "Allied Citizens of America." This organization will have as its program to fight all of the civic evils. It is being actively sponsored by Superintendent W. H. Anderson.

Mission Study Books for Next Year

There is now an authoritative announcement of the mission study books for next year. There is a book for older young people and men's Bible classes which is entitled "New Life Currents in China," by Mrs. Mary Ninde Gameewll. The various women's societies will be studying "A Crusade of Compassion," on which Dr. Belle J. Allen and Mrs. Caroline Atwater Mason collaborated. For the younger young people is a volume of biographies of medical missionaries entitled "Ministers of Mercy," by James R. Franklin.

Chicago Churches Add to Membership

The pre-Easter campaign of the Chicago churches of various denominations has resulted in a considerable ingathering. Of the six hundred churches, 247 have made reports and these show a gain in membership of 6,674. It has been estimated that if the churches not reporting made a similar gain, Chicago Protestantism would be seen to have received over sixteen thousand members.

Philippine Mission Entertained by the Bible Society

The Philippine Islands sent to the United States recently a commission whose business it was to arouse public interest in the idea of Philippine independence. This commission was entertained at a dinner in New York by the officials of the Bible Society. Dr. William I. Haven, for more than twenty years General Secretary of the society, told the story of Bible distribution in the Philippines and stated that in that time two and a half million volumes had been distributed. Mr. Manuel L. Quezon, president of the Philippine senate, spoke with enthusiasm of the fruitful results achieved by the Protestant mission work on the islands and assured the representatives of the great religious bodies who were present that every effort would be made to assist the missions to continue in case Philippine independence is achieved.

Presbyterian New Era Movement Succeeds

The New Era Movement of the Presbyterian Church made its drive for funds on March 23. The reports are not all in and not all parishes have observed a special day in behalf of the movement. It is stated, however, that 87 1-2 per cent of the money asked for has already been subscribed. It has been voted to ask the General Assembly to continue the New Era Movement organization as the Presbyterian representative in the Interchurch World Movement.

A New Pastor for the Labor Temple

The Labor Temple of New York became famous under the leadership of Rev. Charles Stelzle. After his resignation the work was carried on by Rev. Jonathan Day, now commissioner of markets under the municipal administration of New York. A new pastor has been called, Rev. Robert A. Davis, of First Presbyterian Church, Englewood, N. J. He comes from one of the most aristocratic churches of Presbyterians to minister to working people in a down-town district.

American Easter Service and Communion in Paris

A letter from Ernest C. Mobley of Amarillo, Tex., written from France, where Mr. Mobley is doing Y. M. C. A. work with the American forces. tells interestingly the story of a great Easter Sunday evening service in Paris. He writes:

"Sunday night at the Palais de Glace I had the honor of presiding at the most unique religious service ever held in Paris by the Y. M. C. A. Fully three thousand officers and enlisted men were present. Those attending the University of Paris had been personally invited by letter through the military. Dr. Herbert L. Willett of the University of Chicago had been well announced through the Paris press as the speaker of the evening. 'The Crucifixion,' that sacred meditation by Rev. J. Sparrow Simpson, was sung by a quartette consisting of Miss Jean Harley, soprano; Miss Cassell, contralto; Earle Naftzger, tenor; Prof. Peckham, bass. Dr. Willett then spoke on 'The Supreme Investment.' For fifty minutes he held and moved this great throng of men in uniform. But few men ever enjoy the privilege of addressing so many representative young American men in one audience. It was a rare opportunity big with possibilites for all the future, and Professor Willett measured up to it like the master he always seems to be. The mountain heights were reached at the celebration of the communion. It had never been attempted before in any Y. M. C. A. meeting in Paris. Dr. A. J. McCaughey of Dulutb Religious Director of Paris Division, and Dr. Cleland B. McAfee, of McCormick Theological Seminary, Chicago, Religious Director for Continental Europe, both presided. While a hymn was sung all who wished to partake of the Lord's Supper were asked to remain while others were ex-

cused. Then Dr. McGaughey read some Scriptures and Dr. McAfee explained the method of partaking of the communion among the American Expeditionary Forces. Drs. McGaughey, McAfee, Willett, and the writer served the sacred emblems. Each of us held a bowl of wine in one hand and a plate of bread in the other and the men came down in rows taking a piece of the bread and dipping it in the bowl, thus partaking of the emblems. More than 500 men in uniform marched down the aisles and quietly communed with their Master. Men of all faiths, even Catholics, joined in the solemn service. Many strong heroes said that it was their first communion since leaving home. Others came to say that they had never comcumed before, that since coming to the task of life's supreme sacrifice they had learned to view things in an entirely different light. It is doubtful if Paris on this great Easter had a more impressive service than this."

Centenary of Charles Kingsley

A number of English churchmen have arranged a centennial celebration of the birthday of Charles Kingsley, prominent churchman. It has been suggested that the interesting old church in which Kingsley was baptized, the parish church Holne, be restored and that some two thousand pounds be devoted to this purpose. Gifts are being solicited in this country as well as abroad.

ORVIS F. JORDAN.

The Sunday School

Faith and Its Works*

WHEN you take the gospels and go out on a hunt for the meaning of faith, if you are quite free from prejudice, you will come in from your quest with a definition something like this: "Faith is that simple trust in the person of Jesus which leads you to submit your case to him, confident that he can and will settle it rightly." Notice how the people who trusted him brought to him their sick, their problems, their sins and in every case Jesus delighted them by his love, power, wisdom. You know what it means to trust a teacher as an authority; you know what it is to submit yourself to a great medical specialist; you know what it is to entrust your rights to an eminent attorney; you know what it is to reverence Angelo, Mozart or Wren. You know how you came to your mother in the long ago with your hurts and your sorrows, confident that she could and would heal all your distresses. Perhaps the best illustration is this: You recall how when some older boy got the best of you and you were quite overwhelmed you would cry to him from a safe distance, "Just you wait, my Dad will fix you when he sees you," and how you went off triumphantly in spite of what had happened to you. You felt that your "Dad" could and would do anything to defend you whom he loved. Now, as a matter of fact, your father very rarely mixed up in your settlement with the older boy in the way that you imagined he would. In serious cases he probably fixed things by speaking to the other boy's father and he certainly always defended you and in every case did the wise thing for you; in many cases he filled you with so much fire that the next time you met that bigger boy you gave him a black eye and made him run every time he saw you for a week. There is much so-called faith which is simply credulity, gullibility. Much faith-healing and kindred stuff comes in this class. Even Christ dreamed in the desert of jumping off the temple tower, but he gave it up, for he said, "Thou shalt not make trial of the Lord, thy God." It is not for us to map out some big program and expect God to follow our directions. Too many prayers are on that order, as we shall see in a following lesson. No, faith must work in straight lines; it must be on a rational basis; it must be in accord with the known personality of Jesus; it must be a working out of his will, a fulfillment of his purpose. The highest faith is that of the New Testament, which brings the case to Jesus and depends upon him to settle it correctly. You have very little faith if you are unwilling to say, "Thy will be done." Your faith is very undeveloped and puerile if you must see the end from the beginning. You make Jesus of no account if you insist upon giving him instructions in the case; leave it to him; he knows; he loves; he will settle it rightly and much better than you can dream.

Faith, then, is first of all a student. Faith opens the Gospels, seeks out the words of Jesus, discovers his large plans and works in accordance with them. Faith sees that Jesus plans to win men, one at a time, and faith goes to work, trusting in Jesus for strength, to win those individuals that seem most open to approach; and there are always such. I have faith that a number of people will join our church at a definite time. I have a list of one hundred and three such people. They all need the church. We have some strong hold upon them now. There are personal workers who can be led to seek them out and to talk to them. I believe in the power of the gospel to save them. Faith sees the harvest even now—weeks away. Faith plans the campaign, and notice—

Faith toils with tremendous earnestness. We show our faith by our works; there is no other way; that which I trust in I labor for. The farmer trusting that the universe is on his side plows, harrows and buries his seed; we, trusting that the gospel is suited to the needs of men, cultivate friendships and seek to lead our friends into the church. We trust that Jesus can give them what their souls need. Faith then puts us in league with Jesus; we work with him; we take our orders from him; we do things in his way; we do not try to tell him how to do his work; we trust in his power, his wisdom, his love and he never disappoints us. That is faith and that is what it does.

JOHN R. EWERS.

*Lesson for June 1. Scripture, Heb. 11:1-10; 12:1, 2.

You Can Help

THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

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News of the Churches

J. Boyd Jones Heads Indiana Disciples for This Year

At the state convention of Indiana Disciples, held at Third Church, Indianapolis, last week, J. Boyd Jones, of Bloomington, Ind., was elected president of the organization for the current year. The convention was well attended, there being about 500 persons present from churches outside Indianapolis. The 1920 convention will be held at Vincennes.

L. J. Marshall Resigns at Wabash Avenue, Kansas City

L. J. Marshall, for many years leader at Wabash Avenue church, Kansas City, Mo., tendered his resignation on May 11, to take effect September 1. The official board and the congregation, at the very urgent request of Mr. Marshall, have reluctantly accepted the resignation, reports R. B. Briney, corresponding secretary of Missouri. Mr Marshall will close nine years of service with this congregation when his resignation takes effect. He found the church worshipping in a basement, and with characteristic energy and business ability he has succeeded in building up a plant which is valued at $80,000. There is an indebtedness against the property of $25,000. Notwithstanding this debt, which the church has carried, it has continued as a unanimous church through the years, contributing liberally to all of the missionary, charitable and benevolent organizations of the church. When Mr. Marshall took the work there were about 300 members in the congregation. There are now 450. Mr. Briney writes further: "The church is pretty blue over Mr. Marshall's resignation. The people feel, however, that they can do nothing other than grant his request. I have never known more unselfish people. The tremendous debt which they have carried has handicapped them greatly, but in spite of it, the church has gone forward."

Missionaries of Eureka College to Hold Reunion

Clifford S. Weaver, of Eureka College, reports that during commencement week, June 15-18, it is planned to hold a reunion of all missionaries who have been in any way connected with Eureka College. There will be hung on the walls of the mission rooms pictures of seventy-eight of the representatives who have gone out from the college. A special service will also be held in memory of those whose lives have been given for the work; gold stars will be placed for them upon the permament honor roll in the mission hall. It is hoped that a good number of the missionary constituency will plan for this "Home-Coming."

A. B. Philputt Completes Twenty-one Years at Central, Indianapolis

On Tuesday evening, May 6, a reception was given by the congregation of Central church, Indianapolis, Ind., in honor of Dr. and Mrs Allan B. Philputt, marking the beginning of their twenty-second year of service at the head of this great church. There was a large attendance and many expressions of appreciation were tendered Dr. and Mrs. Philputt. With Dr. Philputt as its leader, Central church has greatly prospered. In both membership and in contributions to its support it has gained more than 200 per cent. Its Sunday school is the largest in the city, over 2,000 persons being in its classes on last Easter Sunday. The Sunday school rooms were greatly enlarged only a few years ago, but still the cry is for more room, and ground has been bought for another large addition to the church building, in the near future. F. M. Wiley, long a leader of the Indianapolis church, writes: "Dr. Philputt is widely known and deservedly popular everywhere: a student whose reading covers a wide field; a thinker who is liberal, but not radical, orthodox, but not fossilized; a preacher whose sermons are informing and inspiring, and which are received by his congregation with increasing interest as the years go by. Central church always delights to honor its great preacher and pastor."

Illinois Centennial Convention to Be Held at Charleston, in September

H. H. Peters, state secretary of Illinois, writes that elaborate preparations are being made for the annual convention this year, which will be held in celebration of the 100th anniversary of Illinois Discipledom. The date of the meeting is August 31-September 4. One hundred years ago, July 1, the Barney's Prairie church, near Allendale, Wabash county, was organized by James Pool. The records of the church do not give the number of charter members, but the country was sparsely populated and, of course, the organization was not large. Several of the members making up the first organization had been members of the Christian Connection, but when they organized the Barney's Prairie church it was on the basis of the Restoration movement. This was only eleven years after the adoption of the famous Declaration and address. W. W. Weedon, for many years a member of the State board and its president, is pastor of the church at this time. He will deliver an address at the Centennial convention, giving the history of the first church of the State. Many attractive features are planned, and Secretary Peters writes that this will probably be the greatest gathering of Illinois Disciples ever held.

Secretary H. H. Peters Solving Rural Church Problems

While some are theorizing as to the proper solution of the rural church problems, State Secretary H. H. Peters is busy registering successful solutions of them in concrete form. On May 4 he visited the church at Lynnville, Ill., nine miles from Jacksonville. After his Sunday night sermon it was decided to tear down the old building, and this was done the following morning. The old building was erected in 1882. Mr. Peters thus tells the story of this work: "About four years ago L. R. Cronkhite accepted the pastorate of this church. He found the congregation in the condition of many rural churches today. It was facing a real problem, the problem of its very existence. But Mr. Cronkhite began quietly laying the foundations for a new building. This had previously been attempted and a large part of the money had been raised, but the plan had failed and the people were discouraged. To talk a new building meant to court failure. Before the plan was publicly launched a group of men and women had been committed to it by private education and personal investigation. To tell the story in a word, Lynnville has given the contract for a $16,000 church. The contractor has promised to have it ready for dedication some time in October. It will be a community church in the true sense of the word. Preparations have been made to take care of the growing Sunday-school. In fact, it is a pedagogical plant; but it will be a social center. The brethren have made provision for a dining room and kitchen, a rest room, and they expect to install a moving picture apparatus. There is no plan in the community for the entertainment of the young people and the church is actually taking itself seriously with regard to this matter."

Northwestern District of Illinois Registers New Victories

The Northwestern District of Illinois has some victories to rejoice over in its convention to be held at Cameron May 22-23. The united missionary budget is now being used by about eight times as many churches of the district as last year and by about two and a half times as many churches as used it in all Illinois last year. There is an increase of 30 per cent in the number of missionary offerings reported in the last year book over those reported in the previous year book. The "Educational Revival," or "Church Life Week," was held this spring in one-third of the churches. Outside speakers gave addresses each evening during the week, using new informational material dealing with certain phases of the work of the whole brotherhood. All of the ten mission causes were presented. Practically all churches which had this special week are now unanimous mission churches.

* * *

—C. A. Burton begins his fourth year at Ashland, Ill., June 1.

—The South Dakota convention will be held this year at Spencer, July 3-6, writes Charles B. Tupper, corresponding secretary, of Sioux Falls.

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—On Monday, May 5, James E. Davis, pastor at First church, Kansas City, Mo., was elected president of the Interdenominational City Ministerial Alliance.

—Northwestern district of Illinois has to its credit the fact that one-third of the churches of the district are paying and have increased the salaries of their ministers, in consideration of the increased cost of living.

—Among the churches of the Northwestern district, Illinois, to have new buildings are those at Dixon, Secor, Moline and Cameron.

—A successful evangelistic meeting was held at First church, Wellington, Kan., by the minister, Floyd A. Bash, assisted by P. W. Boyer, singer. The meeting began March 27, and closed April 24, with a total of 126 additions to the church.

—The Easter offering for benevolence at New Philadelphia, O., this year was more than double the amount of last year. At the recent Mothers' Day service at this church, Mr. Johnson preached to an audience in which were represented the G. A. R., the Women's Relief Corps, the Sons of Veterans and the Sons of Veterans' Auxiliary. Mr. Johnson has been asked to deliver the Memorial Day address this year at New Philadelphia.

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—Mrs. Laura D. Garst, who is making an itinerary among the churches in behalf of missions, and who has recently made her headquarters at Wilson, N. C., writes: "It is a pleasure to express my appreciation of Virginia Christian College and Atlantic Christian College and the many friends in Virginia and North Carolina who by their cordial hospitality and hearty co-operation have made my itinerary among them a joy. Using the college base as a home for a field worker is a new and delightful experience to me. I am thankful, too for these fine institutions where our young people are getting the best things of life in a Christian education. I find the churches eager for the message that goes with the Great Commission and the young people responsive to the call for laborers."

—The Second Missionary district of Missouri held its annual convention at Sedalia, May 6-8. One of the finest addresses was that by John D. Zimmerman, National Christian Endeavor superintendent. The Sunday school session took the form of conferences conducted by the various divisional superintendents of the district. At the C. W. B. M. session Mrs. F. Meriweather of Sedalia, who resigned as district president after seven years of service, was presented with a bouquet as a token of the esteem in which she is held by the district. A session of worth was that devoted to the problems of the rural church. Following a number of addresses by rural workers, there was presented a summary of the rural survey being made county by county under the direction of the district superintendent, J. S. Mill. This was followed by an educational address by W. D. Endres of Culver-Stockton College. Other addresses were given by R. M. Talbert, Mrs. O. W. Lawrence, C. M. Chilton and J. M. Alexander. George W. Buckner, of La Monte, writes: "The work of the district is in excellent shape. A note of sane optimism and of determination pervaded the entire convention. In these seventeen counties there are over 23,000 Disciples, or one person out of every fifteen. The churches are giving more to missions than ever before. There are fewer pastorless churches than in a number of years. One task for the future is the securing of a district evangelist who shall devote much of his time to developing the work in the Osage river counties."

—A feature of the Ohio convention, being held at Akron this week, was a session for men held on Tuesday afternoon.

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—Mothers' Day was observed at Nelsonville, O., church school, with 812 persons in attendance. At the morning church service living-link day was observed and $720 raised for the support of the church's missionary, Mrs. E. A. Jonhston, of Longa, Africa. Mr. and Mrs. Johnston had spent several days at Nelsonville preceding the day of special effort. C. L. Johnson, pastor at Nelsonville, writes that at a recent meeting of all the county's churches every church with regular preaching was represented, and steps were taken toward caring for pastorless congregations. I. J. Cahill and Secretary Bert Wilson gave addresses at this meeting.

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—First church, Youngstown, O., Levi Batman minister, has a missionary budget of $3,500.

—Allen T. Shaw, who leads the church at Pekin, Ill., delivered his third popular lecture at Pekin early this month. Mr. Shaw writes that mission offerings at this church have reached an average of about $125 per month. Four recent accessions to the membership are reported.

—Ford Ellis, minister at Southside church, Omaha, Neb., is leading his congregation in a "Win One" campaign to increase the church membership. Already thirteen members have been added.

—W. F. Mott, formerly of the Southern Christian College, Auburn, Ga., is now in charge of the work at Columbus, Miss.

—There have been eight additions to the congregation at Eminence, Ky., during the past three weeks, seven of these confessions of faith, reports Pastor W. G. Eldred.

—The churches of Wabash county, Ill., led by J. R. Roberts and W. W. Weedon, added about a hundred new members to their congregations Easter week.

* * *

The Cincinnati Convention

Twenty years ago Edgar De Witt Jones attended his first International Convention of the Disciples in Cincinnati. It was held in the "Old Music Hall," which room, according to those who were there, was a prehistoric place indeed. This year Edgar Jones returns to Cincinnati, as the president of the International Convention, and the meeting will be held in the New Music Hall, which, according to those who have attended our conventions for many years, is one of the best halls we have ever used, and that is saying much in view of Massey Hall in Toronto, and Carnegie Hall in Pittsburgh.

There will be a large gathering in Cincinnati next October. Multitudes of the Disciples are within twenty-four hours' ride of that city, and half of them are within a day or a night's travel. This convention is going to make some more history, the kind that has been made for the last ten years, according to convention prophets. The unification of our missionary and benevolent agencies is in itself a large bit of history. The Christian Union movement is sweeping the churches. The place our leaders are taking in large movements for world betterment is another indication that we have progressed far in the religious world. In future letters, I hope to set forth what the leaders among us say will be the high points to be expected at Cincinnati.

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Irving S. Chenoweth, First Christian Church, Philadelphia, Pa.: "I want to express my gratitude to the editors of 'Hymns of the United Church.' In this achievement they have put all our ministers and churches in their debt. The future will reveal its worth and it will be widely used. It sings the message of the awakened 'after-the-war' church. The music is good. We should be no more satisfied to sing clap-trap in our churches and Sunday schools than that our children should learn limericks in our public schools. We have used the book for a year and every Sunday I feel grateful to the editors."

H. D. C. Maclachlan, Minister Seventh Street Christian Church, Richmond, Va.: "It is a gem. I have seen nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond praise. The Aids to Worship and Responsive Readings I am finding very useful."

Henry Pearce Atkins, Minister First Christian Church, Mexico, Mo.: "The choice of title for this hymnal could not have been more felicitous. These are the hymns of the Kingdom—the hymns of life and service—in which the Church has already united. The message of this hymnal is the true message of the pulpit."

A. H. Cooke, Minister Park Avenue Christian Church, Des Moines, Ia.: "It is a pleasure for me to say that the new hymnal, Hymns of the United Church, is the best thing that has come into our church life during the past year. The compilation embraces everything worth while; there is not a single thing in the volume that does not elevate. Both form and content are beautiful. The book helps the minister tremendously in the cultivation of the religion of the spirit; one is made to realize the beauty of holiness most vividly. How cosmopolitan is this hymnal! In singing from it one has already attained the unity of the spirit!"

Clifton S. Ehlers, Minister Calvary Christian Church, Baltimore, Md.: "It is an admirable book; I have not found its superior."

J. E. Wolfe, Minister First Christian Church, Independence, Mo.: "I want to tell you of our great satisfaction with the Hymns of the United Church. It is thoroughly gratifying to have such an abundance of hymns that enable a congregation to express in song its deepest hopes, yearnings, aspirations in such days as these. Such a hymnal we find the Hymns of the United Church to be."

H. L. Miller, Belle Center, O.: "I would dislike to embarrass other hymnals by comparing them with 'Hymns of the United Church.' We have adopted the new book. I think it the finest thing of the kind I have ever seen, surpassing even the fine hymnal of the Congregational church. I am glad we have such a distinctive hymnal."

Allan T. Gordon, First Christian Church, Paris, Ill.: "I consider Hymns of the United Church adapted to all the needs of church services. The book has been in use in our church for nearly a year and we never have to offer an apology for our hymnals."

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"The Daily Altar" fills my soul with delight and satisfaction. In binding, paper and type it is dignified, ample, elegant; in content it is chaste and exalted in style. There is something indescribably fine about the book, like the winsome strength of a rich personality.—**Edgar DeWitt Jones.**

There is no question that the real need among our people is a more constant cultivation of the habit of devotion.—**W. R. Warren, Indianapolis, Ind.**

I believe our people are hungering for just such ideals as are emphasized in the Daily Altar Movement.—**Peter Ainslie, Baltimore, Md.**

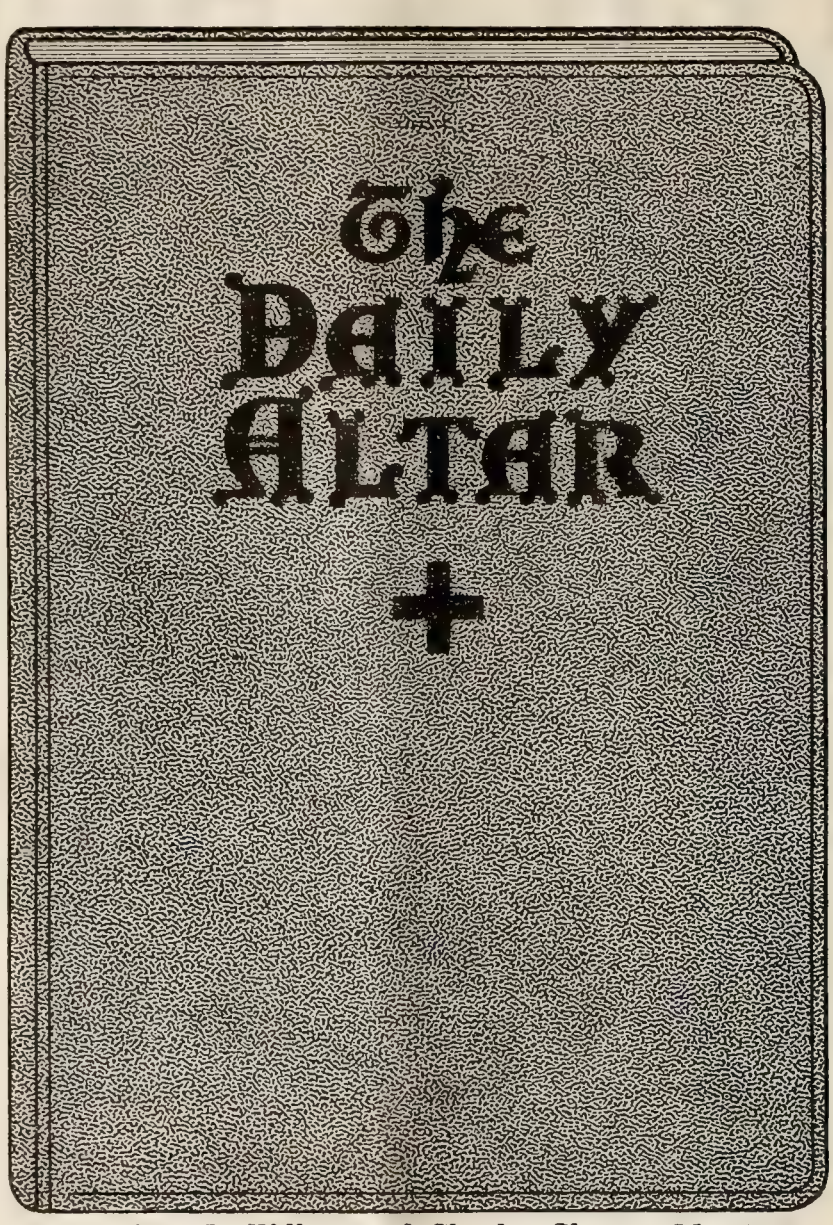
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Appreciations

I appreciate "The Daily Altar" as a personal possession and family minister. It is a sort of domestic Chaplain. The Daily Altar Movement is in line with the need of the hour for the Disciples, namely, that we shall follow a century of successful presentation of the New Testament teaching and practice as a basis for Christian unity, by a century, if need be, of the spiritual interpretation and thorough-going application of the teachings and practices for ourselves. The crying need of the hour is for a return to the New Testament Christianity in its wonders of spiritual power and the sense of the personal presence of Jesus Christ. The Daily Altar Movement calls us in that direction.—**R. H. Miller.**

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By Herbert L. Willett and Charles Clayton Morrison

IT may seem extravagant to speak of the spirit of devotion as something new in the life of the church. It is of course true that devotion has been a marked characteristic of some periods of the church's history, and there have always been deeply spiritual souls in all fellowships. But it must be confessed that the church has strayed far from the deepest and truest things of religion. A new day, however, is dawning. The war has aided in destroying much of the old interest in doctrinal disputations and in institutional machinery. The church has suddenly awakened to the fact that it has fallen short in the thing that matters most—in producing spiritual men and women. There is now a sudden turning to the deep things of the Spirit. To meet this new day "The Daily Altar" comes with its messages of devotion, praise and good cheer.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, May 29, 1919

Steps to Christian Union

By J. H. Shakespeare

The Soldier and the Church

By Edgar DeWitt Jones

Published Weekly—$2.50 the Year

Your Friends and the "Century"

A recent mail brings to this office two letters. Here is an extract from one, written by an Ohio layman:

> "In these fields with which I am acquainted and in which I have worked, The Christian Century can do a lot of good. I send herewith a list of twenty persons who are now looking for a religious paper like the 'Century'. Will you please send a few samples to each of them? I am sure they will bring some subscriptions."

And here is a portion of the other letter written by one of the most successful pastors of the East:

> "Under separate cover I am sending copy of our Church Directory, with checked names. I would count it a favor if you would send a copy or two of the 'Century' to each of these persons. I am anxious that every member of our Church become a reader of your paper.

Many other letters of similar tone have indicated to us the fact that the time is now ripe to put into the thousands of church homes of the Disciples a high class inspirational and instructive newspaper like The Christian Century. The Great War has brought people to think seriously and they are seeking light on the great issues of the times, especially in religious fields. The "Century" is being commended as never before, both as an inspirational religious journal and as a medium of the big news—both of the larger Christian world and of our own congregations.

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

HOW shall we think of Thee, Infinite Life, to whom we turn our faces in adoration? What pictures can our finite imaginings make of Thy being? Art Thou enthroned beyond the stars? Is the place of Thy contact with us at the creation of our world and didst Thou then withdraw to leave us to our own devisings? We have sought Thee afar in time and space and though we see everywhere the marks of Thy presence we cannot find Thee. Dost Thou hide thyself behind Thy works, so our hearts shall never feel sure of having found Thee? Show us Thy glory. Give us some clear token of Thee that we may move with sure but hushed feet in awe of Thy presence and Thy goodness.

We come to Thee with questions on our lips, with doubt and trouble in our hearts. Thou answerer of human prayers, answer us this: Where may we find the secret way of Thy going, that we may wait for Thee to appear? Where have stood those great ones to whom Thou hast spoken, who know Thee as a man knows his friend, who hold sweet communings with Thee and come from Thy presence with heaven's light shining upon their faces? Show us, we beseech Thee, the spot where Thou keepest tryst with them that we too like Thy prophets and saints may speak to Thee and hear Thee speak.

Our hearts rebuke us that we have such difficulties of faith and vision, that we seem to make such hard work of prayer. But Thou knowest how we are blinded by the things of sense, and by the fleeting but clamant interests of this world and of self. Show us Thy face framed in all our circumstances. Lift our common loves and all our daily tasks to the level of the divine companionship. Teach us that all our work, in so far as it is good work, is partnership with Thee. Show us that all our loves in so far as they are pure loves and we are faithful to them are but the springing up within us of Thy loving nature. We love because Thou first lovest us.

Forbid that we should go through life blind, seeking Thee afar when Thou art nearer than breathing, closer than hands or feet. O Lord, that we may receive our sight!—this is the deep prayer of our hearts as we come to Thee now in the name of Jesus. Amen.

Religion and Social Work

AN invitation has been given to the churches of the country to send delegates to the National Conference for Social Work to be held the first week in June in Atlantic City. It is thought many of the topics that will be discussed are of direct institutional interest to church people. Churches of New Jersey in the vicinity of Atlantic City will open their pulpits to the distinguished people who will be attending the conference. If at one time there was danger of a permanent estrangement between the church and the forces of social uplift in this country, that danger seems to be pretty well passed. Many of the churches have made official pronouncements as radical as the National Conference itself would be able to agree upon. The Roman Catholic Church in America has recently given out a most progressive utterance. The Episcopal Church, though often regarded as the most conservative communion of the country, has an official statement on the social problem far-reaching in its effect. The Federal Council of Churches, representing thirty-two denominations, publishes a social creed for the churches, which, at the time of its promulgation before the war, was one of the most progressive documents in existence.

Religious leaders who are intelligent know how closely religion has always been identified with social

progress, and social leaders, who have been mostly recruited from the churches, are seeing that it is impossible to accomplish many reforms without the aid of religion. The conference at Atlantic City should, therefore, receive the same degree of attention that would be accorded to many of our ecclesiastical gatherings since the work of religious uplift and social uplift is one work.

Wanted: A Religious Story

THE carrying and illuminating power of fiction must be brought to bear upon the present-day problems of religion. What tragedies of the spirit are involved in the reconstruction of Christian thinking that is now going on! Nothing would lend itself better to a great human story than the whole "higher criticism" situation in the modern church. And the denominationalism whose folly and wickedness are becoming increasingly apparent can never be effectively met and vanquished by arguments: they must be framed in literature and laughed out of court. No greater contribution could be made to the Disciples of Christ just now than for a story to be produced dealing with the live issues with which their leaders and laymen are contending. For this reason we call editorial attention to an advertisement appearing elsewhere in this issue offering a prize for a serial story projecting the issues of the church and of faith upon the screen of romance. Here is an opportunity for all our fiction-writing readers to render service and win glory!

Watch the Liquor Anarchists

NOT all Bolshevism is in Russia. The reckless reign of a minority in America is going to end soon so far as the liquor men are concerned, but they are running true to form and propose to violate the laws the people have made. There is propaganda to encourage the manufacture of liquor in private stills and to circumvent the law. There have appeared in the cities a great number of "No Beer, No Work" badges, which indicate that the wearer would be willing to paralyze the industry of the country, if he could, for his glass of beer. All of this is impotent, but there are certain men who have sold their souls at this time whom public opinion should brand with the odium they have earned.

The moral forces of the country will not soon forget such lawyers as Mr. Elihu Root, who are now in the pay of the wets seeking legal ways to circumvent the declared intent of the people. There are also newspapers which have voiced the sentiment of saloon bums and have been inciting to disobedience of the law. These newspapers are now beyond the pale of respectability. Whatever anyone thinks about the policy of national prohibition, that is no longer the question. The question now before us is the enforcement of the law. There are just two kinds of people as they are differentiated by this issue—the good citizen and the anarchist. For the liquor anarchist there will be a quiet place where prohibition will certainly prohibit—the state penal institution.

What Are Church People Doing for Social Service?

THE Church Federation of Chicago proposes to make a city-wide survey in the membership of the churches to ascertain what church people are doing in the way of social service in institutions outside the church. There has been a widespread belief that this work was done by non-Christians. The survey proposed would, in our judgment, forever put an end to that nation. The Federation should be encouraged to make this survey, even though such enterprises entail a great deal of work. The information would be valuable for many different kinds of purposes.

We See as We Are

THE poem hangs on the berry-bush,
When comes the poet's eye;
The street begins to masquerade,
When Shakespeare passes by.

The Christ sees white in Judas' heart,
He loves his traitor well;
And God, to angel his new Heaven,
Explores his lowest Hell.

What Is It Worth?

A LARGE number of middle-aged people have come to doubt the worth-whileness of life. They once had rosy visions of success, but they find themselves among the mediocres. They know something of life's joys but it seems to them that the sorrows of life are greater. Two men were talking on the train the other day about a departed friend and how his family would miss him. One said, "It would not have mattered had it been you or I." The other said, "No, we will have to wait." They spoke very simply, without pose, out of a deep conviction that life was worth but very little to them. When life is spent in the pursuit of unworthy things, the dregs in the bottom of the cup of pleasure are always bitter. The man who lives for money and gets it makes up one day to wonder if money is worth what it costs. The ballroom lion comes to the day when the social whirl is seen to be tinsel and sham. These who have lived for the lower things or for the lesser goods have feeling of failure and disillusionment.

On the other hand, we know men in the eighties who are still alert, in whom the love of life is as keen as in the long ago. Lyman Abbott continues to do his weekly stint with his pen as in the days of greater strength. He looks forward to the Great Adventure without fear, but without any desire to fasten its coming. He has found the worth-whileness of thinking and teaching and preaching to his fellow-men. Probably it is our heart life which gives life most of its meaning and value. For love's sweet sake mil-

lions of men are up before the break of day that they may guard their little homes from harm and provide the things that are needful. They never present their lives as sacrifice, and no one talks of it that way, the love of wife and children being a daily reward and a continual guarantee that life is worth living.

Religion extends this spirit to the wider community. The religious man learns to feel toward mankind as the good husband does to his family. There is a father-mother attitude toward every soul that is in need. It is for this reason that the man of religious spirit loves life in the here and now.

The Evolution of the Community Church

THE Community Church, which is just now under consideration in many communities and which is likely to receive definite recognition by the various denominations of Colorado, is an evolution which has required a half-century to produce. When modern science first began to make headway in America, there grew up a definite body of protest against the dogmatism of traditional doctrines. "People's churches" were organized. They met in theaters and sometimes erected their own buildings and continued to live for a considerable period. The spirit of these churches was largely negative and often destructive. It is for this reason that so many of them have ceased to exist.

Dissatisfaction with the divisiveness of denominationalism and the practical needs of the religious life resulted at about the same time in the organization of churches of a union character which were orthodox for the most part but which cultivated a non-credal Christianity. These union churches lacked moorings and had no connexional relation with a sisterhood of churches. They lacked the dignity and sense of fellowship which goes with true catholicity. There was usually no missionary interest in them. For this reason the union church often died or was absorbed by one or other of the denominations.

Sometimes certain denominations tried to establish churches broad enough to meet the needs of an entire community. The highly organized communions seldom succeeded at this, but the bodies having a congregational polity succeeded better, though Disciples and Baptists failed chiefly on account of their dogma of immersion-baptism. Nearly every denomination had something sectarian which stood in the way.

A number of federated churches have been formed whose component congregations kept up their several denominational connections. A few have made remarkable success. But the machinery of these federated churches has been complicated. Perpetuating the denominational spirit, they have often divided again and the last state was worse than the first.

The Community church seeks to avoid the errors of all these experiments. It would be positive rather than negative. It would have definite affiliations, not with one or two denominations but with all. It would be missionary, social, evangelical and with the power of local control of creed and practice. It is in such a movement that Christian unity is to find its most hopeful expression.

The Shame of America

NOTHING so much gives the lie to the pretensions of America to stand for democracy as our record for lynchings. There was recently held in New York a great meeting to register a solemn protest against this iniquitous institution, under the auspices of the National Association for the Advancement of Colored People. Some very distinguished white speakers appeared on the program, among them Charles E. Hughes and Dr. Anna Howard Shaw. In thirty years it is said that 3,224 people have been put to death by cruel mobs, many of them with all of the refinements of human torture that Red Indians might have devised in the old days. Of this number of deaths, 219 have been in the north, 156 in the west, 15 in Alaska and the borders of our country, and 2,834 in the south. In the southland Georgia has the pre-eminence in this kind of discredit, having a record of 386 victims. Mississippi is not far behind, with 373. The states follow in this order: Texas, Louisiana, Alabama, Arkansas, Tennessee, Florida and Kentucky.

It has been commonly charged that the reason for lynchings was the commission of the crime of rape, but the figures show that 61 of the lynchings had women for their victims. The idea that lynchings prevent further crime is quite contrary to experience. On the contrary, they constitute an incitement to crime. As the racial hatred becomes more bitter and implacable there is a lack of reasonableness and consideration on either side and the lynching is a public advertisement of the crime it is supposed to punish which acts powerfully upon weak, suggestible minds. A section of the south that adopted the lynching method has been studied and the crime of rape is shown to have increased since the adoption of the lynching policy.

Whether north or south, lynching is one of the foulest blots upon our American life. Public sentiment should work in the direction of discouraging mobs and also in the direction of securing a Federal trial for the guilty members of a mob. A few penitentiary sentences for mob leaders would have a wholesome effect. Only by establishing democracy in our own borders and a fair trial for every accused man can we consistently preach against Hun methods.

The President's Sop to the Liquor Forces

JUST what President Wilson's political purpose may be in asking Congress to rescind the war legislation prohibiting beer and wine after July 1 no one seems able to figure out. It is obviously a political move, not an expression of the President's principles—unless indeed he has been converted to European drinking standards by his nearly half-year's residence in France. But that Mr. Wilson will gain as much out of his action as he will lose by it is daily

growing more doubtful. If it was a bid for the labor vote it is short-sighted. It remains yet to be demonstrated that American labor, taken as a whole, is overwhelmingly wet. Mr. Wilson's long absence from the country keeps him from feeling the full significance of such an expression as that in Michigan, for instance, whose citizens voted dry by about 60,000 two years ago and last month by a majority of over 200,000 votes refused to let light wines and beer come back. In other prohibition states the same issue has been joined and with the same result: a majority larger against wine and beer than was given originally against the liquor traffic in general. This is one of many indications that anti-prohibition is a dwindling cause and that to court its favor is bad politics.

Mr. Wilson has radically jeopardized his prestige with the best portion of our citizenship, the churchmen and churchwomen of the nation. It is these men and women upon whom the President must lean for the chief support of the League of Nations. The Christian conscience and intelligence of America has been almost solidly massed behind Woodrow Wilson on account of his championship of a Christian order of international relationship. Everywhere the churches in their great representative convocations have been disregarding the possibility of the League becoming a partisan political issue and have come out strongly for it and for the man who symbolizes it to the world. This moral support is being badly shaken by the affront the nation's Christian intelligence has now received in the President's startling attitude on liquor. The denominational bodies now in session—such as the Baptists in Denver and the Presbyterians in St. Louis and New Orleans—have passed resolutions condemnatory of the role being taken by the Presbyterian elder who occupies the presidential office. How radical the alienation of churchmen is likely to become only they can guess who know how integral to the Christian conscience of America the prohibition question now is.

The one saving consideration, from the point of view of Mr. Wilson's political prestige, is the fact that Congress is overwhelmingly dry, and will stubbornly refuse to do what the President requests. This will probably prove to be Mr. Wilson's political salvation. For if Congress refuses to grant the request the prohibition public will more easily forget that the President ever asked it. Whereas if Congress repeals the law while more than a million soldiers remain undemobilized, and the hungry nations look to us for food, and the prices of foodstuffs at home remain at the war level or above it, the consequences to Mr. Wilson's prestige will be grave and radical indeed. We believe Mr. Wilson has again miscalculated the psychology of public opinion, as he did on the eve of the election last November when he attempted to partisanize with the Democratic label the peace proceedings that were about to begin. He has been forgiven that unfortunate error as he has been forgiven other errors during the past six years, because of the nation's gratitude for his stupendous services in the great crises with which it has been confronted. But the man was never so great who could with impunity trifle with the nation's deep-formed purpose to banish the liquor traffic from its coasts. Venial sins and errors of judgment the people will forgive in their great President, but unsoundness of conviction and policy on this alcohol question is no venial matter. It is a mortal offense which Christian public opinion will not pardon.

On Being Infallibly Safe

GOD be thanked that the famous sermon preached by nearly all Disciple ministers of the past two generations entitled, "How to Be Infallibly Safe," is preached no more. Its classic formulation was made by Benjamin Franklin, contemporary of Isaac Errett, and is preserved in one of the volumes of sermons which that powerful preacher produced. It is the thesis of the sermon that amid the confusion of sects and creeds one can find safety by adopting the positive contention in each case of controversy rather than the negative contention. Thus, in the dispute as to the existence of God, one is infallibly safe who accepts the positive contention that there is a God, for if it turns out that there is no God, such a one will lose nothing by having believed, while if it turns out that there is a God the unbeliever loses everything. So, too, of the doctrine of hell. If there proves at last to be no hell, the believer loses nothing by his belief, while if the positive doctrine proves true the unbeliever's loss is indescribable. Similarly with all the Christian doctrines. Accept and act upon the positive side and be safe.

It was in the field of ecclesiastical differences that this sermon found its most apt and persuasive application. Here the principle was given a slight twist, but it was done so deftly that the hearer was not aware of any shift of the logic. Between two rival creeds, for example, choose the one that is not in dispute. As between the Westminster Confession and Peter's Confession no one questions Peter's confession, while some do question the Westminster. Therefore, take Peter's for yours! Of all the names worn by the church, all are in dispute—Methodist, Presbyterian, Baptist—except only the name Christian. The infallibly safe course, therefore, is to call your church Christian! At many other points in the round of religious controversy this magical principle of infallibility was applied, but the place at which its solving potency was most effective and brilliant was in the mode of baptism. Here was a sure way to settle this troublous dispute. Ask yourself, What mode of baptism is not in dispute? Clearly immersion is not in dispute, for those who practice other forms than immersion practice immersion also and approve its validity, but immersionists deny the validity of affusion. Therefore the acceptance of immersion is the infallibly safe course, for if it turns out that the affusionist contention was right the immersed person is as well off as the sprinkled person, while if it turns out that the immersionist contention was right the person who has been only sprinkled has not been baptized at all, and has fallen perhaps fatally short of obeying the conditions of salvation!

We say, God be thanked that this sermon is not preached any more in pulpits of the Disciples. So far has this intelligent people traveled from the legalism of those earlier days that it seems almost unkind to remind them of the hole of the pit from which they were digged by divine providence. However, such a reminder will stir in our hearts not resentment but gratitude. Yet even so, our full meed of gratitude will not be evoked unless we take a deep, thoughtful look into the hole of the self-same pit. An opportunity for so revealing an insight is afforded by a tract, No. 47, written by one J. H. Moore, and published by the Brethren General Mission Board, of Elgin, Ill. The argument is the old-time Disciple argument. God shame us! The author draws a diagram of the steps into the Kingdom—faith, repentance, confession, baptism, forgiveness and the gift of the Holy Spirit. And the logical method of justifying the doctrines and practices of his denomination is the identical method of Benjamin Franklin's widely copied sermon. Let us look at some extracts:

When we select immersion, and that alone, then, and not till then, do we have a method that is infallibly safe; a method that none dare call in question—a method that is sanctioned by all the leading denominations of the earth; a method that has been practised in every age of the Christian church, and a method whose origin cannot be found this side of the introduction of Christian baptism. We do not propose at this time to settle the question whether it is possible to obey any of the commandments of God by going forward. The question is, can we obey any of them by going backward? We do not intend to settle the question whether God is pleased with the *forward* action in baptism, but *will* he sanction the *backward* action? Nobody questions the validity of the forward action, the trouble is about the backward motion. We all know that our Great Law-giver has given commands that required a forward action, and about this there is no dispute, but did he ever, since the world began, give a command that required a backward action? All leading religious denominations agree that the forward action is both safe and right, but the great difficulty is about the backward action, is it either safe or right?

The same mode of reasoning applies to the Lord's Supper, concerning which the author says:

There are people who take the Communion about noon, and then call it the Lord's Supper. What does the reader think of eating supper at noon? Can such a thing be done? Everybody knows that we can eat "dinner" at noon, but the question is, Can we eat supper at that time? . . . That the Lord Jesus instituted the Communion in the evening, is a fact that no Bible reader will deny (I Cor. 11:23) and so practiced the apostles (Acts 20:7-11). That they occupied safe ground is another fact equally conclusive.

The dismal depths of this mode of reasoning—or should we in this instance say the dizzy heights?—are reached in the application of this remarkable principle of infallibility to the cosmically important matter of the holy kiss.

It is not likely that we are under obligations to prove that it is *safe* to, "salute one another with an holy kiss," for I do not believe that there is anyone who denies it. . . . There is, however, an easy and satisfactory way of getting this matter fully before us. We start with the inquiry, Is the salutation of the holy kiss a command of God? To this there is but one answer, all admitting that it is right. Then the man who obeys this command does right. Is there anyone who doubts this? Certainly not. Then so far he is safe. But what if he does not obey this command of God? Does he do right? Is he safe? Here is where we meet with the doubts. There is no question about those who carry out this requirement; all the controversy is about those who do not obey it. Those who obey this command are not dissatisfied with it, either living or dying.

Here we have all the hazards taken out of religion and life by the simple method of doing what everybody tells you. From the existence of God to the mode of baptism, from hell to the holy kiss—if anybody tells you something isn't necessary, remember that somebody else says it is necessary. The safe course for you is to do everything that anybody tells you is necessary. There can't be any doubt of your salvation if you follow that course. And if at the end of the journey you find that you have done many things that were unnecessary and unprofitable, congratulate yourself that they made good insurance for you anyway against the day of judgment.

Think how safe a man must feel who practices the holy kiss and has been baptized not only by immersion but by immersion with the forward action!

The Disadvantages of Being Clever

NATURALLY, we think of cleverness as being altogether desirable, but there is a good deal to be said on the other side of any question. George Eliot has reminded us that

> Life is not rounded in an epigram,
> And, saying aught, we leave a world unsaid.

It is of the disadvantages that a world remains unsaid. The first disadvantage of being clever is that one's life is likely to get cluttered up with trifles. If one is quick and apt at doing a variety of things he is in great danger of doing them. Who has not known the man of whom his friends boasted that he could do or learn anything, and could do it or learn it in half the time that any one else would take? He could make a speech on any subject, and embellish it with the latest jokes; he could write limericks which sounded almost like real stuff; he could sketch the latest novel or play, and impersonate the characters so neatly that it seemed certain he would have made a great hit on the stage; he could manage any kind of car or motorcycle; he could sing popular songs in a beautiful near-tenor voice, and pick out rag-time on half a dozen different kinds of instruments; he could wiggle his ears and unjoint his thumbs and handle chop-sticks and eat spaghetti in Italian fashion. He was a genius at everything, declared his friends, forgetting that a real genius is seldom apt at everything—that he is often a person of the most rigid and absolute limitations. After the lapse of ten years the fellow who was a genius at everything will very likely be found wiggling his ears and unjointing his thumbs for a decreasing circle of admirers in the corner grocery store, and then going home to explain to his wife that there will be no money for flour and meat until he can find another job. His cleverness at trifles has been his undoing.

Another disadvantage of being clever is that one is likely to be satisfied with superficial results, even when

employed in worthy tasks. A ministerial student was known as "a shark at languages." It was told that he could read his Greek while walking from the dormitory to the class-room. Today, after the lapse of twenty years, anything that Homer may have done for him is quite invisible to the naked eye.

Who has not known a school girl to be envied by her own sex and extravagantly admired by the other because of her gift of ready conversation—because she was always able by quick repartee or an apt story to "keep the talk going"? And who has not experienced the shock of discovering, on meeting the girl transformed into a woman, of finding her silly, garrulous and altogether tiresome? Dickens, in his picture of Flora Casby, has given an only slightly overdone portrait of the girl who could talk, changed by time into the woman who could not be kept still.

We are all familiar with the child prodigy—a sort of miracle of talent, curls, and blue velvet millinery. Seldom, indeed, do these infant wonders come to real greatness. Mr. Josef Hofmann has told the public through what tremendous resolution and concentration he overcame the disadvantage of precocious fame. Perhaps of all forms of the youthful prodigy the boy preacher has most challenged the admiration of the world—this, no doubt, for the reason that all persons consider themselves prime judges of pulpit gifts. How audiences have trembled in an ecstasy of admiration while the 'teen-age spell-binder caused the stars to knock together and the comets to turn tail and run! But a gray-haired boy orator, a doddering old youthful wonder,—surely there are few sights more pitiful than this. The "gift of the gab" has been his undoing.

Many of the preachers who, at middle age, complain of "the deadline," reached that line before they had really begun to live. They have been dwarfed forever by the superficial cleverness so easily mistaken for real success.

The greatest disadvantage of being clever lies, after all, in losing the mental and moral discipline that comes through long, continuous, concentrated effort. To miss this is to miss a good part of life. Said Colonel Roosevelt to a friend, a few weeks before his death: "I am a second-rate man. What I have achieved has been through resolution and persistent effort." We shall probably not agree with this estimate, but we are bound to pay tribute to the persistence with which this foremost American refused to be satisfied with aught save real and permanent victory. The word for the clever man or woman is, Keep going! If you ride in a Packard, do not let the fellow in the flivver play a hare-and-tortoise joke on you. Keep going!

The Dream

Written for the late Jenkin Lloyd Jones.

AH, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true!"

EDWIN MARKHAM.

The Grindstone That Dulled the Scythe

A Parable of Safed the Sage

THERE came to me one of the sons of the prophets. And I bade him enter, and he came in and made obeisance and sat down. And he said unto me, I have need of thy wisdom. For I minister to a Little Congregation, and behold they are Stiff-necked and Hard of Heart. And albeit I preach to them Faithfully, yet they do not heed. Yea, and the more earnestly I preach, the fewer of them come to hear me.

And his heart was hot and sore, and I looked on him and mine heart was sad for him.

And I asked him what he had been preaching about, and what were the duties that he had been exhorting his people to attain unto.

And I discovered that he had an Hobby, which he rode incessantly, so that in nearly every Sermon he did mount it and make at least one circle round the ring. And it did not happen to be the Hobby of his people. Now, It was of such a nature that they Disliked it and Resented it. And the more he preached on that subject the less they cared to do that duty or any other.

And I said unto him, When I was a lad, I visited my Grandsire, who did live on a farm. And he was an aged man. And he had a Scythe which he desired to sharpen, that he might cut Thistles in the Pasture. And he desired to Grind the Scythe.

And he commanded me to Turn the Grindstone, which I did, but I liked it not.

And my Grandsire was aged, and his sight was not good, and he had left his Glasses in the house.

Now after we had ground the Scythe until it should have been sharp, he took it and looked at the edge thereof, and behold, the edge was like that of a Saw.

And he sent me to the House that I might bring him his Glasses, and he examined the Grindstone, and there was in the surface of it a Small Flinty Stone, as large as the head of a Pin. And every time that stone came around, it made a nick in the thin edge of the Scythe. And he took an Hammer and a Cold Chisel, and Cut out the Small Flinty Stone. Then did we grind the Scythe again, and the stone ground all parts of the edge evenly so that it was sharp. And it cut the Thistles good and plenty.

And I said unto the son of the prophets, The preacher who hath in his mind any one Notion or Idea or Doctrine or Duty which he feeleth called to air in every sermon, behold he is like unto a Grindstone with a Small Flint that maketh a Nick whenever he turneth the Crank.

And I said unto him, Go thou back, and as for the doctrine and duty which thou hast preached so unremittingly, take thy Cold Chisel and from thy sermons of the next year, Cut It Out.

And he had sense enough to follow my Advice; which is not true of all people who come to me that they may obtain it. And he and his people lived happily ever after.

Steps to Christian Union

By J. H. Shakespeare

Mr. Shakespeare is the most influential Baptist leader in England. His book, "The Churches at the Crossroads," published last December, dealing with the problem of Christian unity, created a widespread and intense discussion among nonconformist churches and in the Anglican church, as well. For months the "British Weekly" ran page after page of comment submitted by its readers under the satirical heading, "Mr. Shakespeare at the Crossroads." The burden of this comment was predominantly adverse, chiefly directed against a page or two in the book in which the author conceded the indispensableness of some form of episcopacy in the united church. The following article is the substance of an address delivered at Kingsway hall in London recently to a great audience of all sorts and sects of churchmen, and shows with what depth of conviction Mr. Shakespeare's views on the theme of Christian unity are held.

THERE is a real danger that those who lead the thought and action of the world—politicians, soldiers, journalists, men in the universities, labor leaders and leaders of the woman's movement, and, indeed, all those who are out for human progress—will come to the conclusion that we of the churches are only talkers, that we are impossible people who bury our heads in the past and attach extreme importance to trifles. They know that these discussions have been going on for a long time—they see that nations which have been long estranged or hostile are forgetting their ancient feuds and coming together; they see that capital and labor are earnestly trying to recognize one another's just claims; but it does not appear to them that in the churches very much has happened after centuries of debates. The gravity of the situation is recognized by everyone. The Bishop of London comes here and makes definite proposals with a passionate desire for Christian unity. Dr. Orchard flashes out quite rightly, but half-contemptuously, "We want a united church, and if you cannot get it, do not talk to me about uniting other nations or classes or any body." Dr. Selbie tells us that "the whole question of the relation of the Anglican church and ourselves is a burning question." And I would add that the renewed attention which has been given to this subject of late, together with the extraordinary crisis which has arisen in the world's affairs and the many examples of secular unity which are all around us, increase the danger of neglect, and if all this talk again ends in failure there will be profound disappointment, and the last state will be worse than the first.

WHAT HAS BEEN DONE?

It would be very unfair, however, to the movement if I did not indicate what has been actually done during the last two or three years. The immediate objective is the closer union of the free churches themselves, and this is the most hopeful direction for our efforts at the present moment. The special difficulties which exist with regard to reunion did not arise here, and I have always held that the immediate problem was to reduce our own differences and to expel the spirit of sectarianism from ourselves. Free church union should be fruitful in many ways, and especially with regard to overlapping. After carrying on a campaign from one end of the country to the other, I am convinced there is nothing our people are more ashamed of or more anxious to get rid of, in every other locality except their own, than the excessive number of chapels in small towns and villages. A federal union of the free churches is about to come into being. A united Declaration of Faith has been agreed upon. This federation, when it holds its first meeting in September next, may not include every one of the free churches, but I hope that before it has traveled far it will so justify itself that it will bring all the free churches into a fruitful fellowship.

Again, we must take account of the issue of the two interim reports, and especially the second interim report of the Anglican and Free Church Commission on Faith and Order. The members of these commissions were not unrepresentative or irresponsible men, for they included the Bishops of Bath and Wells, Winchester and Oxford, and among the Nonconformists Drs. Garvie, Scott Liggett and Selbie. The second interim report is the most remarkable document ever issued in this country on the subject of reunion. It was put forward, not as a basis of union, but as a basis for discussion. It sought to clear the issue and to face in a straightforward way the mountainous fact of episcopacy. I have been present at many conferences which have been little more than a beating of the air. But in the second interim report we took for granted that we were able to stand upon the same temperance platform, to unite in social service, and to extend ordinary courtesies to one another. We faced episcopacy. It had to be faced. It is the most outstanding fact in Christendom today, and we agreed that there was no possibility of reunion unless the link with the historic episcopate was effectively preserved. On the other hand, it was agreed that it must be a reformed episcopate, a constitutional episcopate, and also the committee recognized without reserve the place and work of the free churches under the influence of the Spirit of God. We, none of us, came out of this committee quite the same as when we entered it. One illustration of this impressed my mind very deeply. An Anglican member of the most rigid sincerity had at meeting after meeting spoken of us as bodies and never as churches. Toward the end he began to speak of us as "churches," and when he was challenged replied, with deep solemnity: "I have had to face this question for myself, and I have reached the conviction that there is no valid reason why the term church should not be applied to the nonconformist communions. I have embarked upon a current. I do not yet know where it will carry me, but I shall go where God takes me."

THE DUTY OF EDUCATION

The immediate duty is to carry on the work of education—to educate the public mind in regard to unity. I do not desire to undervalue the part which scholarship and research may play in the movement towards unity. On the

contrary, I believe that this is the first and a necessary stage in the movement. But its value is that it prepares the way for the second stage. A movement comes to fruition when it passes out of this stage and becomes a popular movement, when it passes out of the study and the cloister into the open air among the people. It becomes something intangible but very real—a real change and a new orientation in the minds of men. To take the most recent example—the League of Nations. I have read conclusive articles in American and British reviews during the last few years proving that the League of Nations could never be formed, and that if it were formed it could do nothing. Then suddenly the peoples of the world, who had been educated in the university of war, tortured and decimated, said to their rulers, "We will give you one more chance. If you do not get rid of war we will get rid of you," and the whole situation was changed. It is well known that some of those who went to the Council of Paris were more than doubtful about the proposal, but somehow suddenly they seemed to have a sudden vision of the world outside their council chamber, the common people who were determined that war should end, and they began to ask, not Shall there be a League of Nations? but, since there must be one, What shall be its laws and operations? In the same way men have been learning a great deal about Christian unity in the school of war. We ourselves must look out of the windows of our committee rooms and churches and our eccelsiastical councils to the great world which is suffering and sinning and dying, which cares so little about any of us. A bishop, in writing to me on reunion, says: "I am certainly prepared as bishop to cooperate in the task, but as the matter appears to me now I have no mind to go over for the thousandth time the weary debate, antiquarian rather than historical or religious, as to the origin of episcopacy. Nothing turns on that kind of question." The movement for Christian unity is not an antiquarian question, and Christian people must take it into their own hands.

STEPS TO BE TAKEN

And now let me speak of the steps toward reunion which should be taken. The first step in the work of education is to convince the members of the churches themselves that unity matters, and that it is a goal to be desired for itself and is worth all our effort and time and thoughts. They are not convinced of this at present. Some of them feel that competition and rivalry are good for religion as they are for business. Some Anglicans tell us that they do not believe in undenominationalism, as though we believed in it ourselves or wanted it. Some free churchmen tell us that they do not desire uniformity, as though uniformity were in the least degree possible in anything that could be called a united Church of England. But there are earnest and spiritually minded men who sincerely believe that the only unity we need is that of mutual friendship and that it would be quite sufficient to go on just as we are in separate organizations if we could get rid of intolerance. They value spiritual unity, but they care little or nothing for the unity of the body. I am sure that this is our first business, to convince the Christian people that organized union matters. I may briefly point out some relevant considerations. First of all, that we cannot get the religious work of the world, well done in this state of division. A little while ago, during a visit to France, I was greatly impressed by the magnificent work of the Y. M. C. A. in a certain town and district. Above all, the work among Indian troops struck me as perfectly marvelous. I am sure that the military authorities would confess that it was invaluable. As I visited the camps I asked the leader, "Could you have done your work here if there had been half a dozen rival branches of the Y. M. C. A. eyeing one another suspiciously and confusing the minds of the soldiers by their distinctions?" He replied that, under such conditions, success would have been wholly impossible.

THE WORK OF THE CHAPLAINS

Think again of the great obstacles to religion through our divisions. It has been my lot to see a good deal of the British army through the war, both in France and at home. You know as well as I do that we have had the chance of religious contact with five or six millions of men. There has never been anything like it before in the history of this country. For the first time, perhaps, the manhood of this land has been brought into a sort of living contact with the ministry of the church; they have listened to the words and teaching of the church; they have come into contact with the padres; the chaplains and the men have been brought together; the chaplains have learnt to know more about the men than they have ever known before, and the men have learnt to respect the chaplains more than ever before. It has been a magnificent service. I have watched it, and anyone who tells you that the chaplains' service has been a failure is telling you absolutely the reverse of the truth. What has been the end of it all? Are the church and the men to say "Goodbye" to one another now that peace is to be declared? But there is no chance of working with them, no chance of bringing them into the church so long as we maintain our present divisions.

It was my lot recently to spend a few days in the company of a number of commanding officers. To my surprise and delight I found that the one thing they were interested in in religion was unity. Do not say that we must not let the world judge the church. The world is judging the church, and in this matter it seems to me that the conscience of the man of the world is often juster than that of the ecclesiast.

THE MIND OF CHRIST

But to me the one conclusive point is the testimony of Scripture and the mind of Christ. I cannot feel there is any hope of the church doing its work so long as there is this breach between it and the mind of Christ. St. Paul says: "One Spirit, one Body," with many members, with diverse operations, but no member in collision with any other members, no rivalry, no competition, no hindrance between one member and another, one control, sharing in one lifeblood. Much more urgent and solemn are the words of our Lord, spoken on the eve of His passion and death: "That they all may be one"—"That the world may believe"—a visible union, a condition for

the realization of Christ's purpose for the world. I dare not say before this audience what I think of the people who go on reading these texts, repeating these sentiments, paying lip service to them, making out of them a kind of cant, creating an impression to the world that we do not mean what we say, accepting just that part of Christ's teaching or Paul's teaching which seems to suit their convenience.

THE EPISCOPAL BASIS

In this educative process it seems to me that two necessary conditions will have to be made clear to the public mind. The first condition is that there can be no reunion except upon the basis of episcopacy. I regard it as a simple waste of time to devote any labor or thought to it on any other lines. If I am told this is a surrender to episcopacy, I want to make it quite plain that I am thinking of an episcopacy which is reformed and constitutional, which is not prelatical or monarchical, which is not subject to political appointment, which is consistent with the priesthood of all believers and with the doctrine of soul liberty, and I should regard it as unchristian to refuse an episcopal order of this kind if it is the price of reunion. In the second iterim report it is laid down that the acceptance of the fact of episcopacy does not carry with it the acceptance of any one particular theory, and, moreover, that the essential values of the other great historic free churches are to be fully conserved. We are thinking not of absorption, but of synthesis; not of surrender, but of reconciliation. But look at it through the eyes of the Church of England. As an episcopal church it has a relation to the Orthodox churches of Eastern Europe, especially to the Church of Russia. The Russian Church is a great church. It is an apostolic church. It has adherents of many millions of people. There is no church in the world so fitted to be helpful to it as the Church of England, and the Church of England would be unwilling to cast away that influence which may do much to change the course of history in the future; it would be unwilling to throw away one condition of its influence with the Russian Church. The saddest fact about the Russian Revolution is that this great church, which has become formal and ceremonial, has had little influence in guiding the people. It needs what the church of England is fit to give it. It needs freedom, a relation between ethic and religion.

Again, what would be the value of reunion if it were only at the price of divisions in the Church of England, if it split the Church of England in twain? These things must be reckoned with as elementary conditions of the problem, and I would say, with the Bishop of Durham in a forthcoming book, that "in a temperate episcopacy, with large elasticity of detail, a harmony may after all best be found between freedom and authority, between the full rights of the Christian people and the leadership of ministry."

NONCONFORMIST CHURCHMANSHIP

Again I would, though not at all in a controversial temper, refer to a practical condition of reunion from the point of view of the free churches. I regard it as equally inevitable, equally Christian. That condition is the recognition of our churchmanship. Just as there is a great, silent, center party in the Church of England which does not rise into the light at congresses or conferences or convocations, but which is the real power behind and beneath everything, which does not belong to one party, but to all, and which would wreck any movement that would tamper with episcopacy; so I say there is always a great center party in nonconformity, not of any one free church, but of all, and which we cannot afford to ignore, which is convinced by the fruits of the Spirit and by the presence of Christ of its own full churchmanship. I would with profound respect say to the bishops of the Church of England, if you cannot admit our churchmanship you are putting us who labor for reunion in a terribly difficult and, indeed, in a hopeless position with our own people. I look with strong abhorrence upon the attempt to rake up the old fires, to make michief, and to dip the pen in gall and bitterness. But it is asking a great deal of many free churchmen, though not all, to accept even a constitutional episcopacy. Ought there not to be something corresponding from the other side? I hesitate to refer to scholars after I have given a qualified estimate of the value of their contribution, but I regard the argument of Canon Lacey in *Unity and Schism* as conclusive on this point. I agree that the four conditions of the famous Lambeth Quadrilateral, including episcopacy, are necessary to reunion, but I submit that the first three are sufficient for churchmanship. You remember what they are: the acceptance of the Holy Scriptures, the two great historic creeds, and the due administration of the two secraments, with the unfailing use of the words of our Lord, and the continuity of the historic episcopate. I can imagine nothing that could be more helpful in this solemn moment of history than a declaration from the authorities of the Church of England of our churchmanship, based upon the first three sections of the Quadrilateral.

Standing in this place, in this last lecture of this series, I venture to appeal to bishops of the Church of England in their high and sacred office, and with that great responsibility which rests upon them, to make a declaration that not as individual believers, but as communities Christ has owned us to be a true part of the catholic church.

SUBSIDIARY QUESTIONS

I have not dealt with subsidiary, though important, questions, such as reordination, church and state, the ordination service, the baptismal service, liturgy and free prayer, for these will come up for review at a later stage, when the necessary atmosphere of mutual understanding and goodwill has been created. To try and force it now is not a way to union but division. I do not believe that in the final settlement there will be anything that can properly be called reordination to the ministry. The reunited church will have its own order, and recognition of its ministry will proceed along regular lines. There must, as I have said elsewhere, be some striking dramatic event which will mark a new beginning. I would add that the method of reunion, whenever it comes to pass, will not be by the dissolution of those great institutions and organizations which have arisen in our free church life. No one can think that it would be a gain to scrap the vast Nonconformist machinery or to break up the ties and the

fellowship which time has created. All the component parts must carry with them what is best and truest for the enrichment of the whole. No one can see as yet what the plan will be, but perhaps at first, and even through a considerable period, the free churches would retain their identity as orders in the English Church with full communion, time working those changes and readjustments which new conditions and calls at home and abroad might render wise or necessary.

THE DANGER OF DELAY

Finally, I look with deep anxiety upon the rate of progress, which is all that seems possible in Christian union. A snail is an express train compared with church union. It is so much quicker and easier to destroy than to build up, to sever friendship than to come together again. We may take a warning from Canada. The proposed unions in Canada are in the air, and nothing has been decided. The movement began in 1902; it was carefully considered in 1903, remitted to church assemblies in 1904, examined by committees in 1904, 1905, 1906, 1907 and 1908. It was again discussed by church assemblies in 1909 and 1910; voted upon in 1911; referred back in 1912 and 1913; re-examined and amended in 1914. There it remains at present. The world is breaking up before our eyes, and God will provide himself an instrument if the churches fail. In the international realm, the world becomes impatient with the Council of Paris if it does not determine new treaties, new frontiers, and new laws of commerce in a month, but Israel always takes forty years to get out of the wilderness. The real enemies of church unity are those who have a fervent passion for it so long as it is in the air, but the moment it takes any tangible form, the moment it comes out of the abstract or begins to descend from the skies, their fervor for union disappears. The only unity they believe in, and which they will not oppose with all the force of which they are capable, is the unity which is in the air and not on the solid ground. They are not prepared to make any sacrifice or to give anything away. They have no penitence for the past or for their share in its rancors and divisions. Oh, that God would lift us up above ourselves and grant to us the larger heart and the nobler mind, and, above all, a great faith in that which seems impossible. Only God can do this for us and bring us together. As recently I passed through La Bassée or along the Menin Road, as I went into ruined "pill-boxes" or stood by broken tanks, as I saw innumerable shell cases or broken and jagged wires, or severed trunks of trees, as I looked with horror on the wounds of the earth torn by shells, one awful scene of almost incredible desolation, it seemed to me that even fifty years of human toil could not restore order and beauty. But even now kindly Nature, by her magical touch, is doing her healing work. Day and night she is spreading her green mantle, thrusting forth her green shoots and seeking to hide the deep scars of man's passion and strife. So the holy and gracious Spirit of God, in answer to prayer and humble Christian love, may in ways we cannot now imagine heal the wounds in the Body of Christ.

The Soldier and the Church

By Edgar DeWitt Jones

WHAT of the soldier and the church? That is the practical question which thousands of pastors are asking themselves and one another. What has organized Christianity to offer the returned soldiers? What is the soldier's opinion of Christianity as interpreted by the average church? A Presbyterian pastor, who has just returned from a wide experience as chaplain among the men at the front has this to say:

"Y. M. C. A. services appealed to the men because they presented Christ without a denominational label. The speakers were almost always clergymen. Laymen were used only to fill emergencies. These ministers preached the gospel and they usually preached it with power. But they left their church tags at home. The listener could not tell if they were Presbyterians or Episcopalians, Baptists or Methodists. They were men of God with a message from Jesus Christ. This was what the men wanted and this they sought. This truth is a lesson the church must learn. Everyday men do not care if the church has bishops or presbyters; if it uses or does not use a prayer book. They do not care if the church has thirty-nine or forty-two 'articles'; if it uses a shorter catechism, or a Heidelburg Confession."

I wrote to three of our own men who were at the front, and asked them to give me their impression of the soldier religiously. Two answered my communications. One, a distinguished editor, wrote as follows:

"In my judgment there was no great revival of religion or any spiritual movement that conventionally passed by that name. I am convinced, both by what I saw and by the use of every-day knowledge of human nature, that the mood in which soldiers did their fighting work must have deeply affected their attitude toward religious verities. Dealing, as it did with naked ultimate realities, the soldier's soul had no interest in the trifling things over which churches dispute. It faced God and death and character in most immediate and realistic fashion. In my judgment the returning soldier will bring with him a demand both for a deeper interpretation of spiritual things and a more simple application in practical life of the truths of faith."

The second reply is from an able minister who spent nine months in France. He writes as follows:

"It is quite as difficult to determine the religion of the soldier, as to say what is the religion of the civilian. Enlistment and uniform did not cast them into a single mold. Previous training was clearly reflected, camp environment accounted for much. There were, however, certain spiritual qualities which were present among most of the men. They were reverent. Hats were off during prayer. There was a conscious reaction to God. Atmosphere was created and the

place of prayer with the soldiers seemed Holy. They were generous. Selfishness was scorned, big heartedness was honored. They were brave, hating cowardice, and subordinating fear to a greater passion. In suffering they were glorious, and in the presence of death, fatalism was more a thing of resignation than presumption. God was honored not for what they hoped to receive from Him, but for what He is, and His glory with which they felt they were marching on."

Still seeking light I mailed to the pastors of the leading churches of Bloomington the following questions. First, does your observation of the soldiers from your congregation who have returned to the community lead you to believe that they are more interested in church work than they were before, or less? Second, Have you found it difficult to interest them immediately upon their return? Third, Are you doing anything special to win and hold their interest? The replies indicate the uncertainty and illustrate the wide spread concern of pastors everywhere to meet conditions with some adequate program. Curiously the answers were unanimous in the belief that the men are *not* much changed, but, generally speaking, are in the same attitude toward the church as when they left. The censures practically agree that the men as a rule do not return at once to their accustomed places in the church—at least not with avidity. Frequently they have to be sought out and especially invited. Another interesting reaction received from this questionnaire is that the returning soldier takes to the church service more generally than he does to the Sunday School. In one of the leading churches of my home city it was reported that seventeen young men who had returned and were formerly in the Sunday School classes, not one had gone back voluntarily to the Sunday School, though the majority were in the church services. One of my correspondents felt that the biggest problem pastors face with the returning soldier was to keep him busy; another was sure that nothing short of a challenging program of definite and persistent community service could save the soldiers to the churches, moreover this pastor was haunted by a line in Hankey's, "A Student in Arms," where he represents the average fighting man as having a dim sort of idea that Christ "Is Misrepresented by Christianity."

A HUMAN DOCUMENT

In considering the soldier's religion my thought has often wandered to Herman, whose portrait in outline I shall attempt to draw. Herman is one of the ninety-eight boys who answered the call to the colors from the church where I minister. Herman was and is different from the other ninety-seven; different in heritage and in environment. Herman has known poverty all his life and hard work has been his portion from his early recollection. His father is an unskilled laborer and earns forty dollars per month; his mother is dead. Herman's school days were few and of short duration. Early he was set to the task of helping keep not only the wolf but the bear and the hyena from the door. In build Herman is of medium size with the large feet and large hands of those who begin hard labor while still in childhood. His shoulders were slightly stooped, but a year in the army has squared them perceptibly. Herman's face is serious, and the skin tightly drawn over the cheek bones is slightly weather beaten; his eyes are clear and honest; his personality a quaint mixture of unconscious strength and conscious timidity. Herman is naturally religious and has long dreamed of the ministry of the Word. Herman went to war and in the army he found what peace had never brought him, namely, three good square, wholesome meals a day, plenty of good warm clothing, medical and surgical attendance of the best in the world, protection of his health and concern for his living quarters. Herman wrote his pastor many letters, really wonderful letters. Here follows one such which is in full without the change of a single word:

Dear Brother: I would have written to you sooner, but conditions as they existed would not permit me to. We were under quarantine for about eight days and my writing material became exhausted, and it was very hard to obtain, for we were not allowed to come in contact with men from other batteries. But as good fortune came our way they lifted the sign at 2 p. m. yesterday. We are progressing in our various lines of work with rapidity and the officers say it is something remarkable how the boys have taken hold. Well, the fact is that the most of the boys were big men before they came here, and they grasp every opportunity for advancement. The morals are excellent and I must confess much better than they were in the companies. In the batteries discipline is the very first step. Discipline is one of the most important things a soldier has to deal with. Our splendid Y. M. C. A. faculties which help to bring on a perfect state of discipline if one is willing to grasp the opportunities that lies before him. I am not afraid to say that the men who came here will be much better men when they leave. The army is the making of any man conducted under the principles of the ever glorious emblem we all love so well, the Stars and Stripes. It may seem rather odd to you if I write that with the good regiment band and our national emblem going before, I could charge the fiercest foes. For I know within my heart I have a whole nation behind to back me up in my stand for truth and justice to all men. The part that people are carrying on with such devoted ambitions gives us boys stronger moral courage. We are a nation united and when a man gets in the army then he gets a much broader view of what united means. Here we have the rich and the poor, all one, united for one great cause. I sometimes think we boys have a wonderful opportunity to prove to the world that our ideals of the higher life which is supreme was not lived in vain. A few weeks ago we had a debate at the Y. M. C. A. especially for those who were somewhat skeptic to a certain degree. The question was, "Does Civilization Advance More by Technical Knowledge or Vital Christian Living?" Our conclusion all points proven that Christian living first; technical knowledge came second. We found that as Christianity advanced technical knowledge advanced. Our stand was proven and we made our points clear. The two questions could not be separated. So by discussing so important subjects under the leadership of our faithful and true friend, Brother Voohres, we make great gains and win over to our side some who are lukewarm and growing cold. And occasionally one of the good ministers of New London comes over and gives us a good sermon. We get everything that one could wish. I have the assurance of getting a furlough beginning July 19th and ending the 26th. The captain is very anxious that everyone has the opportunity to go home, so he has divided the time accordingly. At present we are intensively drilling infantry and artillery, actual firing on an indirect target. We have also been learning the secrets of camouflage. That is concealing the guns from the enemies' observation. The camouflage is an important part of our game, so we are taking great interest in it. Well, brother, it is getting late, so I must close. We are having night schools, for we have to learn as much in 30 days as men in peace time learned in one year. Again the motto of redeeming the time

takes its place in our everyday life and I don't believe any true-blooded American can live without redeeming the time. I am sending you a leaflet containing some of the songs we sing here. Wishing all the best of success and the very best of luck and every good blessing. Assure every mother and father that wherever their sons may be, dear old Uncle Sam will take good care of them if they live up to his rules and regulations. Yours with brotherly love,

PRIVATE HERMAN W.

It will interest you to know that Herman went overseas from which war arena he wrote letters even more extraordinary than the one I have read. He saw no fighting, but was close to the front ready to go in when the armistice was signed. He is home now; he has gone back to his meager life and the old battle amidst squalor and dire poverty. For nine months this lad lived a life that loomed large and in which he was reckoned a vital factor. Today Herman is where he was plus an experience and minus an incentive. What has Uncle Sam in peace times for this brave boy and thousands like him? What has the church to offer to Herman? What is Herman thinking about these days? What would Herman do for the Cause of Christ at home if he had all the church back of him and that emblem of emblems—the cross? These are questions that rise when I look Herman straight in the calm serious eyes; questions that will not down—and upon their answer depends very much in every way—possibly an *avalanche!*

SUMMARY OF FIGHTING MAN'S FAITH

To summarize the soldier's religion, he is something of a fatalist but not an unbeliever; he is rough and often profane of speech, but not irreverent; he is unterrified by threats of hell fire and regards death not as an end, but as "The Great Adventure;" he is filled with a spirit of daringness and cordially despises an appeal to personal caution or mere physical safety; having beheld Protestant, Catholic and Jew working together in sacrificial ministries he has nothing but contempt for foolish rivalries and sectarian jealousies; he is probably addicted to the tobacco habit but not to lying; his idea of religion is loyalty to a cause rather than personal piety, and he thinks of himself as a weapon, an instrument with which the God of Justice can fight a good fight against the foe of everything dear to home and native land; and best of all he is anti-military, anti-war and most probably anti-universal service to the core of his character. The religious forces that try to understand the soldier and summons him to a new crusade in the bloodless battles for a new order, ought not find it difficult to enlist the men who come back to us from the heart of the World War. The religious organizations, however, that regard him as a fit subject for complete rehabilitation and set about to make him over after the straitest Orthodox standards and shape him into a respectable denominational champion, are doomed to disappointment and defeat. But this does not mean the soldier who rejects such a crude though well meaning approach to his soul, will reject religion. For, contrary to the opinion of some intellectuals, it is hard *not* to be religious; it is difficult, yea impossible, to bid a long farewell to the God of Jesus Christ. Alfred Noyes in the solemn and beautiful closing lines of his "Old Skeptic" shows how at last the belief of the unbeliever triumphs and having, like the prodigal, come to himself he exclaims:

"I will go back to my home and look at the wayside flowers,
And hear from the wayside cabin the kind old hymns again,
Where Christ holds out His arms in the quiet evening hours,
And the light of the chapel porches broods on the peaceful lane.

"And there I shall hear men praying the deep old foolish prayers,
And there I shall see once more the fond old faith confessed,
And the strange old light on their faces who hear as a blind man hears—
'Come unto me, ye weary, and I will give you rest.'

"I will go back and believe in the deep old foolish tales,
And pray the simple prayers that I learned at my mother's knee,
Where the Sabbath tolls its peace, through the breathless mountain-vales,
And the sunset's evening hymn hallows the listening sea."

The Preacher and the Plea

By George William Brown

PREACHER, study the plea. Preach the plea. Live the plea. The great, specific contribution which we Disciples have to make to the religious life and thought of the age, as it relates to the individual, is a life lived in Christ; as it relates to the church, reunion in Christ. Preacher, if thou put the brethren in mind of these things, thou wilt be a good minister of Christ.

But refuse profane and old wives' fables. Your business is to proclaim Christ and him crucified, to work for the redemption of souls and the unity of the church. Your work should be constructive and not destructive; spiritual, not controversial. Hunting out differences between your flock and another flock is divisive, destructive. Searching for doctrinal flaws in another's thought or preaching is destructive; it hinders the unity of God's people. Again I say, study the plea, preach the plea, live the plea. Preach Christ and Him crucified. Preach love and union in the imitation and service of the ever living Christ.

Unity in faith, liberty in opinion, was an old slogan of the Disciples of Christ. Abide by it. Quarrel not over another man's opinion, proclaim the simple gospel and unity in Christ. Build, build, build, on Jesus Christ as a foundation. Make sure you employ no other foundation. Remember that the church is a spiritual kingdom, the body of Christ. Let all your preaching be in conformity with Christ's perfection. Then your foundation will be secure, you will be using the plea. You need not try to tear down what you think is built on another foundation. God will attend to that. Live the plea by living a life of harmony and co-operation with every one who is your neighbor according to the standard of the Good Samaritan. Be friendly with neighboring churches. Associate with them, affiliate with them. Be positive in your teachings, but be humble. Manifest the true spirit of Christ in all your relations. Dwell on the big things, not on the little ones.

Transylvania College.

Violence

THE world is in a mood of violence. Millions have been forced to practice it for the past five years and it is no longer so repugnant to many of them as once it was. War coarsens the tempers of men and hardens their hearts. Its backwash brutalizes the civilian populations to a marked degree. Living in the midst of it we do not discern it unless we strive to make a rational comparison between post-war and ante-war times. Those whose moods are semi-barbarized do not realize it. They do not admit their state of mind. But they advocate rash and violent procedure in case of emergency and react irritably to things that threaten their business or civil life or even cross their personal viewpoints.

The habit of repression is upon us. War made certain repressions necessary. An army cannot allow anarchy or dissent to be preached to its soldiers. The gauge of battle once accepted, the fighting machine must work like a machine—there is little room for democracy or free-speech anywhere or even for thinking, except by the commanders, and even they must confine thinking to military tactics. And what is true of the army is true of that part of the fighting machinery involved in civil life. When the nation accepts the gauge of battle there is no room for dissent; it becomes a kind of treason to the imperiled nation and traitorous to the brave men who fight. Those who dissent need not be maltreated, but they must be kept quiet, for the stake is the lives of men and the life of the nation.

But to deny the right of free-speech and to repress dissent to the terms of peace and to keep war-time restrictions after war is over and to utilize the spirit of war to repress those who disagree with you is no less criminal than it was to combat the cause in war time, for it is an imperiling of the fundamental rights of civil life and a denial of democracy.

* * *

Post-War Violence

The frequent outbreaks of street violence during the past few months are symptomatic of the state of mind we are in. In New York the returned soldiers and sailors put a veto on whatsoever they will in the way of socialist gatherings, meetings dealing with pacifism or with idealistic notions in regard to the peace settlement. They break up such meetings with impunity and without regard to law. The man on the street scarcely dares wear a red necktie lest he be attacked and have it violently pulled off him. This has actually been done. In Cleveland, on May Day, the radicals attempted a perfectly orderly and legal procession, carrying the American flag and the red flag side by side. No speech making had been made or any illegal or unpatriotic act committed when they were rushed from the curbstone by some young fellows who tried to tear off the red flags. This resulted in a scuffle and bystanders testify that the police rushed in and began cracking the heads of the attacked paraders instead of the attacking mob. It was bad spirit for the paraders to attempt to carry red flags and a display of poor common sense. To them it was a party emblem and a legal right, but they should have known that to the crowd, in times like these, with Bolshevism and bomb throwing, it was as a red rag to a bull. They were insisting upon an academic right in the face of a situation full of peril for law and order. In fact it is doubtful if law should permit the carrying of red flags in these hysterical times. But it permits Senators Reed and Sherman to use the most unreasoning and vituperative language in their fight upon the peace treaty and it allows the militarists to hold well protected meetings to talk what amounts to near-Prussianism and it permits the daily press to print inflammable falsehoods about Mexico without interference, and to the socialist there is no logic in the attack upon their analogous rights to speak their minds.

In Sioux City, Iowa, Mayor Short—who, by the way, is a Protestant minister—refused to bow to the demands of this crowd mind and forbade a meeting of the I. W. W. In so doing he was standing strictly upon the law, just as a corporation does when it demands that the police protect its property even when it is dead wrong in its quarrel with its working men. His impeachment was demanded and he became the butt of nation-wide ridicule for a week or two, notwithstanding the fact that he addressed the I. W. W. meeting and read them a vigorous lecture upon violent methods and their whole program. At the same time Ole Hanson, mayor of Seattle, was being lauded to the skies for having used drastic methods in a strike that was not at all an I. W. W. affair, in which there was no violence attempted or threatened except that by the mayor himself, and a small presidential boomlet was attempted for him, and he capitalized his notoriety by going about the country on the Victory Loan platform advocating violence to all radicals of the socialist type though having not a word of warning to bourbons of the violent type. The writer of this article heard him on one of these occasions and pronounces the address the most artistic piece of superficial "bully-ragging" he has heard in many a day. The effect was heightened, no doubt, because he had just been permitted to talk with conservative Christian men who knew the whole Seattle affair from beginning to end.

There is much more hope for civil peace in ministers like the Rev. Mr. Short of Sioux City than in real-estate dealers like Ole Hanson of Seattle. The fact that the mayor of Milwaukee, elected on an anti-socialist ticket, refuses to forbid an I. W. W. meeting while at the same time warning them that there is no room for either violence or the advocacy of it, is a sign, let us hope, of returning sanity and some sense of the value of the fundamental and constitutionally democratic right of free speech and petition. We have no sympathy with Bolshevism or the program of the I. W. W., but neither do we gloss the existence of the same spirit in men of means and vested interests.

The Englishman has a better way. He allows no class or vested interest or mob to interfere with the sacred rights of free-speech and open public meeting. He will send a corps of police to guard the most radical socialist in Hyde Park and break the heads of curbstone patriots who demand that you talk their ideas or none. But he will also take this same free orator in hand if he advocates violence. Radicalism is usually least dangerous where allowed free expression. It is like steam—harmless if blown off, but explosive and dangerous if suppressed. We say the Englishman has this better way. We mean in England, of course, and not in Ireland or India.

* * *

Capitalist and Labor Violence

We hear much of the I. W. W. today in the daily press. One would think that it imperiled democracy in some such manner as the Prussians did. Its strength and its menace are exaggerated out of all proportions to the facts in the case. Bolshevism has become a nightmare to capitalists and their unthinking sym-

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pathizers. They do not stop to inquire into it or to discover what causes it; they strike out wildly at it. They are in a frenzy over it and in their panic regarding it promise to do more to create and strengthen it than all the agitators who believe in it.

The fact is, capitalists are in a more violent state of mind today than is labor. Practically all organized labor is advocating conciliation. Labor protests all violence in the peace treaty, not because justice does not demand it, but because it will react to bring on war again. Labor leaders protest the use of violence in strikes because experience has taught them that it loses much more than it ever gains. It is only the very small minority who go to the extremity of I. W. W.-ism that advocate violence. This does not mean that labor is not determined to enforce its claims; it was never so determined to do that nor was it ever so strong to do it. But there are ways to enforce without resort to brutal force and the cause of labor rests with those ways.

Wise capitalists are today urging conciliation and industrial democracy. Bourbonistic capitalists are talking angrily, not to the public—that would not be diplomatic—but to one another. Now violence by capitalists has never been of the riot type; it has used rifles and clubs and machine guns, but always under guise of law and order and by hiring regularly commissioned "officers." The trouble may have been incited by their refusal to pay a living wage or to recognize the democratic right of all free men to organize or because they treated human beings as they did marketable commodities, but law could be called in because the human "commodities" rebelled and used the only weapons they had. But it was violence just the same and because law allowed it did not change the nature of the fact that it was violence and that it made the fight unfair; they chose legal violence instead of moral conciliation. Now violence under guise of law may be administered in a more orderly manner and by hired lieutenants instead of by riot and disorder and by the party in person. That was true when the Czar suppressed republicans or turned his police loose upon Jews or had a peasant village horse-whipped for daring to grumble about not having land enough to feed their children. And it is true when a capitalist sits in his mahogany-furnished office in New York and pays thugs and gun-men to act as corporation police in Colorado or Montana.

There is little moral support for either kind of violence—the capitalist kind that utilizes the legal club because it happens to be available to established injustice or the labor kind that uses the riot because law puts none at its disposal for any cause whether just or unjust. Radical labor is today in an ugly mood, but organized labor is not radical. Bourbonistic capitalists are also in an ugly mood, but humane and enlightened employers are adopting the tone of conciliation.

ALVA W. TAYLOR

The Sunday School

Obedience*

YOU recall how we used to behave when "The Star Spangled Banner" was sung before the war? In the first place most of us did not know that it was the national anthem; we thought that honor belonged to "My Country, 'Tis of Thee." In the second place not one out of a thousand could sing the first stanza. We got as far as "O say, can you see," and then went off into a trance and merely said, "Tra, la la, tra la la" until we got to the "home of the brave" and then we came to again and looked real intelligent. Before the war we sat lazily in our seats and never dreamed of standing. Now in the theater, the restaurant, the auditorium, the station, we stand uncovered; we stand erect; perhaps we stand at salute and a thrill runs down our spines and a tear steals into our eyes and a resolution tugs at our hearts and a great pride surges in our souls and the dear old flag becomes to us the most glorious banner under the shining stars.

Now, it is some such change as this that is needed in every so-called Christian's heart. Some great cause needs to arouse us to an appreciation of our Captain. How sleepy we have been! How little we thrilled! How cold our hearts have been! How dead have been our souls! Gogol wrote his famous Russian novel, "Dead Souls." It might have been written for American Christians so far as the title is concerned, for it is a perfect description of our condition. The church is filled with dead ones. How dull and stupid and listless our worship is; and if you predicate that of worship what will you say of *"work"?* Why, the average Christian never works! The Methodist church is now asking the members to give not only one-tenth of their income to Christ, but one-tenth of their time. In a great Methodist church near my own, the minister recently called upon his people to devote four and one-half hours per week to actual church work (and this was not to include the time spent at services—as we call public worship—why do we use the word "service" for that—did you stop to think?)

"Obedience"—could you talk of that in the army if you lay in bed when the bugle was calling you to get up and get out; could you speak of that if you neglected drill; could you be called obedient if you did not follow your officers into the battle, taking your life in your hand? No, let us confess it—the church knows very little about obedience. About the only obedience we know is to insist that we must be obedient to a certain form of baptism; we are very rigid about that, and then we are very lax about any other form of obedience! "Go into all the world"—we are obedient there? Hardly, when you read the year-book which shows the miserable sums given by our churches. "Pennies for Jesus"—that is the kindergarten song which the big year-book sings—pennies—from big, grown-up men and women who ought to know better. And then, to go deeper, whoever said that one could pay a substitute to "Go" for you? You are to do the going, you are to win the converts yourself. A man who lived in Russia for eight years just returned to America. He spoke in our church last Sunday. He told us of ten thousand Russians who went back to their country in 1914; barely ten had a good word to say for the United States! That is a hard saying. Why is that true? Because, in America, they came in contact only with saloon-keepers who exploited them, with quack-doctors who exploited them, with quack-lawyers who exploited them, and, in many cases with cruel mill-bosses who drove them. They did not see the United States through the eyes of kind Christians. The only Christians they probably saw were those "investigators" who came to spy out their sad secrets. "Go." Yes, but we don't go. We are greatly interested in Russia, but we ignore Russians at home. Russians in America may be found in saloons; can you tell me why? Do you dare to answer why?

Is it not time we used some sense and touched helpfully the foreigners in our own cities? Christianity would flourish better in China, Japan and India if we were more considerate of the

*Lesson for June 8. Scripture, Matt. 7:16-29.

Dr. Powell's New Book

Among the chapter titles of the new book from the pen of Louisville's leading preacher, Dr. E. L. Powell, are the following:

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foreigner at our door. A Chinese nobleman objected to his son becoming a Christian. At last, when everything failed in China he sent that son to America and thus succeeded!

JOHN R. EWERS.

"The Protestant"*

A Review in the Conservator: By Horace Traubel

AS TO your mind, O Protestant, have I not indicated it must be as big as all outdoors, free, free as air, strong, so strong that iron bands could not hold it prisoner? None of your super-man business, but just man with a mind, his own absolutely and solely his own. A will that is pliable like hickory, and not brittle like steel; not inflexible but flexible with resilience and power. Of course your heart must be right, tender and gentle, with power of love, passing the love of women—a heart that, no matter how much it bleeds, will never sway your cool judgment. Ah, you see you must be a considerable man! . . . It will refuse to be bound by anybody; of course it stands to reason that you can not permit so free a faith as yours to be hampered or limited by little men nor even men as great who are no longer living. Yours is a living faith and will be a growing faith as long as you live; then it will become sight. . . . The time is at hand, my Protestant. The stage is all set. The great war, with all its destruction, has luridly set the stage. The audience is waiting breathlessly for the play—the new play—to begin. The supernumeraries are ready, and the minor actors all togged out and rehearsing their lines in corners. It is your bell! Step out, let the curtain rise on the new, large drama. Thrill us through and through, unite us, players and audience, in one mighty spirit. Come, let's go!

BURRIS JENKINS.

JENKINS is in a stormy mood. He beats with strong wings against the bars of his cage. He says he's a Bolshevist. That first of all he wants to destroy. Then to construct. But like the Bolshevist he does lots of constructing before he gets through. He says the trouble with the Protestant church is that it's lost its power to protest. That's so of any church. It inevitably gets so of any institution. After it gets its successes it settles down to hold the fort. And hold it it does. All through his story Jenkins leaves his argument to break into eloquent and original objurgations to his Protestant, as he calls him, to come, to seize the reins of affairs and raise the devil with the far too satisfied and slothful world.

Everywhere in the book on these occasions I was tempted to and did pencil out his word Protestant and substitute Revolutionist for it. It gave the text a world instead of a parish significance. His description of what he expects of his Protestant is a far better description of what I expect of my Revolutionist. See if it's not. I'm printing some of these outbursts in italics in this issue. Read them, reading Revolutionist where the text reads Protestant. Have you done it? Yes. Well, ain't I right?

The only weakness I find in the book is where Jenkins tries too hard to be free. He sometimes tries very hard. And then of course he's least free. As I once told a woman: "You can't get freedom from the outside in. You've got to get it from the inside out." I'd say that to Jenkins, too. Not too severely, of course. For it's an amiable fault. But only by way of reminder or caution. Sometimes I sort of feel that he's not after all beating strong wings against the bars of his cage, but that the bars of his cage are beating strong resistance against his bloodiest wings. Anyway, you get the impression that here is a vivid narrative of mighty reactions. Can the church stand it as well as Jenkins? Can Jenkins stand it as well as the church? Something's got to give. What will give? Will the church kick Jenkins out? Or will Jenkins kick the church out? It's a big contract either way. Jenkins wants to get rid of the denominational church. Can he do it? Or will the denominations first get rid of Jenkins?

In some ways Jenkins is after Holmes' ends. But he lacks Holmes' horizon. But after all he clings to a name—to the Christian tradition. At some moments I think he's all out, body, soul and baggage. Then he protests that he's all in—only, only, only ———. He seems to want as much elbow room as Holmes and Grant. But he never insists upon as much sky room. His logic is faulty often. But his impulse is almost always right. At one point he says: "God knows I'm no Socialist." And then in the very next paragraph he tells us what he wants—which can only be got through Socialism. Is he going to pull or push the church out? I'd guess that he'd do neither. I'd rather guess that the church'll pull or push him out. He'll either get farther out or farther in as time goes. Churches can be led but can't lead. They tend but don't go. They have motives that don't materialize.

By the time that Jenkins has got the denominations to throw away their special creeds, interpretations, schools, systems and a few more of their superfluous trappings, we'll wonder what it is that makes Christianity Christianity after all. When I add up what remains of Jenkins after this book I find a humanitarian of the most satisfactory proportions but am utterly unable to dis-

*THE PROTESTANT. By Burris A. Jenkins. Chicago: The Christian Century Press.

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cover his specialisms. Now he's no more a cleric. He's only plain Jenkins. All the doctorism is gone. All the reverendism has disappeared. Here I am all alone with mere Jenkins. Think of it. A man of parts voluntarily divesting himself of all the paraphernalia of several reputations. It's a brave act for Jenkins. Will the churches prove worthy of him? I'm afraid not. Churches don't as a rule prove worthy of such abrogations. "Fool!" the churches usually say and stand pat.

Well, all the world, and all worlds, are open to Jenkins. But he'll probably have to be satisfied with the outsiders if he persists in his heresies. These heresies are very magnificent but very dangerous. They don't lead through broken paths. They have to make paths for themselves. They're worth while with all their trouble. But it may occur that the adventurers don't think the trouble worth while.

One of the sorrowful sights is to see the man who starts right, gets scared and crawls back on his belly. I've had many friends do it. Fine fellows, too. Men who meant to hold out. As we've seen in the war. They go all to pot. Apologize. Say they never, never, never, were anything but straight and good. How is it going to be with you, Jenkins? I have little interest in your Baptist, Methodist, Presbyterian fight. I like you because I cipher your rebellion out with ampler territory than you survey. I don't choose to confine myself to your latitudes and longitudes. I see past all your back yards into the fenceless pastures beyond. I add world clauses to all your temporal allegations and discords.

Jenkins, you've done yourself proud as far as you've gone. But you haven't gone far enough for me. Maybe it's far enough for you. But it's not for me. Are you prepared for further voyaging? Are you anchored now for keeps or are you equal to other undertakings? Men say to me: "I've done my stunt." But no man's really done his stunt till he's done. Have you done yours, Jenkins? You admit that the church has stopped. Suppose it stays stopped? Do you propose to stop? You've made a man's effort to pull it back to life. What are you going to do if it stays stopped? You know the world keeps right on. That though the church may lose its power to protest that the world never does. That if one thing in the world fails there's always some other things to succeed. That nothing ever gets done in the world. That its advance is incessant. That out in the crowd is an immortality of endeavor. That no one need there fall into paroxysms of fear lest the right thing will be finally neglected.

But remember this, Jenkins: Don't expect too much of institutions either inside or outside the church. They'll always disappoint you. They're only to be depended upon when they're young. As soon as they get property and decorations they're fixed. They'll go no farther. The great question for us is in the end not how far they'll go but how far we'll go. We sometimes decide to work from the inside. Sometimes we work from the outside. Take my word for it. Work from yourself up. Don't concern yourself about the formula.

I've had a lot of experience watching them put old bottles round new wine and old wine into new bottles. It's nonsense either way. New wine goes better into new bottles. Jenkins wine into Jenkins bottles. Without fooling with the angles of curves of an alien dispensation. What's the use of trying to put Traubel wine into Jenkins bottles or using Traubel bottles for Jenkins wine? No. It won't do. You are a man of considerable force. Are you going to devote that gift to a county of a state in America or to the revolutionary welfare of the earth? To the Lilliputian problems of the sects or to the gigantic exigencies of an international struggle? HORACE TRAUBEL.

Postscripts

Let me say that I enjoy the "Century" very much. I find it an up-to-date, inspirational paper. PERCY V. ROBERTS.
Baker University, Baldwin City, Kan.

Enclosed find check for renewal. John R. Ewers' lesson talk is worth the price of the paper. R. A. KARRAKER.
Ottumwa, Iowa.

Please quote me price of 25 copies "The Daily Altar." The book has been placed in a book store near the church and many people are inquiring about it. This new publication meets a real need. HARVEY BAKER SMITH.
Hutchinson, Kan.

I am enclosing a two dollar bill that my name may not be erased from the list of those who appreciate a real "journal of religion." The Christian Century furnishes a great deal of thoughtful reading matter, with most of which I heartily agree.
U. S. S. Huntington, New York. HUGH R. DAVIDSON.

Inclosed find check for $2.50 to apply on renewal of the "Century" for one year. Your rates are a little high, but no higher than the quality of the reading matter furnished in the paper. The comprehensive articles written by Professor Taylor are worth the price of subscription. W. E. GAYLORD.
Nora Springs, Iowa.

In my judgment, The Christian Century is the best of all our religious papers, and the best fact of all is that it gets better with each issue. ERNEST L. FORD.
Lexington, Ky.

Dr. S. Parkes Cadman

one of New York's foremost preachers, said in an address at the recent Ohio State Convention:

"We are losing 90 per cent of our Sunday-school scholars because we are clinging to a defunct theology."

True! But some schools are awaking to this fact and have adopted teaching material that *does not cling to defunct theology.* That this is true is indicated by the fact that our office could not supply the demands made upon it for the new spring number of the

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the most timely, the most vigorous, the livest quarterly published on the International uniform lessons for adult and young people's classes.

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The Larger Christian World

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Interchurch World Movement in the South

The Interchurch World Movement, with its broad outlook on Christian problems is already making some important changes in our religious situation. Fred B. Smith has been conducting some important conferences in the south. A white man's conference met at Atlanta at the same time that a colored conference met at Tuskegee. The two conferences were in constant communication and the result is the formation of a joint commission. They adopted five principles as a bill of rights for the color problem. They are: Equal wages for equal work, respectable traveling facilities, decent housing, first-class schools and equality with white citizens before the law. If the white Christians of the south will help the colored people to achieve these undoubted rights, the cooperation in taking these steps will lead to other more important steps.

Presbyterian Church Elects Layman Moderator

No one can say the Presbyterian church is too conservative to change, for it has this year broken a custom that was once a law and elected a layman for moderator. John Willis Baer, former Christian Endeavor Society secretary, was chosen moderator of the General Assembly meeting in St. Louis. He was once the assistant secretary of the Home Missionary Society and also president of Occidental College. There were a number of other candidates, some of them ministers, but the genial secretary was the choice. It had been reported that William Jennings Bryan would be elected, but Mr. Bryan took good precautions that he should not be chosen by remaining away from the assembly until the election had taken place.

Organization of Episcopalian Social Radicals

A considerable gathering of the social radicals of the Episcopal church was held in New York on May 2. A permanent organization was formed and the name is yet to be chosen. Present sentiment is in favor of the name Church Radical Union. The association proposes to protect radical rectors in their parishes as the Association of University Professors protects its members. The organization proposes to issue a voluminous literature. In the executive committee which will manage the organization until fall is the name of Rev. Bernard Iddings Bell.

Death of Bishop Greer

The Episcopal bishop of New York, the Rt. Rev. David Hummell Greer, D. D., LL.D., died in New York on May 19. He had a nation-wide reputation and has been prominent in many enterprises. He became bishop in 1908 and during the period of his service has led vigorously in the work of building the Cathedral of St. John the Divine. He has published a number of volumes of sermons and essays and has been known for the vigor of his thinking as well as the efficiency of his administration.

Tests Sentiment of the Soldiers on the Y. M. C. A.

Dr. E. Y. Mullins, president of the Louisville Theological Seminary, has not been satisfied to accept the statement frequently heard that "every soldier coming back from France has it in for the Y. M. C. A." He undertook an examination of four hundred boys back from the front who were at Fort Zachary Taylor and found only twenty per cent of these had any complaints, while the rest spoke in terms of unqualified praise. When the human habit of complaining is taken into account, the statistics collected need excite no wonder.

Sunday School Leader Dies

The Sunday schools of the world suffer a great loss in the death of Henry J. Heinz, the celebrated pickle manufacturer of Pittsburgh, who passed away on May 14. He was a prominent Presbyterian and for the past eleven years has been state superintendent of the Sunday school organization in Pennsylvania and at the time of his death was chairman of the executive committee of the World's Sunday School organization.

Start a Campaign for World Prohibition

There began in New York on May 18 a series of big demonstrations in the large cities of the country in behalf of world prohibition. There is a speaking party on the road which is the strongest that can be marshaled in behalf of this idea. In the party is Richmond Pearson Hobson, Malcolm B. Patterson, former governor of Tennessee, Col. Dan Morgan Smith and George B. Stuart. With such speakers as these the largest auditoriums will be taxed to their capacity and the people will show their sentiment on the subject of prohibition which will put the fear of God into some congressmen who are now dallying with President Wilson's proposal to take the back-track with war prohibition. The goal of making the whole world dry may be distant, but there can be no doubt that some social questions are world questions and the world must stand together on them. Among these are the questions of public morality.

Presbyterian Settlement Seeks Large Fund

The largest Presbyterian settlement in this country is the Olivet church and institute on the north side in Chicago. The leaders are busy raising a fund of six hundred thousand dollars with which to build and endow the new building they are contemplating. Rev. Norman B. Barr is the head of the church and institute and the enterprise owes its success to his energy and consecration.

Propose to Start a Presbyterian Saloon

The question of a social substitute for the saloon has agitated temperance leaders over the country ever since the nation went dry. Rev. George A. Kilbey, head of the Christian Industrial League of Chicago (Presbyterian), has decided to open in South State street a place after July first where men may have the sociability they once enjoyed in the saloon. There will be restaurant facilities and the conveniences that have usually gone with liquor houses.

Bishop Kinsman Will Resign

Because he has become doubtful of the possibility of future unity in his denomination, Bishop Kinsman of Delaware has announced that at the time of the next General Convention he will resign his office. He says: "I am conscious of an increasing lack of sympathy with various dominant tendencies in our work, and can no longer give that vigorous and whole-hearted service to which the diocese is entitled." The problem of harmonizing the various wings of the church is one which taxes to the utmost the leaders of this communion.

ORVIS F. JORDAN.

News of the Churches

Two-Cent Rate for the Cincinnati Convention.

E. E. Eliott, who is in charge of the publicity for the Cincinnati convention to be held in the autumn, reports that he has just received word that reduced rates of two cents per mile in each direction will be granted for the convention. This reduction will mean a much larger attendance.

State Conventions for June

Michigan, Grand Rapids, June 2-5; Missouri, Carthage, June 10-12; Colorado, Denver, June 10-13; Iowa, Boone, June 16-19; Montana, Deer Lodge, June 17-20; Manitoba, June 21-24; Inland Empire (N. Idaho and E. Washington), Dayton, Washington, June 23-26; Oregon (East), Milton, June 26-29; Saskatchewan, Saskatoon, June 27-29; Idaho (South), Nampa, June 30-July 3.

Missouri's Convention to Be Held at Carthage, June 10-12

First church, Carthage, will be host to the 1919 convention of the Missouri Disciples. June 10-12 will be the date. Delegates will be given lodging and breakfast. Among the speakers programmed are: Peter Ainslie, C. M. Chilton, J. H. Mohorter, H. O. Pritchard, C. C. Garrigues, Mrs. R. S. Latshaw, S. J. Corey and others.

L. G. Batman Elected to Leadership at Ohio's Record Convention

With an enrollment of nearly 1000 and an unusually interesting program, the Ohio Disciples have set the record this year in their convention history. The 1919 convention was held at Akron last week. There has never been such a large registration, and no speaker at any of the conventions has been more favorably received than the leading speaker of this year, Rev. S. Parkes Cadman of New York City, who delivered two addresses, one on "The Church and the World" and the other on "The Ministry for Today." Dr. Cadman was originally a Methodist minister, but is now at the head of one of the leading Congregational churches of the country. Among other interesting features of the program were two addresses by Mrs. Anna R. Atwater on "A Message for the Hour" and on Mexico; a men's session held at the First Methodist church, at which E. P. Wiles spoke on "City-wide Americanization of the Board of Education." At the educational banquet, Secretary H. O. Pritchard, of the Board of Education of the Disciples, spoke on "The Christian College and Reconstruction," and Dean Stauffer of Hiram College on "The Hiram of Today." Two addresses by Secretary Abe Cory on the "Disciples Part in the World Program" were deeply appreciated. At one of the morning sessions M. G. Hagstrom, of the Christian Mission Settlement of Youngstown, told of the unusually successful work there, and W. W. Tuttle told of the Union church which he leads at Garretsville, O., with a congregation made up of Baptists, Congregationalists and Disciples. Mr. Tuttle has promised a story of this work for the "Century." Under the leadership of Secretaries Cory and Cahill, the Disciples of Ohio pledged themselves at the convention to assume responsibility for $354,000 as their apportionment for the united budget. The convention adopted for the state the county plan in place of the district plan of work, in order to promote the interests of the united budget and to develop the life of the churches. The leader for the new year is L. G. Batman, who has served the churches at Mansfield and Youngstown (First) for fourteen years. Next year's meeting will be held at Zanesville. E. P. Wise, of East Market Street church, president of the state society for the year just closed, had charge of the program throughout most of the sessions of the late meeting.

College of Missions Making Notable Progress

The attendance at the College of Missions at Indianapolis this fall promises to be by far the greatest in its history. Both the women's board and the Foreign Society will have a large group of graduate students in attendance. The strong campaign through the colleges for student candidates is bearing fruitage. Mr. D. O. Cunningham of India, who has been devoting his time recently to the work, has met with hearty encouragement everywhere. It looks as if the large College of Missions building would be too small for the students in attendance and the problem of housing some of the students outside the building is being considered.

Missouri Disciples to Raise Million Dollar Educational Fund

D. W. Moore and C. C. Garrigues, Missouri third district leaders, write that a campaign is being proposed in Missouri for the raising of a million dollars or more additional endowment for the six Disciple colleges of the state. An educational conference will be held at Carthage June 11, at 5 p. m., during the state convention, for the purpose of coming to a decision as to the action of the third district in this campaign. Representatives of the colleges will be present to explain in detail the important features of the proposed drive.

Medical Men Needed for Mission Fields

The secretaries of the Foreign Society report that one of the greatest emergencies of the Foreign Society just now is for medical men for the mission fields. Dr. Kline's stay in the army and Dr. Lemmon's forced return on account of health conditions in his family, leaves the Philippine islands short two physicians. Additional physicians are greatly needed for Nantungchow, Luchowfu and Nanking, China. The India mission is calling earnestly for another doctor or two, and Africa is in great need of additional medical men. Another doctor is also needed for the proposed advance on the Thibetan field.

Commencement at Eureka College.

The fifty-ninth commencement of Eureka college will be held this year on June 19, at 10 o'clock. A feature of this year's commencement week will be a reunion of the class of 1894, which is inviting not only its own members, but also all students who were at Eureka at the time of the graduation of the 1914 class. A great homecoming of all Eureka alumni and former students is desired for that day, June 18. The baccalaureate sermon this year will be preached by Dr. Cecil F. Cheverton, professor of religious education at Eureka, and the commencement address by W. F. Rothenburger of First church, Springfield. All persons intending to be present at the exercises should write the acting president, L. O. Lehman.

Chicago Ministers Hold Retreat in Morgan Park Church

Chicago Disciple ministers foregathered on Monday, May 19, at Morgan Park church where they spent the entire day in a kind of "retreat." Rev. and Mrs. W. F. Rothenberger of Springfield's First church were special guests of the day, Mr. Rothenberger speaking in the morning on the Interchurch world movement. In the afternoon C. C. Morrison spoke on the "Minister's Spiritual Life" and read the paper on Mysticism which he had read at the Disciple Congress in Lexington, Ky., recently. J. E. Denton of Valparaiso, Ind., and Perry J. Rice led the discussions and all present took part. A spirit of devotion characterized the day. Much time was spent in prayer, and at four o'clock in the afternoon all partook of the Lord's Supper with J. F. Rosboro, the new pastor at Morgan Park presiding at the table. The ministers expect to hold another such conference on June 20, at which time Dr. Peter Ainslie of Baltimore, will be the leader and Christian unity the theme.

Features of Drake Commencement

Charles S. Medbury, of University Place church, Des Moines, will preach the baccalaureate sermon this year at Drake University, that service being dated for June 1. On June 3 will be given the Senior class exercises and the alumni will hold their meetings on the same day. The new president, Dr. Arthur Holmes, will give the commencement address on June 4.

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—Homer W. Carpenter, pastor of First church, Richmond, Ky., former chancellor of Transylvania college, read a paper on "Preparation for the Ministry" at the monthly meeting of the central Kentucky Christian Ministers' Union held at Central church, Lexington, recently. His paper was reviewed by W. P. Crouch of Carlisle. W. E. Ellis, pastor of the Paris church, spoke on "The Relation of the Minister to the Church." E. C. Lacey, a former Transylvanian, now pastor of the Versailles church, reviewed it.

—The church at Highland Park, Des Moines, where H. W. Hunter ministers, has just concluded a two weeks' meeting with F. H. Groom, the new secretary for Polk county, in charge. The church is making a brave fight to do its work under great odds. Mr. Groom is pleasing in his work, Mr. Hunter reports, and "the Disciples Union of Des Moines and Polk county is to be congratulated on his coming into their midst." Polk county is the central district of the state in its co-operative work.

—George A. Campbell of Union Avenue church, St. Louis, Mo., addressed

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the General Assembly of the Cumberland Presbyterian church at Fayetteville, Ark., May 19, on the Interchurch movement.

—R. W. Abberly has begun his pastorate at Pasadena, Cal., succeeding there F. G. Tyrrell, who is again engaged in the practice of law.

—A. F. Ritchey has resigned the work at York, Neb., recently and will leave that field June 30.

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—Cyprus R. Mitchell, who worked with the Y. M. C. A. in Russia, and who has since January been working among the Russian prisoners in France, reached the United States on the "Pretoria," on April 28. His address for the time being will be c/o E. G. Hayward, Cooksville, Illinois.

—B. A. Abbott, editor of "The Christian Evangelist," will be the chief speaker at the Northern California convention at Santa Cruz, and will also deliver eight addresses at the Southern California convention at Long Beach, August 4 to 11. Other speakers will be H. O. Pritchard, secretary of the board of education, J. A. Francis and J. H. Mohorter.

—Burris A. Jenkins of Kansas City was the chief speaker at the recent annual meeting of the Church Federation of St. Louis.

—J. E. Denton of the Valparaiso, Ind., church, preached the baccalaureate sermon this year for the local high school graduating class.

—Earl V. Eastwood has been chosen editor of the "Crimson Rambler," the Transylvania college paper, for next year. Mr. Eastwood has written much verse of merit.

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—Professor E. E. Snoddy of Transylvania College of the Bible, will deliver the address at the ordination service of ministers at Hiram college, Sunday, June 15, during the commencement season. Professor Snoddy is an alumnus of Hiram and was professor of Greek there for a number of years. Professor Snoddy has also been invited to deliver a series of lectures before the Interdenominational Workers' conference at Auburn Theological Seminary from July 28 to August 6. His theme will be "Christianity and Democracy."

—Professor and Mrs. B. S. Dean of Hiram, O., will celebrate the fiftieth anniversary of their marriage June 14. The Christian Century extends congratulations.

—J. H. Fillmore of Cincinnati announces the wedding of his daughter, Annie Louise, who is now a missionary in Nanking, China, to Charles C. Shedd, secretary of the Y. M. C. A. at Hankow, China. The marriage took place on May 21.

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—Mrs. W. H. (Linnie K.) Woolery, remembered especially by her friends of Bethany, W. Va., passed from earth on May 10, having been stricken with apoplexy while visiting with her brother at Berkeley, Cal. At the time of her death she was within a few days of her sixty-first birthday. She had been a Christian from the age of twelve. For several years she has been residing at Palo Alto, Cal., with her son Kirk, who is professor of history in the high school there.

—The church at Minier, Ill., will spend $1,000 for repairs on its structure this year, and will also build a $6,000 parsonage. O. C. Bolman, west central district superintendent, speaks in praise of the work there of Pastor J. P. Rowlison.

—The recent convention of the west central district of Illinois adopted five-year campaign plans; that at least twenty-five Sunday schools be brought up to the 100 per cent standard; that 50,000 new members be gained in the five years; that constant search be made for material for the ministry and mission field; that the every-member canvass be the standard for financing the church; that the present county organizations be strengthened; that a C. W. B. M. be organized in every church; that the "Star standard" be adopted by all Christian Endeavor societies. The convention went on record as disapproving President Wilson's recommendation to modify war-time prohibition. H. G. Waggoner of Macomb is the new district president.

—Professor Charles T. Paul of the College of Missions has a new book from the press of the Foreign Society on "The Call of China."

—Secretary Corey of the Foreign Society reports that the Congo churches have lost 500 members through the influenza scourge. In Batang, on the Thibetan border, there have been losses also. Mr. Corey says the Batang missionaries are reported to have been standing on the edge of a political volcano recently. There has been a contest between the Thibetan and Chinese troops. The missionaries write that the Chinese authorities have permitted the Thibetans to arm themselves to defend Batang and that because of this there is no fear now of looting by the Chinese soldiers. Chinese authority has broken down in the city and it is well that the Thibetans are in charge. The missionaries are reported going quietly on with their work.

—H. Marshall Wingfield of Hanover Avenue church, Richmond, Va., is holding a meeting at Blacksburg, Va.

—"Timely and forward-looking messages" characterized the annual convention of the northeastern district of Illinois, held at Streator, May 6-7, reports district field worker C. M. Wright. Among the speakers were Garry L. Cook, E. P. Gates, H. H. Peters, J. F. Rosboro, Mrs. Guy B. Williamson, Miss Lida B. Pierce, Mrs. J. D. Whiteman and Mr. Wright. County organization, the united budget for missions and the every-member canvass for both local and missionary enterprises were included in the recommendations by the committee on resolutions and were unanimously adopted by the convention. The 1920 convention goes to Kankakee.

—Sam B. Waggoner as pastor and Mrs. Waggoner as assistant pastor have succeeded E. E. Higdon in the leadership of the church at Ipava, Ill. Mrs. Waggoner will give her time largely to building up the Sunday-school. Mr. Higdon is now director of religious education at First church, Bloomington, Ill.

—The Christian Endeavor society of Payne Avenue church, North Tonawanda, N. Y., presented on a recent Sunday evening the Bible story of "Ruth" in dramatic form. For several Sunday evenings they studied the book. Then it was put in the form of a drama. Twenty young people took part. A great audience heard and saw it. The scenery was painted by four of the young people. The society will at once take up the story of Esther for presentation next autumn.

—Albert R. Adams reports eighteen accessions to the congregation at McAllen, Tex., where he now leads—all at regular services. McAllen is a town only five years' old, with a present population of 6,000, most of them from the northern states.

—M. Howard Fagan, minister at Wilshire Boulevard church, Los Angeles, observed Family day in his church on May 25. Families were urged to sit together, and Mr. Fagan preached a sermon on "Christian Unity in the Home," and urged that daily altars be set up. A copy of "The Daily Altar" was presented to the largest family in attendance. Mr. Fagan writes that there have been seventy-four persons added to the Wilshire Boulevard congregation since the beginning of his ministry there last December. His salary has recently been increased.

—LeRoy Munyon, who is in a meeting at Lentner, Mo., describes that town as "a location for a great community church in prosperous country."

—There are now fifty-four boys enrolled in the day school near the Drum Tower church, Nanking. The building in which the school is held is inadequate. About $700 is needed to put up a suitable building. Plans are under way for both the Boys' School and Girls' School in

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Nantungchow. This city is located in a great field of something like 5,000,000 population, with no mission at work except the Disciples of Christ.

Missionaries at the Cincinnati Convention

The foreign missionary section of the program at Cincinnati will be one of the strongest ever presented.

Dr. and Mrs. Macklin of China are to be at the convention again this year. Dr. Macklin spent over thirty years in China. He treated hundreds of thousands of cases of illness and performed countless operations from the simplest to the most difficult. He also served in a political way all the years he was in the celestial kingdom. He saved the city of Nanking from destruction at the time of the revolution. Dr. Macklin is a student of social affairs and claims to be a single taxer. He will be heard with exceeding interest.

Mr. and Mrs. Alexander Paul of Wuhu, China, are in this country at the present time. Mr. Paul has done a very remarkable work in central China. He gave the inspiration for the building of tremendous dikes and superintended their construction himself. These dikes have saved thousands of fertile acres from destruction by flood, and saved many lives as well. Mr. Paul is looked upon with great honor and respect and the people love him very much.

Mrs. Elliott I. Osgood, wife of Dr. Osgood of China, will also speak at the convention. Mrs. Osgood is the chief assistant of her husband in his medical work at Chuchow, Anwhey, Province. Mrs. Osgood was born at Niagara Falls, N. Y. She was graduated from Hiram college in 1885. She teaches in the boys' school, as well as teaching her own children.

A number of other missionaries will be present, including Miss Margaret Darst of China, Miss La Viene Oldham of Japan, Mr. and Mrs. D. O. Cunningham, Miss Olive Griffith, Miss Jennie V. Fleming, Mrs. David Rioch of India, Mrs. A. L. Shelton and Mr. and Mrs. H. A. Baker of Thibet.

R. H. Miller will speak on the "Life Call" at the missionary section of the convention. Mr. Miller is one of the foremost missionary advocates among our preachers. He is well known by reason of his several years' association with the men and millions movement. At the present time he is the pastor of Central church, Detroit, Michigan.

E. E. Elliott,
In charge of publicity.

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Convention Items

The Cincinnati convention will be held October 14 to 19.

Music Hall will be the meeting place. It is centrally located.

Other suitable halls are adjacent for overflow meetings.

The Missionary Societies are advertising the convention on their letterheads and envelopes.

A. McLean will issue a public statement regarding the importance of this convention, for wide distribution among our people.

Grant K. Lewis and Stephen J. Corey will assemble and print the program.

The program will contain a historical introduction of the United Christian Missionary Society.

The program will include a line of display advertising, to cover the cost of publication.

The publicity committee will issue a daily bulletin during the meeting.

The societies and publishing houses will have space for exhibit purposes as usual.

Each society will provide its own song leader, and songs will be printed in the program, as in previous years.

The registration fee will be $1.00.

The above arrangements were ratified at a meeting of the committee on arrangements held in Cincinnati on April 25.

An Appeal

The conscience of the nation has been stunned by the request of President Wilson that congress repeal war prohibition order effective July 1. This means the renewal of a bitter fight, litigation in the courts, large expense thrown on us to fight liquor power that takes fresh hope, and will pour out immense funds to force congress to act, and also seek to defeat the operations of prohibition amendment.

We call upon every church of Christ in America to vote on Sunday, June 1, or Sunday, June 8, a strong protest against such appeal, and to forward same at once to senators and congressmen of your respective states. Send telegrams in substantially following form:

United States Senate, care (name your senators), Washington, D. C.; also duplicate to House of Representatives, care (name your congressmen):

"The church of Christ (Disciples) of (postoffice) protests against the repeal of war prohibition and petition you to work for strong prohibition enforcement Act to define intoxicating liquors as including all alcoholic liquors."

Send telegrams or letters quickly. We urge all ministers and Bible school workers to stress the seriousness of the situation and rally the people in defense of the law. Brethren, pray for us and all temperance agencies, and that the right may triumph in this matter.

American Temperance Board,
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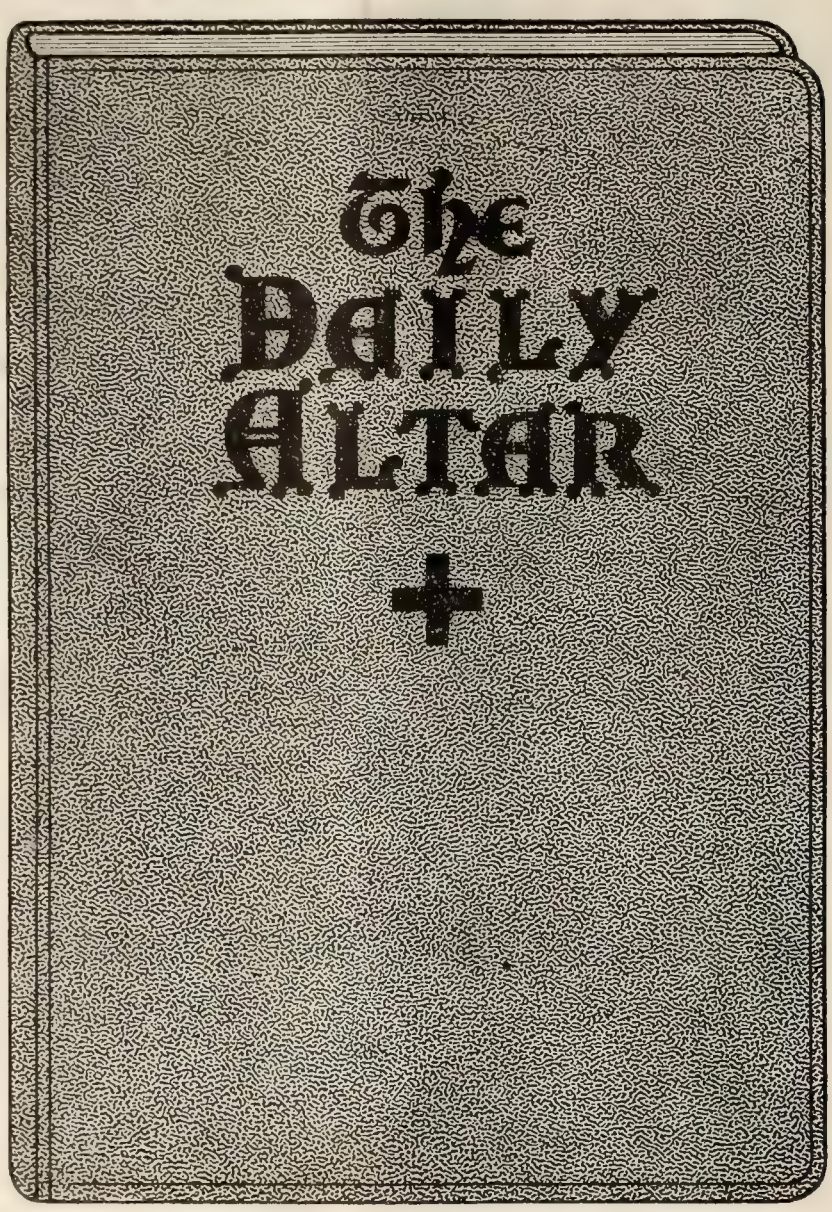
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A Journal of Religion

Chicago, June 5, 1919

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

THOU who bringest in the summer, who touchest nature with Thy creative hand so that it blossoms into glorious freshness and beauty and youthfulness, we turn to Thee. Our souls have been held too long in the coldness of doubt and fear. Let the warmth of Thy goodness and love quicken and melt and renew us. Go to the roots of our winter-bound lives where our motives lie hidden in fear of frost and storm, and stir them to faith and growth. We yearn for a sense of something transpiring within our breasts like that which we see Thee doing in the vast world outside. We long for summer in the garden of our soul. Hast Thou power to bring up the violet and the buttercup, to clothe the lilac bush and the plum tree with beauty, to make the wheat field and the thrush to sing, and no power to fill our hearts with the hope and song of summer? Aye, Thou Gardener of the spirit, Thou hast power, and we yield our soil to Thee for Thy sowing, and for Thy refreshing, and for the quickening of our deeper impulses into life.

May we see how youthful we are, despite our years; how needless it is to grow old when Thou hast set us in a world of ever-returning spring and summer; how all that we may have done in the past is but a pledge and earnest of greater achievements, of more abundant harvests, and how despite all our failures Thou sendest us evermore these spring-time chances that we may begin all over again. May we look with thankfulness and wonder upon all little children, to whom these June days belong, and keep fresh in our hearts the thought that we, too, are but little children, perennially launching upon the great adventure of living and cared for by the heavenly Father who forgets not one of us, but calls us all by name.

Thou Creator, we have read how in the ancient beginning Thou didst from chaos and darkness make this world of order and light, and didst run through all things great highways of law on which man's feet might go. Teach us to see how Thou still art at Thy creative task, working even now upon the unfinished earth and sky, fashioning for men evermore new highways upon which they may walk in peace and justice and progress. Be to us no distant, absent God. Be to us still the creative present Father who in nature and in grace dost keep at Thy task until it is indeed done. And may we help Thee in Thy vast work by our understanding of Thy laws, by conforming our lives to them, by keeping our hearts childlike and open for the promptings of Thy truth and by our unselfish service to all Thy little ones. Through Jesus Christ our Lord.—Amen.

The Memory of Our Dead

NONE of us wants to be forgotten. Neither do any of us want to be mourned. The thought of our dead should not be a shroud over our lives. A humorist wrote some time ago of the adventures of a ghost. One of the greatest sorrows the ghost had was in the fact that all of his old friends avoided him. For our dead there should be simple kindly remembrance. They have taken a journey to another country whither after a while we all shall follow. Our fellowship with our dead is one of the great motives to character-building. The youth who might have sowed his wild oats is reminded of his father's exemplary life. For the sake of the dead a young man tries to live up to his best memories. The memory of a dead wife or of a child untimely gone home has given many a man the inspiration for his victorious struggle. Perhaps we have tended

to associate our memories of the dead too much with cemeteries. The photograph of our friend, the moving picture of him as now some households keep the memories of their children, the phonograph record of his voice, these are more helpful mementoes. His letters, his thoughts as they have been preserved by tradition, are of even greater value. It is the spirit that lives on. What is laid away in the cemetery has no abiding value, but that which preserves the record of the spirit's life is of permanent significance.

A City Without Dogs

THERE is at least one city in the world where there aren't any dogs, and that is Beirut, Syria. Most of the dogs have been eaten by the hungry population; the rest have starved to death. This is according to Dr. Howard S. Bliss, president of the Protestant Syrian College at Beirut, who has arrived in this country. Ordinarily, he says, dogs are the natural scavengers of Syria, and are to be seen in large numbers in every town and hamlet. Now, in Beirut, they have disappeared entirely.

"Hundreds of people were dying every day in Beirut," said Dr. Bliss. "One could not step out of the college grounds without coming face to face with starvation and death on every hand. The heartrending part of it was that we could do nothing for the starving multitudes who came to the college daily begging for help, for while we had so much more than they, our supplies were insufficient for the 250 students in our care, and they were our first responsibility.

"When you think that we were so impoverished that we had to turn our suits and improvise shoes from old footballs you can imagine the extremity of the poor who had sold all they had for food—even their beds. Many families had but one real garment left, which they would take turns in wearing to go out begging for food. The others would remain indoors. I have seen human beings scratching in the dust of the road for bits of grain, which they would devour eagerly.

"Once you have lived through a siege like that, and know the torment of hunger, it is appalling to witness the dreadful waste still going on in America. Bread that would save hundreds of lives in that famine-stricken land is thrown away here every day."

The relief work in Syria now is handled by the American Committee for Armenian and Syrian Relief, which has accomplished a great deal, in spite of the difficulties of transportation. It was this lack of transportation facilities, according to Dr. Bliss, that was responsible in large measure for the famine. As an illustration of the difficulty of communication, Dr. Bliss told of a man of means who, during the war, could not get to his home. When he finally succeeded in reaching it, he found that his wife had died of starvation, and his children were wandering the streets begging.

Dr. Bliss said that the needs now are homes for the refugees and orphanages for the children. There are thousands of orphans, he said. Their parents died of disease and starvation.

Children's Day

IT was no accident that led to the selection of one of the early days of June as Children's Day. It is the time of roses and long sunshiny days. The nests in the trees are full of little birds. The humblest creatures are getting on their spring clothes for the wonderful spring festival. Even the toad and the snake will shed their skins and come out in bright new attire. Nature has on her brightest smiles. This gorgeous month of June is the time for Children's Day.

It is the time of year when in the thought of the church we should follow the example of Jesus who set a child in the midst. Those who love the church most must look forward to its perpetuity when the workers of today have laid down their task. It was the tried wisdom of the centuries that led the historic churches to set great store by the child and to insist upon his instruction and Christian nurture. It has been the unwisdom of many of the Evangelical churches to neglect their children until they were of an age to be "converted" in some big revival. Hence it is well recognized that the loyalties in these churches are less binding than in other communions.

The church must hold the child for religion or else look forward to the time when there will be no church. This means giving the child an interpretation of religion which is understandable and which has grip and reality. What wonder that a child turns away from a religion which talks much of devils and hell and little of a heavenly Father who watches over us continually?

The hour of worship itself must be adorned for the child. Is there any longer reason why we should have bare walls in our churches? Is there still danger that we would pray to pictures if we had them? If our churches had pictures which gave adequate interpretation to the great Bible stories, there would be something in the church to speak to the mind of the child when the preacher had to give his attention to the adults, as at times he must.

But even the service itself should at many points bend to the needs of the children. There should be a song in the service that children would love to sing. The children's sermon developed in simple narrative form according to the needs of children has also been found in many churches to be a help.

Rome and Christian Unity

A DEPUTATION of Protestant Episcopal bishops went to Europe this spring to issue invitations to Europe's churches to participate in the approaching World Conference on Faith and Order. The deputation consisted of the Bishops of Southern Ohio, Chicago, Fond du Lac, the Rev. B. Talbot Rogers, D.D., of Wisconsin and the Rev. Edward L Parsons of California. They were successful in securing a favorable response from the Greek Orthodox Church, but failed at Rome. Cardinal Casparri expressed the attitude of the Roman Catholic church thus: "Rather than a reunion of the Christian churches, the Holy See aims at

the unity of the Church—which in the opinion of Rome, can only occur on all returning to the Catholic Church." Beyond this no one in this generation will be able to go. Though the Roman Catholic Church has less than half of the Christians in the world in her fellowship, she claims to be the Church and all outside her fold to be schismatics and of doubtful salvation.

The refusal of the Pope to participate in the World Conference will be a hard blow to those High Church leaders who for nearly a century have been trying to lead the Episcopal Church back into the Roman fellowship. They now must see that there is no way back except the road that Cardinal Newman took, that of submission instead of compromise. The effect of Rome's refusal is bound to greatly quicken another tendency in the Episcopal Church, that in the direction of union with Protestants. In England it has been decided that confirmation will no longer be required for communion, in case the Methodists form a union with the Episcopalians. Against such an attitude such ecclesiastics as the Bishop of Oxford (who recently resigned) fought bitterly. With Rome impossible, and with strong reforming and democratizing tendencies appearing in the Greek communion, it appears that the church of the future when it appears will be evangelical and democratic and free. Such a church will at last bring about a reformation within the church of Rome or else accomplish its diminution to the place of a struggling sect.

Education and Religion

AT this time of year hundreds of graduating classes in high school and college are hearing baccalaureate and commencement addresses. Most of these talks deal with the nature of education. In the minds of many young people is the idea that they are now too sophisticated to be religious any more. Religion is superseded by education. At the same time many religious people of the community, sensing this attitude, feel that the school is the enemy of the church. Both are wrong. Education and religion are indispensable parts of the life process and are twin sisters in the service of the soul. That the school is no real enemy of religion is to be seen by the fact that great religious movements have been born in educational environment. Paul was an educated man, the product of the best training of his time. Jesus conducted a traveling theological seminary according to the custom of his time. Out of a monastic school came Martin Luther. From Oxford University came John Wesley. It was while a student at Glasgow University that Alexander Campbell "found himself." The modern missionary movement was born in a group of college students in the celebrated haystack prayermeeting.

Now that men are writing on the social meaning of education and the social meaning of religion there is more reason than ever to see the essential kinship of the two processes. Education brings the soul all the time to the borderland of religion. It creates more mysteries than it dissolves. Many of the disciplines of the school are of the most fundamental religious value. The church is more of an educational institution than some people understand. The pulpit in any live church is a source of information and education. The live minister is making people over again, giving them deeper insight into life problems. Many churches have lecture courses. Adequate programs of religious education and other features of educational significance are in the church program.

One may safely ask, How many of the great educational leaders of the world are unfriendly to religion, and how many of the great religious leaders of the world are unfriendly to education? The answer to these questions is most revealing.

The Cradle Roll of the Sunday School

THE neglect of little children by the churches may be somewhat atoned for by the work of a competent cradle roll worker. New parents look upon their child as the most wonderful thing in all the world, and it is. While they have the joys of parenthood in their hearts, the chilly indifference of their church tends to make them separate the holy things of life from the holy things of religion. The cradle roll worker brings to this household the joy of a Christian community that a new soul has come to share the love of the social group. The enrolment of the little child is a pledge of interest and watch-care. And when the birthday comes around the parents are happy that on their joyous day they should be remembered by the larger community. As the baby grows into intelligent childhood there is a constant sense of the church's love.

The cradle roll superintendent also gets the child started much earlier in the processes of religious education than it would otherwise do. People who came up in the old-fashioned Sunday Schools do not realize just how interesting modern methods are making the kindergarten department of our Sunday Schools. The word comes to the homes that are yet unfamiliar with the modern Sunday School explaining new methods in the training of the children in the knowledge of God and the right. Why should there not be a further extension of the service of this wonderful department of religious work? Many parents have yet to gain the idea that the most important training a child gets in religion is from its own parents. The religious attitude of the home, not only in its formal customs, but much more in its essential spirit is of the deepest importance.

We need a whole tractarian literature as inexpensive as the garden manuals put out by the government which will popularize the knowledge contained in such a book as Cope's "Religious Education in the Family." This tractarian literature on various specific topics would then be given to parents as they are needed by a wise cradle roll superintendent. This would mean much to the child and quite as much to the parents. In realizing their responsibility to the plastic soul of the child they might find their way into a more genuine religious experience.

The Passing of Clericalism

IN the old days the cleric in England had a special standing before the law. He could be tried only in an ecclesiastical court by his peers. The tipping of the hat to the parson still persists in many communities, reminding us of the special privileges of the older time. When the reaction came to this artificial attitude, it expressed itself in the diatribes of Robert Ingersoll against "hypocritical parsons," and in the scorn of business men of "dreamers." At the present moment we are engaged in taking away everything that will set the minister apart from other men. The Presbyterian church, which no one would accuse of radicalism, has abolished a rule which kept laymen from occupying the position of Moderator of the General Assembly in their church. In nearly every other communion there is the demand for a lay majority in the superior bodies of the church. Along with ecclesiastical privilege founded in the denominational law must go the signs and badges of the old order. The white tie has nearly disappeared. Hardly any city minister ever wears a "Prince Albert" coat any more. The silk tile of former days has been superseded by other types until our minister is so thoroughly un-conventionalized that we cannot tell him from a layman.

The passing of the "Prince Albert" means to some minds a distinct lowering of the minister's prestige. But most of the community have reached the place where they will regard a man as "reverend" only when he achieves real pre-eminence in the development of character and in the service of the community. No bishop's hands can compensate for the lack of spiritual earnestness and no church convocation can supply what God has withheld. The day of the new minister is here—the human kind. For some men who stand in pulpits this has meant an imitation of popular standards of speech and conduct. While the layman has anxiously sought to blot out the artificial distinctions between himself and his ministers, he wants no lowering of essential dignity or of spiritual values. The minister is with us at the holiest moments of life. In consecrating our children, solemnizing our marriages, baptizing our converts and burying our dead, he is a priest of God and must maintain in all his deportment the attitude and atmosphere of moral dignity and gravity not inconsistent with these holy functions.

Poems

THERE is no lyric can surpass
Morning wind in orchard grass,
That dips and swells and dives along,
And winnows out a silver song
Of sun and air and orchard grass:
This no lyric can surpass.

There is no epic that can be
Half so epic as the sea
That chants in caverns green and old
A story that is never told,
Of cities dead and ships at rest,
And moons that rode upon her breast.

DAVID MORTON,
In "The Bookman."

Pioneers

CURRENT interest in trans-Atlantic flight gives us all a new reason for making a new assessment of the pioneer's worth to society. In other days men risked life that they might find a shorter passage, a new world, a golden fleece, or even the fountain of perpetual youth. All such are makers of history; they were men of courage and daring. We who have never lived in a world of hazard know not how to appreciate the temper of the souls of such men. For a thousand years bold, rash, fool-hardy adventurers have chained the attention of the race. The navigators of the fifteenth and sixteenth centuries faced death in many strange lands and on unknown seas and lived to tell the story. A sleepy world woke up when Columbus came back, and when the remnant of Magellan's ships returned to tell their unthinkable tales. English and Dutch sailors made their names feared by deeds of daring, and turned dull firesides into enchanted lands by the magic of sailor's yarns in the long nights throughout the weary years.

Meeting death on his own ground is not new, only we are thrilled that such a meeting should take place in our day. It is little short of marvelous that any man would trust his keel to the fickle wave and plunge onward to the vast unknown, finding the sea as solid to his ambition as the unyielding granite; or that he would "pursue his solitary way" in the uncharted ether whereon man hath never yet found place to set his foot, or to plant a flag in the name of king or country. There is no aerial Pacific into which he can wade and take possession by the right of discovery, for the atmosphere is the one sea without a shore, whose deeps reach upward to some Arcadian zone. These physical conquests will always excite the wonder of men. This doing of the thing that has never been done, whether it be the discovery of a planet, the perfecting of a new botanical specimen, the development of a better heating or lighting system, or even the making of a better loaf of bread, is a certain guarantee to lasting remembrance. It is creative work, and the world is always enriched thereby. Yet a great price often must be paid—maybe a tragedy. A bold aviator may be swallowed up by the sea, but had Harry Hawker gone down mankind would not have allowed his name to be forgotten. The sea itself would have become a voice to sing his praise. And the success of Read and his NC-4 will clothe his name with immortality.

Great rewards are offered those who will attempt the impossible. Of what use is speed, unless it be a little faster than any speed that went before? Of what use is flight, unless it fly higher and faster than anything

of its kind? Of what use is daring, unless it dare a little more than has ever been attempted? Men will spend their money in causes which demand the staking of life against overwhelming odds. Fortunes are set aside for men who can muzzle the deadly microbe, or discover the direction of an arctic current, or bring to the sufferer the blessedness of sleep. Men die in the laboratory that others may not die. Among scientists the doctrine of "safety first," or of "letting well enough alone," is unknown. If these timid commonplaces had prevailed, dirt and pestilence would have been master of human destiny. A scientist who refuses to dare lest he throw doubt upon some hoary belief, or shock a Bishop into apoplexy, or cause a book to lose its popularity, or invite the thunderings of pigmy popes of many breeds, would be considered a joke in any reputable body of scientists. Imagine an aviator adopting as the rule of his life, "Safety first!" How high would he fly? Imagine Luther taking that for his battle-cry! Think of the reformer going up and down the land with "Let well enough alone" nailed to the mast-head of his reforms! Ecclesiastical politicians have been known before now to discourage aviators of many kinds, and to adopt as the rule of life both these slogans. They are supposed to be the friends of truth, but in reality are friends of only such truth as serves their ambitions. When men take up the science of aviation flying means to fly. But when men take up the pursuit of truth, "seeking the truth" may be construed to mean to say nothing about it when you find it.

Many centuries ago John Wyclif ignored some of the conventions of his day and began to soar in the wide air of liberty. He went where the wisest feared to go. He was convinced that too much money was being sent out of England to the papal court where it was loaned to France to make war on England. Wyclif could not see how his country could be profited by such a policy and protested. That is to say, he affirmed that the old reliable path which was good enough for his father was not good enough for him. The story is soon told. Wyclif became a heretic and an infidel; the priests shrieked at him from the pulpit; the women "spat at him with their eyes,"a gift peculiar to the species; he was kept off the convention programs, blamed for the Peasant's Rising, as Luther was blamed for the rising of the Anabaptists in his day. To the authorities Wyclif became a Hun and a Bolshevist, and whatever was odious to men "who would rather fail by rule than succeed by innovation."

How inspiring to think of the noble pioneers from Abraham onward who went out not knowing whither they went, who cared not for the conflicting voices of those who scoffed or those who as friends enjoined them to stay at home and enjoy a quiet and prosperous career. How our human nature rises from admiration almost into worship as we see the martyr and the missionary giving their lives for great causes, counting nothing dear that they might win Christ. How ennobling to our faith to see men who dare to tell the story of a love that never sleeps, even in the face of a stupid and bigoted opposition. When we think how much godly men in our own day suffer at the hands of Alexander the coppersmith why should we find so much fault with Torquemada? When we are gazing into the heavens these days and looking beyond horizons to far distant lands, let us remember those of our own company who sleep on foreign soil; and of those as well at our own door, the noble pioneers who sacrifice and suffer, into whose labors others will enter, whose crown others will wear in days to come.

"The man that is not moved at what he reads,
That takes not fire at their heroic deeds,
Unworthy of the blessings of the brave,
Is base in kind and born to be a slave."

Women and Official Boards

THE General Assembly of the Presbyterian Church, in the meeting held recently in St. Louis, wrestled with the question of equality of privilege for the sexes as regards the offices and ministries of the church, but finally let the matter go over to the year 1920. That the problem is a vital one and must have its solution in the near future was freely admitted by the leaders of the church.

The Disciples of Christ have no General Assembly. Any movement toward larger freedom of opportunity for women must come within the local church.

There is need for such a movement. The Disciples are professedly and perhaps really the most democratic people in the world. They are an American body, they are unhampered by ecclesiasticism or ancient traditions. Democrary should be theirs in the nature of things. When we remember this we find ourselves wondering why there are so many influential churches among us where women have no representation on the official boards, and so many more of such churches where this representation is confined to a list of names in the church directory, carrying no official responsibility.

It may be urged that the plea for sex representation is not a wise one,—that the church should represent

"Work as work,
And not mere woman's work."

Even so; there are many women to whom offices should be given on the ground of pure fitness and potential usefulness. They have the brains and the piety for the task. If the fittest persons were chosen to official positions, almost every congregation would include some women in the selection.

However, there are some very serious reasons why women as women should be represented upon church boards. They constitute sixty per cent of the membership. A large part of the income is from them. It is therefore unfair that they should have no part in forming the plans and conducting the business of the church.

Further, the church needs woman's interpretation of the Christian life. Probably it would not be a higher interpretation than man's, but it would be somewhat different. Especially, it would reach deeper into the life of the home and deal more directly with the training of children

and young people. The church of today, in its violent reaction from the pink-tea methods of the past generation, confessedly caters to men. One grows rather weary of the "red-blooded man" who figures so largely in modern pulpit eloquence, and who seems to be merely a misplaced cave-man, untrained in self-control. Perhaps his mate, the temperamental woman, would be a less interesting subject, but it would do us good to remember that the gospel is not the exclusive property of either sex or of any particular type.

Then, too, women need the challenge of the church. It is being said constantly that the loss of faith is more common in our day among highly educated women than among men of corresponding attainments. If this be true, it may be accounted for in part, no doubt, by the fact that woman is new to intellectual freedom, and new liberties are always likely to carry the possessor far afield. But it is undoubtedly partly due, also, to the lack of opportunity for that religious activity which is necessary to the maintenance of faith. In almost every city and large town may be found numbers of women of ability and education who are taking a prominent part in charitable organizations, in civic movements, and in all forms of after-war and reconstruction work. Comparatively few of these are giving their best to the church. When the call to Christian leadership is so insistent, the failure to utilize this great force is short-sighted and wasteful.

One of the features of the proposed unification of our missionary boards is that the joint board is to be composed of men and women in equal numbers. This is worthy of the democracy which we profess to exemplify.

The Quick and the Dead

A Parable of Safed the Sage

WE went, I and Keturah, unto the Great Hall where the Symphony Orchestra of an hundred men who have skill play on Instruments of Musick.

And one said, This day there is to be a First Performance of a New Overture, and the Composer is a man of this City. Come and meet him.

So I went and had speech with him.

And he was Nervously Awaiting his own number, which was the Third, and the first two were long and seemed to him longer.

And he opened his heart and told me many things.

And he said, I have lived all my life in hope of this day. In my boyhood I loved Musick, and I worked hard to earn money that I might study it. Then did I begin to teach Piano and Violin and Voice. But now I teach only Harmony. And all the years I have waited for the time when a piece of mine own composing should be played by the Symphony Orchestra, and I would lead it.

And he told me how long it took him to compose the Overture, and how many times he wrote it; and how he labored nights for Four Months to copy the scores for the Orchestra Parts.

And it came to pass that his piece was rendered, and he conducted it.

And it required Twelve Minutes. And for that he had worked Forty Years!

And at the end he was applauded. And they called him back thrice. And after all other men and women had ceased still did I applaud him, and Keturah she also applauded, so that those about us joined in, and so we gave him one more come-back than the law required.

And Keturah said, I have never known thee to applaud so much.

And I said, This man is of mine own city and treadeth the same hard pavements that jar me. And he hath long taught reluctant pupils to play on the Psaltery and the Sackbut and the Dulcimer and the Jewsharp, all the while dreaming of this day. And his triumph lasteth just Twelve Minutes. Now the Lord do so to me and more also if I give him not all that is coming to him.

And Keturah said, But the rest of the program is of the Great Composers, even Liszt and Mozart and Mendelssohn. And thou didst applaud them but little.

And I said, If the Great Composers were living in this town and walked the floor nights with the baby, then would I applaud them more.

And I said, I also am in daily competition with the Mighty Dead. For men say, Why should we pay a Dollar and the Fourth Part of a Dollar for the Parables of Safed the Sage when we can buy Shakespeare and Bacon for an half dollar each? And Shakespeare and Bacon can now live on smaller royalties than I, and their wives need not new Easter Bonnets. Even so hath this man been all his life in competition with Liszt and Mendelssohn and Mozart. And he liveth in my town, and hath a name that is spelled like unto the way that it is pronounced.

In Memory

1919

SLEEP, Rupert Brooke, of England born,
By war from your sweet gardens torn;
Though far from Britain lies your mold,
The love you won shall not grow cold;
The lonely island where you rest
By every freeman shall be blest.

Sleep, Seeger. As your rendezvous
You did not fail, but proved death-true,
So we have not betrayed the trust
Our hands received. The weapons rust
On many a field, and Freedom reigns,
Though earth is red with warlike stains.

Sleep, John McCrae. We heard your call,
The torch you lighted did not fall;
Inspired by your despairing breath,
We seized the sword, met hell and death,
And drove that vain and cruel foe
From Flanders Field, "where poppies blow."

THOMAS CURTIS CLARK.

The Church and Social Reconstruction

By W. H. P. Faunce
President of Brown University.

THE great war is over and the great work now begins. The object of war is destruction, and surely the destruction has been abundant and complete. The monstrous German ambition lies broken and impotent and every church in Christendom may well sing one stanza of the Magnificat: "He hath scattered the proud in the imagination of their heart; he hath put down princes from their thrones and exalted them of low degree."

The great war has not yet brought us peace or happiness, but it has brought us amazing opportunity. Fused in the fires of the awful struggle, the whole world now lies plastic to the hand of faith. The foundations of the great deep are broken up, barriers are broken, boundaries are shattered and the whole world is malleable and waiting to be shaped anew. When Charles Francis Adams calls a certain age in Massachusetts history "the glacial period," we all know what he means. Human life was congealed by the New England theocracy—all truth was known, all duty expounded and nothing allowed to change. But the era in which we live is not glacial but volcanic. All human government, institutions and ideals are changing before our very eyes. The world is a molten mass, and before it cools Christianity may stamp upon it the image and superscription of God. Twenty years from now it will be impossible; five years from now it will be too late. This one year will shape the thousand years that follow after.

THE CHURCH'S RESPONSIBILITY

As we face our tremendous task, we may take either the attitude of Shakespeare's Hamlet or that of the English poet who died on his way to the front, Rupert Brooke. The nerveless Hamlet moaned:

> The time is out of joint, O cursed spite
> That ever I was born to set it right.

But the militant soul of Rupert Brooke cried as he sailed for Gallipoli:

> Now God be thanked, who hath matched us with his hour.

In all the changes now going on the Christian church is vitally concerned. If it could not prevent the war, it can at least prevent an ignoble and unchristian peace. The church has immense responsibility for the social conditions which shape the individual life. It must refuse to condone or tolerate conditions which make religion impossible.

We believe that "the soul of all improvement is the improvement of the soul." We believe the world will never be saved by social reform, by hygiene, by soup kitchens or modern plumbing. It will be saved only as individuals are saved, i. e., transformed in purpose and allegiance and made partakers of the divine nature.

But as no man can breathe in a vacuum, no man can long remain Christian if all his surroundings are anti-Christian and his whole environment is a denial of the possibility of a Christian order on the earth. An anti-Christian society will poison and suffocate the individual Christian man. We need not only good men, but good relations between men, and without such relations the isolated individual Christian will shrivel up and cease to be. Hence the Christian church has a vital concern with reconstruction of the social order. What can the church do today as it stands between the shattered world of 1914 and the Christian world that is to be? It cannot pose as an authority in sociology or economics. It should not rush in where experts fear to tread. It cannot offer competent opinions on municipal government or on taxation or social insurance or the exact number of hours a man ought to work in a day or the amount of wages he ought to receive. But of certain things the church is absolutely sure and on these it must speak in trumpet-tones.

SACREDNESS OF PERSONALITY

I. The church can and must affirm the sacredness of personality. A person is not a thing to be bought and sold, used and flung aside, exploited for another's gain. A person is not a means to anything but an end in himself. He is never a tool or a "hand," but is a spark of the divine and eternal. In three consecutive stories Jesus set forth his conception of the human being—the stories of the lost coin, the lost sheep and the lost son. The lost coin was still precious metal, the lost sheep still dear to the shepherd, the lost son still a son and heir to all the Father possessed.

Hence a contract for labor is wholly different from a contract for goods. The goods can be detached from the owner and shipped across the sea. Labor cannot be detached from the soul of the laborer and his soul cannot become an article of commerce. Cotton can be baled and shipped and bought and sold, but the human beings who pick the cotton or weave it into fabrics or handle it over the counter, are not in the same category. They are bone of our bone and flesh of our flesh. They have a value which attaches to no property and they have rights superior to all property rights whatever. In affirming the sacredness of persons the church is not posing as expert economist; it is uttering the first rudiments of religion.

Hence labor that degrades and stunts the personality cannot be tolerated in a Christian land. Labor cannot indeed be always agreeable. Work is not play and religion is not afraid of hard work. Honest work is not a curse but an education. It means burden-bearing, strenuous, unremitting effort, heroic overcoming of obstacles. Let no Utopian dream, whether painted by evangelism or Bolshevism, hide from us the grim reality. Some men must dig our ditches through the rocks and mud, and mine our coal in the sunless depths of the earth, and breathe the hot air of the glass-factory, and make sulphur matches, and feed the blazing fires in the hold of the

ocean liner. Some women must scrub prosaic floors and wash dishes and mend torn garments, and do the daily drudgery which is the price of a home. "In the sweat of thy face shalt thou eat bread"—no mass-meetings or street orators can reverse that sentence. This is not an easy world and was not meant to be.

ANTI-CHRISTIAN TOIL

But the toil of the home need not crush out the soul of womanhood, and the toil of the farm and the factory need not crush the aspiration of manhood and womanhood. Toil that undermines health, that permanently saps nervous energy, toil that is aimless and hopeless because it sees no outcome, toil that has no satisfaction in the process and no share in the result—that is anti-Christian toil and must not be allowed in a Christian land. From the standpoint of mere production that kind of work is wasteful, since it means lessened output reluctantly yielded by sullen workers. But from the standpoint of religion that kind of work is condemned as dwarfing to the souls of men.

The church has a stake in creating such conditions that men may not only become Christian but may stay Christian. What is the use of adding a thousand converts to our churches if we must turn them loose in a world where the Christian life is practically impossible? What is the use of getting them to walk a "sawdust trail" if the next day and the next ten years they must walk streets filled with saloons and prostitutes and vampires? What do they gain in accepting religion on Sunday night, if on Monday they must accept a civilization which scouts the Nazarene and is built on the principle of each man for himself and devil take the hindmost? If the church in the presence of such conditions is silent or evasive, then the moral passion of our time will throb through other channels and the lovers of men will seek unconsecrated pulpits for their message.

DEMOCRACY

II. The church must affirm democracy; i. e., equal opportunity for all persons to develop their highest powers. Of course, all men are not born equal—that is the flashing phrase found in the Declaration of Independence, nowhere found in the New Testament. Persons are not equal in capacity or attainment, and never can be. Men are no more alike in their ability to imagine, administer and create than they are in the color of their eyes and hair. Men are not bricks in a row, each one eight inches by two by four; they are members in a social body. But each member must participate in the life of the whole body, and if shut out of that life it will make trouble for all the rest. A little finger left to fester in pain will send pain through every limb and at length still the beating of the central heart. The whole body is crippled when a single member is left to suffer and to die.

If the church be truly democratic it will not endorse the social domination of any class, whether it be a class of radicals and revolutionists or a class of Bourbons and reactionaries. Russia today is the most undemocratic land in the world. Professing lofty sentiments of brotherhood, it is given over to dastardly deeds intended to enthrone in power a single class. Russia was ruled for centuries by a class of royal tyrants and now it is ruled by a proletariat, and one kind of rule is as dangerous as the other. On the whole, I would prefer the tyranny of a single autocrat to the tyranny of the hydra-headed mob.

Germany has been ruled for fifty years by a Junker class who determined on world-power or downfall, and they have obtained downfall forever. But if the power of the Junkers is merely transferred to another class—the men who work with their hands—nothing will be gained for freedom or for Christian faith. Class rule is always blind and hateful. Christianity knows no class and will submit to none. Barbarian and Scythian, Gentile and Jew, Orient and Occident, employer and employed, brain-worker and hand-worker—all are human beings bound by the same law, needing the same gospel, called to stand at last before the same inflexible tribunal.

LAW OF LOVE SUPREME

The remedy for the rule of the tyrant and the rule of the mob is to be found in the simple, far-reaching principles of Christian democracy. That democracy must prevail in the church, in political life, in business life and in the entire social order. Democracy does not mean that one man is as good as another, but that all men are good enough to have a voice in choosing the best. It does not mean that all are equally wise, but that all are wise enough to help in discovering the wisest and letting him lead the way. Democracy is clumsy, but Christian. Autocracy is smooth running, but sure in the end to run upon the rocks. Someone has said that autocracy is like a swift ship, beautiful to see until it strikes and founders on a ledge; while democracy is like sailing on a raft—your feet are always uncomfortably wet, but your craft cannot sink. But whether comfortable or not, democracy is the only social order that is compatible with the fundamental teachings of the Christian faith.

III. The church must affirm that the law of love is a law of nature as well as a law of God, and is not to be subordinated to any so-called laws of biology or economics. The great war has made some long-hidden truths to stand out sharp and clear, as invisible ink when brought near the fire. It has shown us side by side in deadly parallels, the Germanic and the Christian theory of life. German has for two generations been nominally Christian; at heart she has worshiped Odin and Thor, canonized the Vikings and bowed at the shrine of physical force. She has employed her philosophers and preachers to buttress and sanctify her pagan ambition. And they have performed their task so thoroughly that the whole world can now see the amazing contrast between a materialistic, or pagan, and a human and Christian order of society.

Kaiserism says the fundamental law of the world is competition. Christianity says the fundamental law is co-operation. Kaiserism says war is a biological necessity; Christianity says brotherhood is a necessity for the survival of men and tribes and nations. Kaiserism declares the state is the source of law and whatever it commands is right; Christianity affirms that the state is subject to

the law whose seat is in the bosom of God, and only what is right may the state command. Nietzsche declares that "life is in its essence injury, the overpowering of whatever is foreign to us." Christianity declares that whosoever wills to save his life shall lose it. In Von Moltke we read: "Perpetual peace is a dream and it is not even a beautiful dream. War is part of the eternal order instituted by God." In the New Testament we read that the peacemakers are the true children of God.

We in America have never yet consciously put biological law above ethical obligation. But we are in constant danger of fatalistic surrender to supposed economic laws formulated by thinkers long since dead. We sometimes say: "There is no escape from the iron law of supply and demand," when as a matter of fact one of our chief tasks in life is to prevent the mechanical play of blind economic forces. We say: "Men can always be depended on to act selfishly," and as we say it the men in khaki go marching down the street to disprove our pagan theory. We say: "Strong men must triumph and the weak must always go to the wall," but every Christian orphanage and hospital and school is built to combat our assertion. We say: "Salaries and wages go up and down according to the number of men standing idle," and every combination of capital or of labor is designed to defeat that automatic process.

A TOPPLING PYRAMID

Christianity cannot recognize industrial war as the future basis of society. That kind of war is today advocated by two classes: those that have desperately failed and gone under in the social struggle and so think any change must be for the better, and those who have completely succeeded in the struggle and who will welcome no change in a social order which has made them prosperous. But a society built on industrial antagonism is a pyramid standing on its apex already toppling into ruin. The laboring man who regards all employers as his natural foes is blind to the facts as they are, is a poor helper in any enterprise and is, himself, the foe of industrial peace. The employer who regards all laboring men with suspicion and fear is not fitted to function in a Christian society and is a menace to the state. A society built up of two classes—one trying to get much labor for little money and the other trying to give little labor for much money—such a non-co-operative and inhuman society carries in itself a slumbering revolution and cannot long endure. When those two classes engage in public brawls it is the great community around them, the millions of innocent men and women, which suffers most.

Is the industry of today really based on fear rather than on faith? Is not the employer in constant dread of secret organizations, new demands, of "soldiering" on the job, of strike and desertion? And is not the employe in constant fear of losing his place, of losing his home through eviction, of losing all opportunity in a crowded mass of struggling men? And can a civilization built on mutual fear be successful in producing either goods or men?

The church does not know enough to serve as arbitrator in specific troubles. But it does know and must say that until the motive of suspicion is replaced by mutual confidence, until industry is based not on fear but on faith and respect, there is no peace and no progress. Fear is weakening and demoralizing, and every industry which uses fear of poverty or sickness or social stigma or any kind of fear as its main motive will prove financially disappointing and socially dangerous. That leads us to our fourth principle:

THE PARTNERSHIP OF ENTERPRISE

IV. The church must affirm that all honest enterprise is a partnership, in which all men should work with common purpose, common responsibility and common share in the result. Seventy-five years ago private business was usually and obviously such a partnership. The shoemaker sat in his little old-fashioned shop with his apprentice beside him, and together they made a pair of shoes for the neighbor who bought them. The whole process was shot through with personal regard and friendly service. Now the shoemaker employs a thousand "hands" and sits behind a glass door—and glass is a non-conductor. Neither side knows how the other half thinks and does not try to know. Yet until each side knows what the other thinks and why it thinks so, we shall have not honorable partnership but dishonorable and impoverishing warfare.

This modern impersonal, mechanical relation must be swept away by the incoming of a genuine desire for partnership and a resolute determination by all parties to establish it. We had that partnership in war. Our millions of soldiers flamed with a common purpose and they realized that the officers shared their purpose with them. If millions could organize so effectively for destruction in war, can they not do it for construction in peace? If they could combine to annihilate the farm and the factory and the cathedral, can they not combine to till the farm and operate the factory and make the house of God the gate of heaven? They can—they will! All we need is eyes to see the absolute necessity for doing it, and united resolve that it shall be done.

We must Christianize the process as well as the product of industry. We must give fuller, freer, finer life to all who work beside us, on whichever side of the glass

In Spring

Written in memory of the soldier-poet, Joyce Kilmer

I DO not know which is worse when you are away:
Long gray days with the lisping sound of the rain
And then when the lilac dusk is beginning to fall
The thought that perhaps you may never come back again;

Or days when the world is a shimmer of blue and gold,
Sparkling newly all in the dear spring weather,
When with a heart that is torn apart by pain
I walk alone in ways that we went together.

ALINE KILMER.

door they sit. We must give that fuller life not out of benevolence but out of justice; not as "welfare work" but as one of the costs of production. We must lift up the standards of housing, schooling, living. We must prevent the depletion of health, the exhaustion of energy, the strain and tension of fear, and must make the health and happiness of the workers the first charge upon all productive industry.

IS THIS A UTOPIAN DREAM?

Does that seem mere Utopian idealism? Is it so visionary that we can easily put it aside, as we put aside the Sermon on the Mount when we leave the church on Sunday noon? Listen then to the utterance of one who can hardly be called a visionary, Mr. John D. Rockefeller, Jr. In his notable pamphlet, called "Representation in Industry," he writes:

> The soundest industrial policy is that which has constantly in mind the welfare of employees as well as the making of profits and which, when human considerations demand it, subordinates profits to welfare. Industrial relations are essentially human relations. The day has passed when the conception of industry as chiefly a revenue-producing process can be maintained. To cling to such conceptions is only to arouse antagonism and to court trouble. In the light of the present, every thoughtful man must concede that the purpose of industry is quite as much the advancement of social well-being as the accumulation of wealth.

Closely associated with Mr. Rockefeller is W. L. MacKenzie King, former minister of labor in Canada, who in his remarkable book, "Industry and Humanity," declares: "Whenever in social or industrial relations the claims of humanity and industry are opposed, those of industry must make way." When experienced, hard-headed leaders of business talk in such accents surely a new day is dawning. Surely fear shall give way to faith, antagonism to co-operation, and the warfare that now cripples the work of the world shall give way to a partnership that will not only increase our output but ennoble every worker with hand or brain. Suspicious employers and sullen workers will conduct our nation into Bolshevism. Loyal co-operation by men who believe their daily task is helping to make America a finer land to live in may yet transform the place of merchandise into the Father's house.

Alfred Noyes and Civilization

By Lewis Worthington Smith

RECENTLY in the "Saturday Evening Post" Alfred Noyes called attention to certain aspects of our present intellectual world that in his view are indications of an impending disintegration of our civilization. The whole subject that he covers is not one that I wish to go over here, but what he says about influences at present at work in the world of letters is so pertinent and so important that I want to say a few more words of my own in support of at least part of his contention. "In literature," says Mr. Noyes, "the lowering of the standards is even more obvious."

What are standards and why should there be any? That is the sort of question that is in the minds of many writers, and their answer is a negation. Some years ago the editor of a critical review declared that "Life is for art," and this amazing assumption is not a unique thing for some minds. In other words, artists of a sort not influential with us a half-century ago are insisting that the higher interests of man shall be subordinated to the special interests of a class, that human values shall be measured by technical values, that society shall be less than craftsmanship. There shall be no standards, as they would have it, because standards somehow imply an obligation of some sort, and obligations are a part of the moral demands of others upon the individual artist and thinker.

GERMANY'S INDIFFERENCE TO THE SEEMLY

Nothing has been more puzzling and disconcerting during the progress of the war than the fact that many men of intelligence, perhaps most men belonging to the cultivated classes, have failed to see that the thing that we have to fight is European, and especially German antagonism to Anglo-Celtic love for the seemly and the fine. Those who do not care for these things, who prefer bestiality, call the Anglo-Celtic attitude puritanism, and so seem to have condemned it utterly. As it is ordinarily understood, or misunderstood, however, puritanism is only the religious aspect of the Anglo-Celtic temper, its devotion to the seemly. That word as defining the spirit that has dominated life in England and America seems to me thoroughly true and thoroughly satisfying. There is neither beauty, nor morals, nor good government outside of seemliness. Writers who have been Teutonized do not understand this. In the first place, they have no feeling for the seemly itself, and in the second place they look upon it as one of the *verbotens* not imposed by government and, therefore, negligible. This has been true of the continental world, as distinguished from the Anglo-Celtic world, for centuries, and it has been especially true of the German world. That civilization rests upon a decent regard for the seemly should be self-evident, and Mr. Noyes is quite right in thinking that at this juncture the security of the larger hopes that we have won rests upon the shoulders of England and America. They and they alone know that there must be standards of art and literature and that those standards must be solidly rooted in the sense that men and women of quality have for what is fitting and sweet and fair, for what makes life clean and livable.

This attitude toward Germany, as especially indif-

ferent to the seemly and especially responsible for such breakdown of human regard for the seemly as now threatens us, is not a part of the war fury that has taken possession of us. It was obvious enough to those who were thinking about such matters before the war, and it was then making dangerous inroads upon our American life and our American ways of thinking. It has been the proper business of high-minded men who have had any faith in the growth of good in the world to fight it relentlessly, and that call is of many years' standing. Ever since the days of Goethe and the writers of the "Sturm und Drang" period in German literature, indeed, ever since German literature was of sufficient importance to attract world attention, the ideals of life that have dominated it have been a menace to the things that we have cared for in our better American life. Mainly they have been undermining us and the things we live for from abroad, but of late years they have more and more become a part of our own literature, and they have been stridently vociferous.

At this hour we seem to have rung the death-knell for German militarism, but the most vicious thing in Germany has been a crass naturalism. It is not alone of the German empire of William Hohenzollern, powerful and piratical, but it was also of the Germany of Goethe when Germany was weak and national feeling was low. Love for nature is one of the more humanizing phases of our present world, but belief that what is natural is therefore also true and right is a sure step on the road to moral and social depravity. Anything, then, becomes justifiable, and the distinction between the seemly and the disgusting is broken down. Possibly that is not a serious matter in Germany, where it appears that even the more select members of society are not easily disturbed by what offends social sensibilities in more advanced communities. In America, however, it is of tremendous importance, and we have now to face a conflict more subtle and unceasing than that of the fields of France and Flanders. It was possible, perhaps, to preserve ourselves by a drawn warfare out of which the world should return to the situation before the war. In this struggle that is not possible. In the long run we either win or lose. We can not ultimately maintain our civilization, if the ideas upon which it is based are denied in our poetry, our dramas, and our fiction. It is better to be puritans than prostitutes, and the choice lies that way. It is better to shut out some of the odor-laden airs of spring than to make ready for sleep with our blinds up and the lights blazing. It is better to preserve a few of our reticences than to have no thoughts and no feelings that are quite wholly our own. Naturalism has never come to knowledge of this human truth. Some of the writers who are now trying to be our guides are as much outside of it and blind to it as the apes of the Dark Continent.

When America reaches that condition, as it seems unendurable to think that she ever should, it will no longer be a place for beauty-loving men and women, and the hopes of and for humanity will have become broken remembrances of lost Atlantis.

Drake University.

"Toward Evening"

By Ernest Hunter Wray

IN that great masterpiece of art, Millet's "Angelus," we have a true reflection in perfect proportion and combination of color of the human heart in its deep emotions and spiritual aspirations at evening-time. The glory of the setting sun, the church spire in outline against the horizon of the dying day, the bowed heads of the peasants and the gathering gloom of the coming night, portray for us the devout mind and deep love of these peasants not only, but the heart of Him who was found alone often when it was evening, and the heart of all true disciples of all ages who have found themselves strangely moved and held by voices speaking to them at evening-time. So we are not surprised when we read of that wondrous journey to Emmaus and when, "as they drew near to the village," they constrained Him to come in and abide with them, for it was toward evening and the day was far spent.

The separation of those disciples from their Lord and the awful soul-testing experiences of loneliness, hardship, suffering and death which lay before them, made it toward evening. Then, too, we may think of the spiritual significance of these words as they foretold the dark days awaiting the Church in her mission of service, love and salvation to the hearts of men. The world has had its dark periods since then, and there have been many times when for nations and for the Church it was "toward evening."

"THE GREAT COMPANION"

As we stand upon the height of the great achievements of this day, we wonder if the voices of this hour herald the coming of a new dawn, or if they indicate to the mind of the prophet of God a turn toward the evening. If this nation, and if the world, is saved from a night of moral and spiritual darkness, it will not be because of any program of social reform, or the adoption of any international code of ethics, but because of the indwelling spirit of the Great Companion.

There is a true sense in which it is toward evening for hearts and homes everywhere in the world today. In all the nations of the earth there are to be found broken homes, lonely hearts and wounded spirits, and for all these it is toward evening. For hearts that are weary, for feet that are dusty and tired, for heads that are bowed with heavy burdens, for souls that droop in loneliness and bereavement, and for those who sob out their grief in the dark hours of the night, it is toward evening. But to one and all of these, there is One who comes very near, and who would come in and abide with us, even as He did in the days of old. That evening of the soul, that final sunset hour of life, is facing you and me. But there need be no dread of that hour, for after having companioned with Him here, He will still be there, and His presence shall make it light "at evening-time."

Buffalo, N. Y.

The Soldier and Profanity

By Edgar DeWitt Jones

IT is true, and the pity is 'tis true, that the average fighting man is rough in speech, often profane. Swearing is the most senseless sin in which men indulge. It dulls the deeper sensibilities and is deplorable always. Yet in the soldier's case profanity can be explained, though not condoned, and accounted for even when deeply regretted. The business of soldiery begets a spirit of bravado, recklessness and looseness of speech. Moreover the herding of men together away from the refining influence of good women tends to produce coarseness of speech quite apart from the rigor of military life and the sheer animalism generated by war. Living amid muck and filth and in the society of rats, cooties and flies, your fighting man swears naturally and involuntarily. A lad writing to his mother after his first battle thus reflects: "God was with me all right and I knew it. Tell the boys I am the same guy as ever only a lot tougher than my letters show, and I could put a German to sleep for keeps for just showing himself, and any further promotion I get will be for what I did under fire." A veteran of the trenches who overheard a pious old lady lamenting the lack of religion in the camp and cantonments replied: "Believe in God? why, in the trenches, madam, we believe in God like hell." It is unlikely that the home coming soldier will overcome his swearing habit immediately or easily. A mother of a lad lately returned from overseas duty said to the writer: "My boy puzzles me, he is so little like the lad that left us a year ago. His language is positively shocking, though he doesn't mean it to be and apologizes with every rough word, or stops in the middle of an oath and asks me to forgive him." One can overlook the profanity of a soldier at the actual front, but it is not so easy to forgive the men this sin in comfortable cantonments here at home, where almost any time when the men were at leisure the casual observer could hear a steady stream of profanity. Yet even this is explicable. Soldiery somehow breeds profanity. "To swear like a trooper" is proverb and does not Shakespeare tell of "the soldier with strange oaths"? Profanity is more than a by-product of war. The very nature of warfare unchains the tiger in a man. Abolish war and with it will go a train of excesses, indulgences and crimes. Profanity on the soldier's part may be taken too seriously by civilians, particularly religious workers. It does not always signify an evil mind or a depraved nature.

In this connection it might profit us to recollect that Jesus had a disciple who on a notable occasion cursed and swore. Peter's environment helps to explain his transgression. He had been on a high tension; he had lost sleep; it was early in the morning and his vitality was at a low ebb. Moreover, he had gotten himself into the company of the Roman soldiers and with them was warming himself at their fire. Perhaps the proximity of the prætorian guard had something to do with his downfall. But the important thing to remember is that Jesus was able to use Simon Peter, thoroughly penitent, and through him reached multitudes for the new life of the spirit. But Jesus could not use the unctuous, mealy-mouthed Pharisees, who harbored hate in their hearts and paraded their piety both by apparel and countenance. Whatever else he may be the soldier is not given to hypocrisy or cant. As Donald Hankey puts it "These men have been betting their lives that there is a God." That is a great wager! A Pharisee never bets his own life against anything, he always bets the other fellow's life. Says Bishop Charles D. Williams, "If you define religion as an acceptance of doctrines, a practice of rites and an observance of ecclesiastical proprieties and 'good form,' of course, the churches are far ahead of the camps and trenches. But if you define religion, particularly Christianity, as a sharing of Christ's standards of values and Christ's vision of a Kingdom of Heaven on earth. I am not sure but the camps and trenches are ahead of the conventional churches."

By Walt Whitman

(Born May 31, 1819)

I SWEAR I begin to see the meaning of these things,
It is not the earth, it is not America who is so great,
It is I who am great or to be great, it is You up there, or any one,
It is to walk rapidly through civilizations, governments, theories,
Through poems, pageants, shows, to form individuals.

Underneath all, individuals,
I swear nothing is good to me now that ignores individuals,
The American compact is altogether with individuals,
The only government is that which makes minute of individuals,
The whole theory of the universe is directed unerringly to one single individual—namely to You.

(Mother! with subtle sense severe, with the naked sword in your hand,
I saw you at last refuse to treat but directly with individuals.)

Joseph Fort Newton on the Wisdom of Meredith

MEREDITH, said Dr. Joseph Fort Newton, in the course of a recent lecture at the City Temple, was one of many men who sought a way out of scepticism, despair, and cynicism, and he found it. For Newman the solution lay in authority, for Carlyle in work; scientists of that day believed in following the truth wherever it might lead. No one was quite sure at first what Meredith was trying to do—he found his way in the comic spirit; comedy, as Meredith uses it, is not false, it is not sarcasm, it is not irony, it is the sunlight of laughter which goes with the grace of God in the heart, it is the kind, searching laughter of right feeling; it is very friendly to all that is good; the comic spirit, as Meredith uses it, is a divine disinfectant. Shakespeare was Meredith's master; we know that he was on the side of youth, but he knew that youth and old age must work together, and that we must see life steadily

and see it whole. Meredith was not without his faults and his defects, and dealing with the comedy of snobbishness, as he does in Evan Harrington, his remarks regarding his father and his apparent secrecy concerning his origin may seem to us uncalled for, and may cause us real pain.

The comic spirit is that laughter of the mind which keeps us humble and hopeful. Meredith renounced superstition, but created a very real world, a spacious world, with sun, moon and stars, a world that has its childhood, adolescence, maturity, love, age, and death, a goodly world. It is a different world from that of Thomas Hardy; it knows tragedy, but it sees that life is tragi-comedy, it is not tragedy nor comedy, but both at once; the fountains of tragedy and comedy are the same.

This comic spirit played about men and women, men and things; it especially involved women in its radiance, for Meredith was one of the prophetic friends of women; he was one of the pioneers who believed, strangely enough at that time, that woman has a mind. It is interesting to compare the women of Meredith and Thomas Hardy; with perhaps two exceptions, the women of Thomas Hardy are seen from the point of view of the Oriental and the Turk; they are fair, frail, lovely and the puppets of fate, typical and heroic though some of them are. George Meredith's is a very different woman; she can think, and he insists that she shall talk sense; the conversations of men and women in his novels are those of comrades, and woman is for him, with all her loveliness, incredibly strong. The same comic spirit played like lightning about men, but someone has said that George Meredith reversed the order of Nature, making his women first and his men with what was left over. As a relentless analyzer of the vanity of the male specimen there was not another like him.

For the wisdom of Meredith, turn to epigrams such as these: "There is nothing the body suffers that the soul may not profit by." "Virtues may be of immense interest and importance when they are on our side of the case." "Who rises from prayer a better man, his prayer is answered." "Oratory is all the more expressive for the spice of temper which makes it untrustworthy." "Eminent station among men does not give large outlook." "There is more in men and women than the stuff they utter." "Women will be the last thing civilized by man. . . . man himself is not civilized."

Meredith was a teacher for long unrecognized except by the few; Robert Louis Stevenson and his friends organized propaganda with a view to making him known, but they did not succeed. It was not until "Diana of the Crossways" was published that Meredith captured the large audience which became his own; she won applause for her creator, but it came when he was old and indifferent, when he was solitary and could not appreciate it, when he was wise and did not need it.

It is as spiritual teacher that some of us value George Meredith. He taught the discipline of the body by the spirit, loyalty to reason, faith in the future of our race. That is the wholesomeness of the man; we are made of blood and brain and spirit and these three must be so held together in such harmony that none shall outweigh or over-influence the other. It is not accident which made Meredith lay so much emphasis on prayer. "Do not lose the habit of prayer to the unseen divinity. . . . It makes us repose on the unknown with confidence, makes us flexible to change. . . . He who has the fountain of prayer in him will not complain of hazards," he wrote on one occasion to his son.

Meredith called himself a practical Christian, while he had no patience with the orthodox theology of his day; he believed that the highest ideal of life was disinterested thought for those who shall come after us

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Books

TEN DAYS THAT SHOOK THE WORLD. By John Reed. This is a live and informing book. Mr. Reed was in Petrograd when the revolution took place and, being a sympathizer, was enabled to see things first hand. He is also a reporter of ability and knows how to ferret out and state his case. The picture he gives is in striking contrast to that given us by the daily press. His sympathies doubtless color his impressions, but that his endeavor to state the case justly is honest a candid reader will not doubt. There is much documentary history in the volume that is invaluable to the first-hand student and the photographs of leading characters satisfy the curiosity that always chafes the mind when reading of far-away events of such moment as that of the Russian revolution. The account given of the various parties, their history and the part they have played in recent events is an authoritative source for intelligent readers who would understand affairs intimately. The author endeavors not to argue anyone's case, but to write "a slice of intensified history." Other volumes will follow tracing the story of the past two years in Russia; this one is confined to the prelude or opening events of the November that will live long in history by the side of the days that ushered in the French Revolution. (Boni & Liveright. $2.00.)

YASHKA. My Life as Peasant Officer and Exile. By Maria Botchkareva. This is the life-story of the famous commander of the woman's Battalion of Death. It is as strange as fiction, a modern counterpart of Joan of Arc's heroic exploits, lacking only the distance that lends the charm of romance. This peasant girl, scarcely able to write her own name, dictates the frank story of her life to Isaac Don Levine who puts it down in faithful transcription. It is a remarkable story of passionate and heroic love of native land and of a sort of wild, fearless zeal to free it of the enemy. Like Joan she dared everything and thought of nothing but the cause, filled with a naive religious zeal quite as impassioned as her patriotism. Her vivid and unpretentious word picture of how the army crumbled in morale, of the leaders from Kerensky to Lenin, of the conduct of the Bolsheviki and other details make the volume combine the interest of an intimate look-in upon the Russian situation plus a strange tale of fiction. As a human interest narrative nothing more readable has come out of the war. (Stokes. $2.00.)

IRELAND. A Study in Nationalism. By Francis Hackett. "Irresponsible power breeds an irresponsible people," said John Morley. No Irishman has ever governed Ireland under English rule, Mr. Hackett reminds us. The governing class is now and has always been a caste in that unhappy land as it never has been in Scotland, therefore no comparison between the two peoples in their relation to British government is possible. Indeed, Scotland furnished the United Kingdom its royal house. So our author refuses to follow Horace Plunkett in his exhortation for all Irishmen to forget Irish history and for all Englishmen to remember it. Irishmen will not forget it nor easily forgive it until amends have been made in full for it. England has always been a day too late with its proposals for settlement of the Irish question simply because Tory England has always prevailed at the critical juncture. Tory England finally passed the land act, but only after it had outraged every sincere sense of justice by its obstructive tactics and brutal defence of foreign landlordism. It agreed to Home Rule after it had destroyed all hopes of settling the issue by its blunt argument for imperial advantage over Irish right. In this manner runs the author's argument, standing always upon things more subtle and worth while than economic and other purely opportunist questions. It is the soul of a proud and sensitive people that speaks in the fine literary statement of this invaluable book. As literature it is equal to anything off the press for many a day. As a keen but logical philippic for freedom it puts the American doctrine of "self-determination" to the test in a way that will puzzle Anglophiles among us. It never indulges in invective, remembering Lecky's judgment that "invective against nations or classes is usually very shallow." As a transcribing of the history that bears on the case, especially that of the landlords, the constabulary and the Carsonites, it is incisive and must make embarrassing reading for conservatives. His prescription is not the independence of the Sinn Fein, but that of a Dominion like Canada and Australia and the English-speaking daughters of the British Commonwealth, with Britain rebuking its own history in Ireland by a willingness to try to win Irish confidence in the future through such treatment as wins and keeps for her the love of those Dominions. (Huebsch. $2.00.)

SIX THOUSAND COUNTRY CHURCHES. By Chas. O. Gill. This volume has been promised for some time, but publication is delayed through difficulty in making up so large a number of graphs, charts and maps as it will contain. The writer has been privileged to read the proof sheets and thus to write this review in advance of issue. Mr. Gill has spent his life with the rural church. He was a successful community pastor when Gifford Pinchot pioneered by financing him for a survey of a typical county each in New Hampshire and New York. This very thoroughgoing study was published under the title "The Rural Church." Next he was given charge of the great Ohio state-wide survey and this volume is the result of that extraordinary study. It becomes at once the most important source book on the rural church yet published. Mr. Gill's rural experience makes him at the same time an invaluable analyst and commentator upon the facts revealed. We do not wish to spoil the total information one receives from a reading of the book by presenting here a smear of the facts that are most salient. Facts are inspiring if read with open mind and a desire to use them to promote a worthy cause. They are most disagreeable if one dreads revelations that cross his prejudices and disturb his fixed opinions. Such studies as this book brings ought to mean a new day to the rural church, but it will require a radical readjustment in sectarian programs. This we will say: it convinces the interested reader that sectarianism can not save the rural church and also that if the rural church loses much further the religious bulwark of the nation is likewise threatened. (Macmillan. Special advance price of $1.25 if ordered through Social Service Commission, Lowry Hall, Columbia, Mo.)

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the way, was the composer of "On the Banks of the Wabash Far Away." Dreiser is always an artist and here he is wonderfully human. "The Country Doctor" is especially good. (Boni & Liveright. $1.25.)

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THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

Did Jesus Authorize Baptism?

Editor THE CHRISTIAN CENTURY:

I AM much interested in the editorials and contributions to THE CHRISTIAN CENTURY which show that many people are struggling to a position of reason and conscience which has not been heretofore universally occupied. I have made some contribution in the past to your columns, which has brought to me admonition from various sources that I have departed from the faith; from others it has brought encouragement that I have said some things which need to be said, and which perhaps a layman might be better expected to say. I have no bread and butter depending upon whether my views meet approval or do not. I am extremely interested in seeing our people reach a position which we can occupy without offense to our neighbors, and without loss of conscience.

I was interested in your editorial of May 15 on the subject: "Immersion and Spiritual Character." I think you unnecessarily hedge, however, when you say: If there is any causal connection between immersion (note that we are not talking of baptism, which is quite another matter) and Christian piety, then it should show itself automatically in the lives of those who practice it." I think you are quite right, but why do you exclude "baptism"? Further on in the article you very properly refer to the fineness of character produced among the Quakers who do not practice water baptism at all.

While your inquiry is being conducted, I should like to put the question: What evidence is there at all that the Savior ever contemplated immersion or baptism in any form as an ordinance of the church, or as a necessity of his institution, whatever we may deem his purpose to be, whether to establish a church in any recognized sense, or to bring into the world the sway and prevalence of the principles which he taught and exemplified?

Suppose we accept Mark 16:15-18 as authentic and genuine. The Savior is made thereby to say:

> 16. "He that believeth and is baptized, shall be saved." But he says also:
>
> 17. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues;
>
> 18. They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.

Now these words are used in immediate connection with the reference to baptism in verse 16. How many people among us believe that these signs do follow now them that believe? There are some who do, but their evidences are generally discredited. Is the requirement of baptism supported by as extensive an array of authority as might be cited in support of feet washing, or the holy kiss? Paul and Peter are supposed to have written by inspiration. Is their repeated injunction that we should greet the brethren with a holy kiss to be taken as a part of the Christian institution? Romans 16:16; 2 Cor. 13:12; 1 Thes. 5:26; 1 Peter 5:14.

In my judgment, great harm has come to the Christian system by attempting to build theological systems upon scattering and often fragmentary texts of scripture like, for instance, Paul admonishing that the women should keep silence in the churches. If they did that, we know that the silence in many of the churches would be so dense you could cut it; or the injunction: "Servants, obey your Masters," which was so long used in support of the institution of slavery. We are emancipated from many of these old restrictions and beliefs, and I think we need to be emancipated a lot more. Let the good work go on.

I put the inquiry again to earnest, thoughtful inquirers: What evidence is there that the Savior ever contemplated baptism as an integral and necessary part of the Christian system?

A good brother admonished me in a letter the other day that the Disciples had reached their present standing and membership

by reason of having a definite program and he pointed as they had been doing for the last fifty years, to the history of the Christian connection as a horrid example of the absence of it, but if it is a definite program that they want, let us go over to the Dunkards. They have surely a definite enough program. They have triune, immersion, feet washing, the holy kiss, and some other things that we don't practice, and they believe strongly enough that you have to take over all of these attachments in order to be a Christian, or keep out of Hell. A definite program that is false and misleading will of course get us nowhere. I knew a man once who got to be very strong, fine and useful, and accomplished great things in the world, who had a wart on his nose, but his accomplishment was not because of the wart. JOHN B. WHITE.

Adel, Ia.

[We do not know how Mr. White may define in his own mind the term "Christian system" when he asks what evidence there may be as to Christ's making baptism an integral part of it. But we suggest that the question would be more concretely phrased if he should ask, Is baptism an integral part of the Christian organization called the Church? If it is, and if we think of Christ as intending to establish the church we can hardly doubt that he would have authorized baptism even if he did not explicitly do so. Matthew's record of the commission to go and "teach all nations, baptizing them," etc., is not surprising, therefore. Whatever doubt criticism may throw upon this verse on account of textual considerations, none need be thrown upon it on account of its content, at least that portion of its content authorizing the disciples to baptize. It would seem to be the most likely thing for Jesus to say under the circumstances. Accepting these words as genuine, therefore, we should note that our Lord does not *command* baptism, he *authorizes* it. That is to say, he gives his little group of disciples authority to receive into their fellowship all whom their preaching wins to his gospel. It was not immersion that he authorized—that would be a meaningless thing for him to do under such circumstances, nor, of course, was it sprinkling—that also would be meaningless, but it would also be unhistorical. He authorized them to *baptize,* that is to open their circle and receive into it all who in faith accepted the Savior. Baptism was the initiation of a new convert into the group life of Christ's disciples, that is, into the Church. The fact that it was performed by the token of immersion in water was quite incidental. Mr. White is on a true line of inquiry if his questions imply that there is not a shred of evidence that our Lord either commanded or authorized immersion. But that our Lord authorized *baptism* there can be no doubt if we concede that he intended in any sense to authorize the establishing of a Church. Baptism is a function of the Church. It is the Church defining itself in the social order. Unless the Church is conceived as a loosely defined group like, for instance, the Republican party, the entrance of a new convert into its group life must be marked by some initiating ceremony. Whatever symbols this ceremony may use, the ceremony itself is baptism. This was the New Testament meaning of the term.—THE EDITOR.]

* * *

Postscripts

The "Daily Altar" copies sold here seem to be giving excellent satisfaction and "The Training of Church Members" is very helpful. WALLACE V. MALLERY.

Kent, Ohio.

The "Century" is a great paper, with fine messages and much inspiration. I gave my "Daily Altar" away, so must have another. Send at once. B. H. SMITH.

Kansas City, Mo.

The Christian Century is excellent and alive to the problems of the age. I most heartily approve of the Daily Altar Movement.

Oakland, Cal. E. B. LYMAN.

Enclosed find check in payment for "The Daily Altar." The greatest need today is the deepening of the devotional life. This new book is very timely and will contribute much toward meeting this need. It fills the bill. You are giving us a really great paper, filled with religion and inspiration. It is one paper that is worth while for the busy man. J. C. MULLINS.

Mattoon, Ill.

The Daily Altar is going to be a strong factor in establishing sane daily worship in many homes. It is much appreciated in our home, as is also The Christian Century. H. C. INGRAM.

Oakland, Cal.

The response here at Kokomo to the Daily Altar Movement was beyond anything I had hoped for. I pledged the congregation, by show of hands, to observe the "daily altar" and to read the book of Matthew through by Easter Sunday. The response to both propositions was so nearly unanimous that I did not see a single hand not raised. D. H. SHIELDS.

Kokomo, Ind.

* * *

"Love Off to the War"

This little volume reflects honor not only upon the gifted author whose rising fame as a poet is gratifying to all those who know him, but upon Indiana University, his alma mater. Thomas Curtis Clark has attained recognition from the more prominent poets, such as Masefield, Sara Teasdale, Henry vanDyke and others, and they have welcomed him into the glorious company of those who sing the mighty aspirations of these great days. These poems are many of them singularly appealing. They come out of a good heart, and express the best that is in the heart of true people everywhere. "Friendly Town" is a choice collection of heart memories. "They Have Not Died in Vain" will soothe many an aching breast for the lost one who comes not back from France.

Mr. Clark, the son of a minister, is himself full of the gentle Christian spirit. He has a keen sense of the intangible values. These poems are full of the peace and the glory of the Christian faith. The poet's religion is not one of dogma, but of aspiration. No volume of verse among recent outgivings is better suited for constant reading—nor fits better into the moods of the upright in heart.

ALLAN B. PHILPUTT,
In the Indiana University Alumni Quarterly.

Two Young Men Wanted

We wish to add to our staff two young men who desire to learn the publishing business—one in our business department, the other in our editorial department. Both are promising positions, with an open road ahead for two live, ambitious young men who are able to grow into places of responsibility.

FIRST POSITION

Young man between 18 and 25; stenographer or bookkeeper or both; fair penman; at least a high school education; promise of developing executive ability; interested in church affairs; clean habits.

SECOND POSITION

Intelligent college graduate; some experience as preacher; informed on Disciples church activities; ability as writer and critic of writing; a desire to learn religious journalism; pleasing personality; of good personal address; willing to begin **at the beginning,** on modest salary; experience on college paper or some other form of journalism, or knowledge of printing business would be so much to the good; should be able to operate typewriter. Application should be made immediately.

THE CHRISTIAN CENTURY PRESS
Attention T. C. Clark
700 EAST 40th STREET CHICAGO, ILLINOIS

The Sunday School

Prayer*

NO TEACHER of an adult class should attempt to teach this lesson without carefully studying the chapter on "Prayer" in Charles E. Jefferson's "Old Truths and New Facts" and Harry Emerson Fosdick's "The Meaning of Prayer." You will be delivered from a lot of foolish talk if you will enlighten yourself from these sources. For my part, I will confine myself to the story of the praying of the Pharisee and publican. The Pharisee communed with himself in self-congratulation. Perfectly satisfied with his own achievements, unconscious of any need from a Higher Power, he mused over his own excellencies. Yet what a common prayer he made: "God, I thank thee that I am not like other men." We ride through the slums: "God," we say, "I thank thee that I do not live here." We see the mill-gates swing open at five and the grimy crowds pour forth: "God," we say, "I thank thee that I do not make my living that way!" We look down into the steerage and see the foreigners huddled there, and we sigh, "God, I thank thee I am not in that gang!" We read of the Bolsheviki in Russia who decree that certain people shall bathe once a month and that others shall bathe not at all; we read how they work out their free-love ideas and put women in a class with cows, and we say fervently, "God, I am glad I don't live in that crazy land." It is just such smugness as that which makes the Bolsheviki possible! We condemn the Pharisee, but in our heart of hearts we are making pharisaical prayers every hour of our miserable lives! An X-ray of our hearts would show "Pharisee" written all over the walls!

Moreover, the Phariseee was a cynic. Other men, to him, were not generous, just and pure, but they were robbers, rascals, rounders! Any man who has that opinion of his fellowman is a cynic, and I am very suspicious of cynics. No, I am not a cynic, in spite of what I have just said above! It is only human to be more or less pharisaical. Christ delivers many people from the pharisaical attitude, although it is always a struggle to live above it. Other men are not to be described by these words, "extortioners, unjust and adulterers." He used the wrong end of his glass. It is as easy to *ap*-preciate as to *de*-preciate.

He did another wrong thing: he looked around while he prayed. He should have looked up at God; he should have looked down on his own heart; but he looked around and he saw another man and he added to his so-called prayer, "or even as this publican." One makes a poor prayer while he "rubbers." This Pharisee got nothing from the temple. He did not see the holy God "high and lifted up." He did not feel his own sin. No angel flew with a coal to burn his lips clean. He heard no call. He made no vow for service. He was the very opposite to Isaiah the prophet. He went home unjustified. He went to church for nothing.

Look now behind the pillar, and in contrast behold the publican. He looks down upon his sinful heart, not daring to lift his eyes to the holy God, and cries, "God, be merciful to me a sinner." I heard a man make that cry once. It was in the Old Stone Church in Cleveland. At a noonday meeting Gypsy Smith had preached one of his searching sermons before an audience of men that crowded the church. After the sermon, before an invitation could be given, a young man sprang to his feet, confessed to all the men his sin and cried out in a voice charged with agony, "O God, be merciful to me, a sinner!" Those words haunt me yet. Gypsy spoke very gently to him and I believe the youth went away a saved man.

This publican did not recount his good deeds. How could he tell the Great God how he gave one-tenth of his income to Him; how could he boast of fasting? How empty such things seemed to his penitent soul, how superficial! But we must admit it is something to be a tither and it is something to fast—we may be even less than the Pharisee—which would put us in a pretty cheap class.

To make a prayer which goes straight as an arrow to the heart of God we must live like brothers to all people. The humble, loving, brotherly man prays best. So prayed St. Francis. So prayed Tolstoi.

JOHN R. EWERS.

*Lesson for June 15. Scripture, Luke 18:1-5, 9-14.

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

All inquiries will be gladly answered.

Address

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700 East 40th St., Chicago.

WRITE for our special introductory offer on the Bethany Graded Lessons.

The Larger Christian World

A Department of Interdenominational Acquaintance

The Bible in Illinois Schools

There was recently held in the Central Y. M. C. A. building of Chicago a meeting in the interest of securing permission to use the Bible in the public schools of Illinois. Most of the evangelical bodies were represented in the meeting. In 1910 the Supreme Court of Illinois rendered a decision in these words: "The reading of the Bible in the public schools constitutes the giving of sectarian instruction, within the meaning of Section 3 of Article 9 of the constitution." Ever since, teachers reading the Bible were subject to suspension or dismissal. The meeting organized to secure a change in the court decision, either by going to the Supreme Court of the United States or by seeking to have this matter covered by the constitutional convention of Illinois, which will meet in a year or so. Judge McKenzie Cleland was elected president of the organization and Rev. H. H. Peters, Illinois Secretary of the Disciples of Christ, was made secretary.

Inter-Church Summer Conferences

The Summer Conferences formerly conducted by the Missionary Education Movement will this year be under the direction of the Inter-Church World Movement of North America. The places and dates of these Conferences are here given: Blue Ridge, North Carolina, June 24-July 3; Silver Bay, New York, July 4-13; Estes Park, Colorado, July 11-20; Asilomar, California, July 15-24; Ocean Park, Maine, July 18-27; Lake Geneva, Wisconsin, July 25-August 3; Seabeck, Washington, July 30-August 8.

The Y. M. C. A. and the Knights of Columbus

Much propaganda material is going through the secular press at this time with regard to the war record of the Knights of Columbus. It is not necessary to detract from the actual service of the Knights of Columbus who went abroad, to show the relative value of the work of the various organizations. Exclusive of the force of the Red Cross, there were 9,918 men and women workers in France. Of these 8,350 were in the service of the Y. M. C. A., leaving a remainder of 1,268 for all other organizations. Of the huts in operation in France, 1,507 were conducted by the Y. M. C. A. and the remaining 149 by other war agencies. The Y. M. C. A. has sent back home from France over eighteen millions of dollars without any expense to the soldiers. It has distributed free of cost over two million dollars worth of copies of the scriptures. The maintenance of service in France has meant a pay-roll of seventy thousand dollars a month and the cost of the huts has run to four and a half millions. The remedy for any boastful claims on the part of war organizations is an appeal to the facts.

Recruiting Men for the Ministry in Germany

Some of our future American ministers are being led into their life calling at this time in Germany. A particularly significant work has been done in the 32nd Division to lead enlisted men and "non-coms" to declare their purpose to enter the Christian ministry. Bible study classes have been formed and the presence of some of the great churchmen from America have encouraged the men to go on with their work.

Election of President at Northwestern University

The election of a President for Northwestern University is the topic of discussion in Methodism at the present moment. The university is the leading one of Methodism, located in Evanston, a suburb of Chicago. The board of trustees has been divided on the subject of a president, one element wishing to secure as leader some famous man like ex-President Taft, while another element prefer a good churchman. About one-fourth of the trustees opposed the election of Dr. Lynn Harold Hough, saying he would give a "lyric" administration to the university. The student newspaper of Northwestern has supported Dr. Hough vigorously and his many friends have brought forward his record as a scholar and interpreter of educational ideals. He is one of the youngest of the great university leaders of the country, being forty-two years of age.

Conservative Elected by Southern Assembly

The election of a moderator in the General Assembly of the southern Presbyterians was a very interesting feature this year at the meeting in New Orleans. The two candidates symbolized distinct tendencies in the denomination. They were Dr. A. M. Fraser of Staunton, Virginia, and Dr. William Ray Dobyns of St. Joseph, Missouri. Dr. Fraser was chosen in a close election. He is conservative in his thinking and Dr. Dobyns is a more progressive mind. This is important as having a bearing on the question of the possible reunion of the two branches of Presbyterianism.

The Church Socialist League

The Church Socialist League of the Episcopal Church has had a referendum vote recently on the subject of changing its name. The vote is coming in overwhelmingly in favor of continuing the name as it is. Fraternal relations have been reestablished with the league in England, which will co-operate more completely than in the pre-bellum days. A company has been organized to put out a periodical to be called "Social Preparation." This is a quarterly. In additon to the quarterly, a series of pamphlets will be published.

Fail to Move Illinois Wesleyan

Illinois Methodism has been considerably perturbed this year over rumored changes in the location of its educational institutions. The Methodists have a number of small colleges in Illinois of inadequate endowment and equipment. Springfield invited Illinois Wesleyan of Bloomington to move to that city. The Illinois conference met, being presided over by Bishop Nicholson, and voted overwhelmingly in favor of the change of locations. More recently the board of trustees of the institution have voted not to move, but to accept a proposed gift from Bloomington of $100,000 for a site and a half million dollars for buildings on this site. It remains to be seen whether the conference will persevere in its attitude that the institution should change location.

Jew Appoints Bishop

Something of the absurdities of English church government is to be seen in the recent appointment of a bishop for Calcutta. The secretary of state for India is a Jew, Mr. Montagu. The secretary of state nominates the bishop. In this case the Jew was wise enough to call on Mr. Balfour, a Scotch Presbyterian, to help him. After some search a man was found who was acceptable to English church leaders. It need not be wondered that many church leaders of England wish a complete separation of church and state. The new bishop of Calcutta is Rt. Rev. Foss Westcott, D. D.

ORVIS F. JORDAN.

News of the Churches

L. J. Marshall Accepts Call to Carthage, Mo.

Born in Missouri, and having preached in that state for twenty-one years, L. J. Marshall, having recently resigned at Wabash Avenue, Kansas City, feels that he should still continue to work within the borders of Missouri, and he has just accepted a call to the work at Carthage, Mo., succeeding there Charles H. Swift, who has been in war service for several months. Mr. Marshall is receiving a hearty welcome to his new work, with a generous salary and an offer of free-hand leadership as substantial evidences of that welcome. Carthage is a beautiful town of about 13,000 population, situated in a very interesting part of the state. Mr. Marshall writes: "My family and I are both happy in the prospect of retiring from the strenuous experiences incident to a city pastorate. Of course, there are some things in connection with Kansas City that we will miss very much, but we are still close enough to drive up to Marshall Manse and spend our vacations on the farm which we all enjoy so thoroughly." The Missouri convention goes this year to Carthage, the date of the meeting being June 10-12.

Kansas City Christian Alliance Elects Officers

Features of the May 23d meeting of the Christian Ministers Alliance of Kansas City, were talks by George H. Combs, on "The Union of Our Churches," and by Jesse Bader on "Over There." Both these men have recently returned from overseas. There was also a discussion of the educational situation among the Disciples. The new officers of the Alliance are as follows: President, Carl Burkhardt, Plattsburg; vice-president, Hugh Lomax, Kansas City; secretary-treasurer, W. M. Mayfield, Kansas City; program committee, C. C. Sinclair, Kansas City, H. J. Loken, Liberty, and J. E. Wolfe, Independence.

Commencement Features at William Woods College

President Joseph A. Serena of William Woods College, preached the baccalaureate sermon for the school this year; W. Garnet Alcorn of First church, Fulton, addressed the undergraduates, and H. O. Pritchard of the Board of Education of the Disciples, gave the commencement address. The exercises were held early this week.

Texas Convention, Held at Paris, Alive to Modern Issues

Considering the fact that the state convention of Texas Disciples was held this year near the edge of the state, the attendance of 400 delegates is considered good. In reporting the convention, the "Christian Courier" of Dallas, emphasizes the fact that the meeting was alive to modern world needs. President S. J. McFarland presided at most of the sessions. The "Courier" says: "On every hand one heard the remark that the Paris convention was the most harmonious in the history of the Texas brotherhood, the same being the testimony of the venerable A. J. Bush, who has attended every one from the beginning thirty-three years ago. And this was not the result of any effort at suppressing pent up feelings or keeping the lid on a bunch of religious bolsheviks; for every speaker was permitted to speak his mind freely and with no fear that he would be called down, the attitude of the delegates seeming to be to hear every man's message and take it for what it was worth. In the above comment we are not unmindful of the only two speakers who, during splendid addresses, suffered themselves to make grand-stand gallery plays for applause by appealing to prejudices aroused by the enemies of true Christian education and the sensitiveness of the souls of the Disciples on the subject of Christian baptism. The outstanding note of the convention was one of progress, of service, and of sacrifice in keeping with the momentous times through which the race is just now passing." The new officers elected at the convention are: President, Will H. Evans, Bonham; vice-president, J. T. McKissick, Midland; recording secretary, Gus Ramage, Brenham. Members of the Executive Missionary Board: L. D. Anderson, Fort Worth; Judge Anson Rainy, John G. Slayter and Graham Frank, Dallas, and Colby D. Hall, Fort Worth.

New Sunday School Leaders

W. G. Loucks, who was compelled to relinquish the secretaryship of the Eastern Regional Bible school district, has accepted a position in the same capacity for the state of Ohio. Cleveland will be his headquarters. Paul M. Trout, now in France, will succeed Mr. Loucks in the East. Charles Darsie, who has just returned from France, has begun work as superintendent of adult work in connection with our National Bible School Department, successor to W. J. Clarke whose resignation took effect some time ago.

H. H. Peters Enthusiastic About Illinois Cooperative Work

Secretary Peters, of Bloomington, Ill., writes of recent convention experiences: "We have just closed five of the best district conventions ever held in Illinois. The reports of our field workers and the plans approved for the new year indicate that we have come to a new day in our cooperative work in Illinois. While evangelism is one of the important features of our program and it is emphasized constantly, it is only one of the things we are trying to do. We are trying to revive New Testament evangelism, 'setting things in order' in the churches of Christ. Here are some of the items emphasized in the programs of our district superintendents: Our field workers hold meetings; organize churches, Sunday schools, missionary and Christian Endeavor societies; revive churches that have quit; and, where this is impossible, have the property deeded to the State society. They raise church debts, put on the every member canvass, hold institutes of every kind; and are actually working at 'the whole task of the whole church.'"

Reconstruction, the Theme at Missouri Convention

C. C. Garrigues of Joplin, Mo., is president of the Missouri Disciples forces, who are to gather for their state meeting at Carthage next week. The general theme of the convention is "Reconstruction." This idea is embodied in the devotional periods throughout the convention. These devotional periods are to be conducted by able men and will be a worth-while interpretation of the theme "Reconstruction" from the Bible view-point. A typical session of the convention, illustrating the application of the convention theme, will be that of Wednesday morning. "Education in Reconstruction" will be the general theme. "The Church School in Reconstruction" will be presented by Myron C. Settle of Kansas City; H. O. Pritchard will present "The Church College in Reconstruction." These discussions will be preceded by three parallel divisional Bible school conferences. The devotional for this period is "He That Buildeth All Things Is God" and will be conducted by Henry Pearce Atkins of Mexico. "The Local Church in Reconstruction" is the theme for Thursday morning. It will be discussed as follows; "In Its Public Worship," B. A. Abbott, St. Louis; "In Its Officiary," L. J. Marshall, Kansas City; "In Its Finances," Louis S. Cupp, Kansas City; "In Its Evangelism," Chas. H. Winders, Hannibal. An outstanding address of the convention will be that on "Christian Union" by Peter Ainslie of Baltimore, on Wednesday evening. Another will be "The Spirit of Philanthropy in The New World Order," by J. H. Mohorter of St. Louis, on Thursday evening. "Missouri's Permanent Endowment Fund" will be presented by C. M. Chilton of St. Joseph.

Summer Schools For This Year

Some of this year's summer schools for Sunday-school workers are: Lexington, Ky., June 11-20; Central Missouri, William Woods College, Fulton, Mo., June 22-27; Asbury Park, N. J., July 9-16; Crystal Beach Assembly near Frankfort, Mich., Aug. 4-9; Bethany Park, Ind., Aug. 5-15. The Bible School Department of the American Christian Missionary Society will either conduct or participate in all of the above schools.

New York Disciples "Echo" Recent State Convention

Minister Fred M. Gordon of Brooklyn, N. Y., writes that one of the most delightful social events of the year was the state convention echo meeting held at Central church, New York, on the evening of May 28th. Upon the invitation of the ladies of the "Mother church," the congregation of the Metropolitan district adjourned their weekly prayer service and met in a union meeting at Central. In the afternoon at 4 o'clock the ministers met for a conference and at 6:30 about two hundred members of the several churches and missions sat down to a bountiful dinner provided by the women of Central. While seated around the tables, the delegates who had attended the state convention, held at Syracuse, spoke of their impressions of the convention. The following ministers responded to the assigned topics: "The New York Sunday Schools," W. H. Hunt; "The State Society," M. M. Ammunson; "The Finances of the Kingdom," E. B. Kemm; "The Devotional Periods of the Convention,"

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Fred. M. Gordon; Mrs. Snyder, state president of the C. W. B. M., reported upon the women's sessions of the convention, and Dr. W. D. Fitzwater gave a report of the Christian Endeavor session. So successful was the evening that before adjournment it was voted to have three such gatherings each year, the next to tbe held early in the autumn.

* * *

—Samuel E. Fisher, of Benton, Ill., delivered the memorial address there last week, also giving the baccalaureate address for the high school before an audience of 1,200 people. A fine new building was dedicated there last Sunday, with H. H. Peters master of ceremonies.

NEW YORK CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—The attendance on Mother's day at First church school, Long Beach, Cal., where George P. Taubman ministers, was 1,156, with an offering of $42.94. The Men's class, which Mr. Taubman teaches, had an attendance of 523. This class furnished 1,200 carnations for the Sunday school and 800 for the boys in naval station at San Pedro, Cal.

—Among the faculty at the school of methods to be held June 23-27 at William Woods College, Fulton, Mo., will be Dean W. J. Lhamon, Alva W. Taylor, Misses Maus and Lewis and Mr. Charles Darsie, all of the national Bible school organization, and President Serena, of the college. This is the first school of this sort to be held at Fulton.

—Rushville, Ind., Sunday school has become a living-link school, and will raise $600 this year to support its missionary.

—M. D. Clubb, of the Pacific Coast Japanese work, writes that the congregation of Japanese at Berkeley are asking that Mr. K. Onoura be employed as their minister. He graduates this year from the University of California. The C. W. B. M. meets the salary of the minister for the congregation, while the Japanese Christians themselves meet the running expenses.

—Southside church, Omaha, Neb., raised $1,300 for benevolent, educational and missionary work last year. This year it is undertaking to double its membership, pay off its building debt, become a living-link in foreign missions and put three of its young people into Cotner College to prepare for the ministry or missionary service.

—Twenty-eight accessions to the membership at Lentner, Mo., are reported from the meetings being held there by Evangelist LeRoy Munyon.

—A. F. Ritchey, for the past eight years pastor at York, Neb., has become associate pastor at First church, Lincoln, Neb., succeeding there Lawrence Dry, whose resignation takes effect this month.

—Cotner College, Bethany, Neb., held its commencement exercises May 26-27. H. C. Pritchard, formerly president of the college but now secretary of the Board of Education of the Disciples, delivered the commencement address, and A. F. Ritchey gave the alumni address.

—Mr. and Mrs. Emory Ross are now stationed at Bolenge, Africa. They will be there during the absence of Dr. and Mrs. Barger, who are at home on furlough.

—Mrs. Dema Oeschger, wife of William Oeschger, of Bethany, Neb., recently underwent a serious operation. She is reported improving.

—Cotner College will be represented by four students at the College of Missions next year.

—Milo Atkinson, of First church, El Paso, Tex., delivered the commencement address at Midland College, Tex., last week.

—Dr. Willett wrote recently that he expected to embark on his return trip to this country June 1 and expected to arrive about the 15th.

—Twenty-six Christian Endeavor societies have already purchased $50 Victory bonds, and have pledged them to the work of the Foreign Society. Ninety-one Life-line Endeavor societies have been enlisted since October 1, 1918.

—Miss Bertha Merrill, formerly of the Russian mission work in this city, but now connected with the Disciples Community House, in New York, is meeting with great success, writes Finis Idleman, of Central church. He says, "She has captured our hearts."

—The summer school of missions at Geneva Lake this year will be held June 26-July 3.

—Missionary W. R. Hunt has been in China thirty years. He is reported to have no thought of retiring, wishing to remain on the field as long as he lives.

MEMORIAL CHICAGO UNITED SERVICE
Memorial (Baptists and Disciples)
First Baptist
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett } Ministers
W. H. Main }

—Dr. E. I. Osgood, Chuchow, China, reports ten out-stations, eight evangelists, six country schools, two city schools with 140 pupils and ten teachers, a city church, a hospital, and 360 Christians. He calls for reinforcements.

—The Bellflower, Ill., church, led by E. E. Higdon, was apportioned but $550 this year for missions, but raised $700. Mr. Higdon now takes up the work of director of religious education at First church, Bloomington, Ill., and is succeeded at Bellflower by S. B. Wagoner.

—Charles P. Hedges, Monieka, Africa, reports that most of the evangelists have recovered from influenza, and at the time he wrote the missionaries hoped to send them out soon. They expected to start the school early in February. The work in Africa has been greatly crippled by the epidemic. It is estimated that some 500 connected with the Mission have died. Still the year has been a good one. There were 313 baptisms. The offerings for the year were more than $400 larger than the year previous.

—In Africa, a committee of four, consisting of two missionaries from the Congo Balolo Mission, and A. F. Hensey and H. C. Hobgood, are preparing a new revised version of the New Testament. Thus far Matthew only has been completed. It may take several years to revise the entire New Testament.

—C. R. Piety, minister at Scottsburg, Ind., for the last three years, has accepted a call to Knox, Ind., succeeding there W. O. Hornbaker, who has gone to Greenwood, Miss.

—During the three-weeks' meeting held by C. S. Brooks and V. P. Brock at the Greencastle, Ind., church, there were sixty-seven accessions to the membership, reports pastor Levi Marshall.

—The Illinois State Convention to be held in Charleston, August 31 to September 4, will devote one entire afternoon to the united budget and every member canvass. The program is being adjusted to take care of the matter and to make it the mountain peak session. The Illinois Convention this fall marks the 100th anniversary of the organization of the first Disciples church in Illinois and the convention will present summaries of the past and will have a hopeful note for the future.

—The Fort Wayne, Ind., West Jefferson Street church is using a successful plan suggested by its new minister, Ira L. Parvin. Every Wednesday evening all members of the church are invited to the church for a supper provided by some organization or class in the church. Some other organization or class provides the speaker for the evening, who addresses those present while they are still at the table. At the close of this address and announcements by the pastor, the group divides into a Bible study class taught by the minister and a mission study class.

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—George L. Snively of Lewistown, Ill., will assist in summer meetings at Arrowsmith, Flora and Saybrook, Ill. Within the past few weeks he has dedicated modern church edifices at Lexington, Ky., Broad Street, Goldsboro, N. C. and Sutherland, Ia. In the near future, he will have charge of dedications at Ft. Worth, Tex., Caldwell O., and Bloomington, Ind.

—The Alumni History of the University of Texas contains an extensive sketch of Dr. and Mrs. J. W. Lowber of Austin, Tex., who have been made members of the Association. During the twelve years that Dr. Lowber was pastor at Central church, he delivered more than 300 chapel addresses at the university.

—On May 25, C. W. Cauble led in the dedication of the new $74,000 building at Greensburg, Pa., to which work Ben S. Johnson, Bethany and Yale Divinity man, ministers. Over $37,000 had already been paid in, and on the day of dedication $23,600 was raised; a previous organ fund brought up the total to $26,600. The plant is one of the best possessed by the Disciples of West Pennsylvania, with two separate auditoriums for church and Sunday-school and twenty-five other rooms. The congregation of the church is made up largely of young people of limited means, and most of the pledges are in small amounts. Mr. Johnson is in his second pastorate, having led the church for nearly nine years.

—A program has been prepared for the especial use of Christian Endeavor societies on the evening of June 29, when the societies are called upon by the American Christian Missionary Society to receive an offering for American missions. The program for this year has been prepared by John D. Zimmerman, national superintendent of Christian Endeavor. Copies may be had from the A. C. M. S., Carew Bldg., Cincinnati.

—Sterling Place church, Brooklyn, N. Y., has sold its property and is now in its newly acquired building on Vanderbilt avenue. Borough Park church is reported taking on new life under the leadership of E. B. Kemm. Ridgewood Heights, under the direction of Kirby Page, is making an effort for a new building this year.

—A daily vacation Bible school is being organized for the Community House of New York City.

—A. F. DeGafferelley of First church, Danville, Ill., has recently closed a series of meetings at Hampton, Va., writes W. M. Long, the minister there. Thirty-one persons were added to the membership through the services. This church, which is a thoroughly live one, recently made an every member canvass, increasing its funds for current expenses about 33 per cent and its offerings to missions and benevolences about 60 per cent.

—Chicago Disciples will be interested to learn that F. W. Gunsaulus will be the University of Chicago preacher on June 22, and that the July preachers will be Dean Shailer Mathews, Prof. T. G. Soares, Dr. W. P. Merrill of New York City, and Prof. Allan Hoban.

—O. P. Spiegel has closed a meeting at West Point, Miss., in which thirty-six accessions were made to the membership of the congregation. The Scoville company will hold a meeting at Hattiesburg, Miss., next month.

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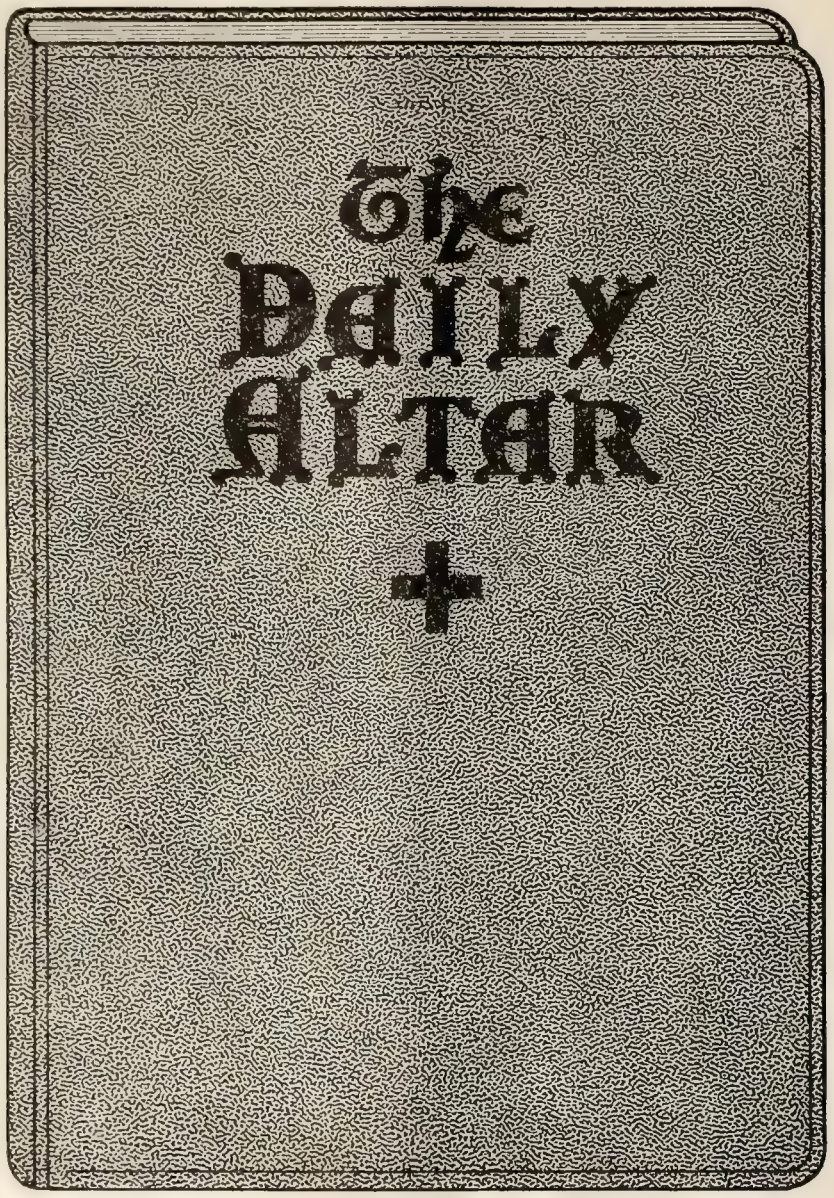
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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer

DEAR MASTER, we would walk awhile with Thee. We think often of the favor they enjoyed in olden time whom Thou didst gather close to Thy side, who sat at Thy feet on the lilied hillside when Thou didst speak immortal words of comfort and guidance, who met Thee in the open way, who sat at meat with Thee in the household of Thy friends, who stood beside Thee in the city's throng and press, and tarried with Thee in the night while Thou didst go apart to pray. How favored were they who with eyes of flesh saw Thee do Thy wondrous works, with their very ears heard Thee speak, and felt the friendly touch of Thy dear hand upon their own! Would that we had been with Thee then!

Yet, Master, Thou seemest unlike other men who once lived and died and are but remembered from generation to generation. Thou seemest really to live from generation to generation. And never so vividly hast Thou appeared to Thy church and to mankind as today. Thou art our living friend and counsellor and teacher. Show our hearts the sweet secret of companionship with Thee. May we trust our promptings to go apart with Thee for friendly fellowship and for saving power. Thou who walkest in our daily ways of life, may we walk in Thy ways. May we find the quiet places where Thou holdest tryst with God. Lead us to the mystic springs of hope and courage and of endeavor—those springs from which Thou didst drink in the days of Thy flesh and which yet flow for all men.

Show us, Lord, how to draw upon thy friendship in the hours when our hearts are baffled or our will fails us. Thou hast taught us to think of ourselves not as cringing servants, but as friends of Thine, to whom thou delightest to commit Thine enterprises. May we enter humbly but gladly into partnership with Thee, striving to find Thy mind and faithfully giving to Thee the best that our minds can give. It is wisdom that we need, not knowledge. We pray not for knowledge which springs from our own mortal intelligence, but for wisdom which is thy gift.

Gracious Teacher, may we read Thy words as if Thou Thyself wast standing near and speaking them freshly to us. No other teacher speakest as Thou speakest. Thou needst not to prove the truth of what Thou sayest; our own hearts prove Thy words true. May we listen to Thee, carrying ever a vivid sense of Thy presence, seeing Thy face and figure through all the precious story spread upon the pages of our Bible. So may we keep alive and real to our soul the doctrine which our mind believes—that Thou art not a dead but a living Christ, and art still a Friend to man.—Amen.

Northern Baptists in Denver

THE Baptists of the North held their annual convention in Denver the last week in May. The Northern Baptist Convention, as it is called, represents a constituency of a million and a half church members. Thirty-six states were represented by about 2,000 delegates. The convention gathered in the municipal auditorium. Mr. F. W. Ayer of Philadelphia was president. Mr. Ayer has been the leader of the movement among Baptist laymen to raise a "Victory" fund of $6,000,000 for the united budget of all Baptist missionary and benevolent societies. This fund was reported almost raised, only about a half million yet remaining to be secured. A telegram was received from Mr. John D. Rockefeller during the convention, which will no doubt result in the completion of the six million dollar fund. The aged Baptist millionaire proposed to give two million dollars to be divided equally between the Foreign and American Missionary Societies and used as endowment, provided the "Victory" fund is completed by the end of the year 1919. Two outstanding addresses of the convention were by President Faunce of Brown University, which appeared in The Christian Century of last week, and by Dr. Harry E. Fosdick of New York, which is given in full in this issue.

The convention was characterized by extraordinary harmony and intense denominational enthusiasm. Suspicions and hostilities between liberals and conservatives were conspicuously absent. Upon some practical issues affecting the organization of the denomination's affairs much apprehension had been felt, as the convention time approached, lest deep and serious division might result. But all such fears vanished when the delegates came face to face. One of the subjects supposed to be freighted with danger was the proposal to unite the missionary and benevolent organizations of the denomination in a common budget, thus making permanent and extending the union of those agencies brought together for the temporary purpose of the "Victory" drive. The proposal

went through without opposition, and a five-year campaign for $100,000,000 was undertaken with marvelous enthusiasm. A resolution favoring the establishing of a weekly paper to be owned and controlled by the Northern Baptist Convention was passed. It is assumed that such a paper would either purchase or otherwise absorb the nine privately owned Baptist papers now existing in Northern Baptist territory. The convention voted against discontinuing its negro work in the South. This is one of the points of friction between Northern and Southern Baptists. Special interest was manifested in the Gospel Christians of Russia and some of the Balkan states who are supposed to have ecclesiastical affinity with Baptists, and a commission will be sent to Europe to secure information and recommend a policy with reference to these scattered evangelical immersion-practicing Christians who are said to number several hundreds of thousands. An event of piquant interest in the sessions was the visit of Dr. J. B. Gambrell, president of the Southern Baptist Convention, and incomparably the dominant leader of Southern Baptists. Bringing greetings from his denomination, he said:

The land in the South all slopes toward the creeks and it is psychologically easy to make Baptists. I live in Texas and I didn't bring any pistol with me. We are behind most folks down there and we are behind some of them deliberately, because they are not going in the way we want to go. We wear our Baptists clothes straight. In the South 218,000 white persons have been baptized in the last two years and God only knows how many negroes!

Elsewhere we speak of the action of the Northern Baptist Convention on the Christian union proposals that came before it—by all odds the most significant action of the convention.

Southern Baptists in Atlanta

THE Southern Baptist Convention held in Atlanta, Ga., was the largest gathering of Baptists ever held on this continent. There were more than 4,000 bona fide delegates present. A five-year-goal of $75,000,000 for Southern Baptist missionary, benevolent and educational work was set up and plans set going to reach it. This with the Northern Baptist program for $100,000,000 in the same period out-does the Methodist North and South Centenary fund of $130,000,000 now almost secured, and the Presbyterian New Era fund of $100,000,000, putting the Baptists of America in the lead in the amount undertaken for the five-year period we are now entering. It was not expected by anyone at all acquainted with Southern Baptist sentiment that the denomination would have any part or lot in the great Interchurch World Movement now being launched by the cooperative auspices of most of the denominations of the country. Yet Dr. J. Campbell White had the temerity to attend the convention and speak on behalf of the Interchurch World Movement. He was received with formal courtesy, heard and dismissed. His proposal for Southern Baptists to participate in the great continent-wide cooperative enterprise was turned down by a vote lacking only two voices of unanimity. The temper of the Southern Baptists can best be disclosed by the report of Dr. J. B. Gambrell, their president, as published in a denominational newspaper. Referring to Dr. White as "brother-in-law of Dr. John R. Mott," and thus identifying him with the object of an ancient grudge, Dr. Gambrell goes on to say:

As a matter of fact, the convention owes no time to these unrelated movements gotten up by a few men who are disturbers rather than helpers of the cause; but it was thought best to hear Brother White, who is an excellent gentleman, and the convention showed him every courtesy. But the report bearing on the matter disposed of that and all kindred movements in terms that intelligent people can understand. That report, after debate and plenty of time for consideration, passed the convention with two dissenting votes.

In this way the Southern Baptist Convention concluded that whole line of discussions. We will not federate; we will not follow an interdenominational leadership, and all interested people were duly certified that the convention believes that it can do its own work through its own organizations cheaper and better than it can be done by any interdenominational machinery. This ought to conclude the whole matter and make an end of the constant irritations and confusions brought among our people by men who are undoubtedly seeking leadership or all non-Catholic bodies in America.

That report further said that all these movements are confusing and hurtful. We have had many years of them. For a long time the great historic bodies of the country were silent. Dr. Mott has brought confusion to our missionaries and our missions in Asia and South America. There is a great feeling that, as a matter of kingdom courtesy, that small group of men in New York ought to desist. Whether they will cannot be surmised, but it is of great consequence that the question is settled for Southern Baptists, and we can now swing out on the great program set by the convention, which program calls for $75,000,000 in five years. Southern Baptists are abundantly able to raise the $75,000,000, and the word should ring out now, that every loyal Baptist in the South should stand for this program to circle the earth with the truth of the Gospel.

Of course, no such ultra proposal as that concerning the Conference on Faith and Order made by the Episcopalian communion to all bodies in Christendom, or that concerning the organic unity of American Protestanism made by the Presbyterian communion, could so much as get a hearing at the Southern Convention. The convention adopted the project for a separate theological seminary for negro preachers. This is regarded as a particularly significant and important move. Approval was also given to a proposal for an All-American Baptist conference to be held some time in the not distant future. Such a conference would include representatives of the four Baptist bodies—Northern, Southern, Canadian and Negro—comprehending thus practically all Baptists of North America.

Northern Presbyterians in St. Louis

FROM the beginning of the 131st General Assembly, according to the "Continent," whose account is the source of our present report, the question oftenest asked by commissioners and visitors was: "Will the Assembly indorse the Interchurch World Movement?" The answer finally given after much discussion was favorable, but with certain quite important qualifications. These qualifications have the effect of eliminating such non-ecclesiastical organizations as the Y. M. C. A. from formal participation, and radically change the principle of a pooled budget around which all the plans have been revolving since the great enterprise was first projected. The Assembly seemed to be in doubt as to just what the plans of the Interchurch Movement were, conflicting interpretations having been brought to the executive commission and to the floor. Some held that the raising of a common fund was contemplated, with the idea of appropriating from that to the various denominations what each might need for its benevolent and missionary enterprises. Others looked for united action only with regard to measures of information, agitation and education, with each denomination raising money afterward from its own people by its own methods of canvassing. No official explanation on this point seemed to be available. Moreover, it was objected that the request for co-operation came not from another ecclesiastical body, but from an independent agency voluntarily organized, already at work and already involved in considerable debt. On these accounts the commission felt it must have further time to trace out all the facts, and could at the present go no farther than to propose a general theoretic approval of "the central principle of a proper co-operative program among the evangelical churches." Beyond that the executive commission left the entire matter to the judgment of the body of Assembly.

The enterprise was saved from a policy of inaction by a vigorous speech by Dr. J. H. Snowden of Pittsburgh, who stood up in protest against a proposal to wait a year before doing anything. "Wait a year," he cried, "and the Presbyterian church will be left out of the procession." The Assembly was helped out of its difficulties by a resolution offered by Dr. H. H. McQuilkin of Orange, N. J., which undertook to safeguard the Presbyterian adventure upon a not clearly known sea by stating the terms of its participation. They were as follows:

1. The Interchurch Movement must consist only of a co-operation of agencies of evangelical churches.

2. The Presbyterian church will co-operate through its own New Era committee.

3. The points of co-operation shall be (a) a common survey of home and foreign fields; (b) a united educational and inspirational propaganda for all Protestants; (c) budget campaigns managed simultaneously but separately in the various denominations; (d) the budgets of Presbyterian agencies made known to the Interchurch Movement, but not subject to its revision.

4. All funds raised in the Presbyterian church will be disbursed through its own regular agencies.

5. No Presbyterian boards will contribute to the expense of the Interchurch Movement except as authorized by the General Assembly or its executive commission.

Against even such qualified indorsement Dr. W. P. Fulton of Philadelphia opposed a substitute motion for one year's postponement. But the tide soon began to run strongly in favor of leaving a way open for an adjustment by which participation with the interdenominationl campaign might possibly be arranged this very year. And when Moderator Baer, leaving the chair to take part in the debate, and Secretary Robert E. Speer, invited to speak as a corresponding member, both pleaded eloquently that the Presbyterian church should not renounce this opportunity to join in good works with sister denominations, the mind of the house grew almost unanimous and the assent of the Assembly was at last given in support of the movement as above qualified, with only a few scattered opposing votes.

The hope of organic union with the Southern Presbyterian church, which appeared to have gone glimmering just before Assembly met, was revived during Assembly in a most encouraging way. The committee on church co-operation and union, which under chairmanship of Dr. W. H. Roberts has worked for many years to accomplish the consolidation of the two great Presbyterian branches, came to Assembly practically ready to give up the problem. The southern committee with which they had been conferring was determined to go no farther in "closer relations" than a federation and a very loose federation at that. And Dr. Roberts, with a majority of the committee, wearily yielded and brought to St. Louis—though with no hearty approbation—the idea of a federal General Assembly (without appreciable power) devised by the southern conferees.

Later, however, as a result of telegraphic communication between the two assemblies which were meeting simultaneously, word came from the Southern Assembly in New Orleans that they had voted to continue negotiations beyond the federation plan and in the direction of some sort of actual union. The hopes of the unionists on both sides of Mason and Dixon's line were greatly revived by this disposition of the matter believed by them to be so vital to the kingdom of God. Other features of the General Assembly have been previously reported in The Christian Century.

Boy Scout Week

BOY SCOUTS of America are in the forefront of public attention this week. As their national call for popular support reaches conclusion, it calls to our attention the importance of its central purpose which is "Building Manhood in Boyhood." Behind the call for associate membership is a personally written appeal signed by W. G. McAdoo. He has spoken for the welfare of ten million boys between the ages of eleven and twenty-one. The Boy Scout movement has succeeded because it has avoided the entanglements of sectarian connection which have been involved in some of the earlier organizations for boys. It teaches a veneration for religion, but leaves the soul of the boy free to develop in its own way.

In the program of the organization is the lure of the big out-of-doors which has such a grip on the primitive elements of the boy soul. During the long summer months every grove is a school where one may study scientific lessons first-hand and get the information which once meant life or death to the race, but which has fallen into disuse with the coming of a complicated city civilization. At the heart of the movement is a soundly Christian principle. It teaches the lesson of doing a good turn every day. The helpful ministries of boys of this organization have endeared the Scouts to the communities where they are organized. This principle is just the beginning of an application of the principle of the Golden Rule to life.

The most difficult point for the Boy Scout movement has been the enlistment of competent Scoutmasters. Because the military drill is a feature of the work of the organization, it has often been assumed that a man with military experience was demanded. Too often there has not been enough attention given to the character of the man who was to lead the boys. He must have a boy's soul in a man's body combining the good cheer of boyhood with the dignity of manhood. He must have strength, firmness and high principles. The men needed are hard to find, but the service is a most rewarding one.

Christian Unity Decisively Rejected

CHRISTIAN unity was fairly faced by the Northern Baptist Convention with results that are of far-reaching significance to American Christianity, and of deep interest and meaning to Disciples of Christ. The question came before the Denver gathering in three phases, first, in the invitation from the Presbyterian General Assembly to send representatives to participate with representatives of all American Protestant bodies in a conference on organic union; second, in the report of the convention's own Commission on Faith and Order appointed some years ago in response to the request of the Episcopal General Convention for representatives of all Christian bodies to foregather in a world conference and discuss their differences; and third, in the presentation of the program of the Interchurch World Movement. The sentiment of the convention was vehemently adverse to, not to say contemptuous of, the first two proposals, though after considerable debate and explanation the third proposal, that of the Interchurch World Movement, was unanimously endorsed in a somewhat qualified form. Unlike the convention of Southern Baptists which refused to have anything at all to do with any kind of interdenominational cooperation, their Northern brethren will accept as much unity as is involved in the term cooperation, but both bodies alike agree that all the talk about a united church is a waste of words. Dr. Cornelius Woelfkin, of New York, presented for the Commission on Faith and Order, a report of the progress made under the Episcopalian call for a World Conference and under the Presbyterian call for organic union of American Protestantism. Of the former the report said: "We have said to the Episcopal commission with utmost candor that the trend of our views and attitude is in the opposite direction from its, and that our convictions concerning ordinances, sacraments and ministry of the church are at such variance with its conceptions that we are convinced that its above named overtures would not elicite the interest, much less a serious consideration, on the part of our Baptist people. On these grounds there is nothing to hope for in the direction of church union."

Of the progress made under the Presbyterian call Dr. Woelfkin's report was apparently more sympathetic and hopeful, though the action taken by the convention after it was read signed both proposals to the same burial. Reciting the story of the Philadelphia gathering of last December when 1,800 representatives of eighteen communions met in response to the Presbyterian call and with great depth of feeling and hopefulness declared their conviction that only a united church could do Christ's full work in the world. Dr. Woelfkin told of the meetings that had since been held by the ad interim committee appointed at Philadelphia and of the plans now being worked upon by subcommittees to be submitted to a national council for discussion in November of this year or early in

1920. He then presented to the convention the petition that is being sent to all denominational bodies meeting during the spring or autumn, asking the appointment of official delegates to attend such a council. After Dr. Woelfkin's report had been presented, Dean Shailer Mathews of the University of Chicago presented a resolution refusing to send delegates to such a national council on organic union and stating the "distinctive" doctrinal position of Baptists in explanation of such refusal. Dr. Mathew's resolution and doctrinal statement was received with "hilarious joy" by the convention which punctuated his every declaration with tumultuous applause. The document is interpreted by the Baptist press as so adequate and pertinent a statement of the Baptist position that it is destined to become historic. We give it elsewhere for our readers to consider in the light of this estimate.

Such a pronouncement and its unanimous approval by the convention leaves no ground for doubt that the Baptists of America are for the time being to be definitively counted out of any program looking toward the displacement of the sectarian order by a united church.

A Minimum Wage for Ministers

IN the realm of social reform one often hears the appeal for a minimum wage. It is the achievement of the Presbyterian church to establish such an arrangement with regard to the ministry. The General Assembly has just voted to recommend (they cannot command) that the Presbyterian ministers shall have a minimum wage of twelve hundred dollars a year and manse, which means fifteen to eighteen hundred dollars in most communities where the church does not have a house for its minister. Of course this minimum wage is very low, though it will raise the level of living for hundreds of ministers. In Chicago the milk drivers have recently struck and have succeeded in securing thirty-five dollars a week and commissions, a minimum wage of forty dollars. They get vacations with pay. The day is short enough to admit of other employment, so that one enterprising driver may have an income of three thousand dollars a year. He has spent nothing for an education, needs no books or magazines and travels to no conventions. Of course money is not everything, but so far as money does talk, it would seem to speak loudly with regard to the advisability of leaving the ministry for a milk wagon.

The economic position of the ministry has not in many years been as bad as it is now. The dollar is now worth fifty cents on the street where the minister buys his supplies. But in the official board meeting it is still counted as worth a hundred cents. Business men who pride themselves on such keen perceptions of business questions have been singularly blind to the fact that the minister's salary has been cut in two by the economic revolution which has been going on in the world.

Wrestling with the Sabbath Question

DR. J. A. MacCALLUM of Philadelphia produced something like a sensation in the Presbyterian Assembly the other day when he disclosed the fact that two ex-moderators and most of the commissioners had bought Sunday newspapers while in attendance at General Assembly, and were seen reading them in the hotel lobby. This was contrary to the resolutions previously passed by the Assembly. He defended the action of these commissioners as being right. He asserted that no minister could go into his pulpit with awareness on Sunday morning when ignorant of the news of the day. Another commissioner, Dr. L. A. Gates, opposed the Assembly ruling with regard to Sunday sports. The Assembly did not sustain the attitude of these two independent gentlemen, but the episode drew votes enough to indicate that the Presbyterians are loosening from their former strictly Puritanical attitude with regard to the Christian Lord's Day.

The enforcement of the religious standards of a section of the community on the rest of the community by law is now being examined from the standpoint of its ethical and social implications. A man may be opposed to his own boy playing baseball on Sunday. Should he therefore seek to have a law preventing his neighbor's boy from seeking this kind of recreation? The whole subject of the Christian rest day is one which needs a fresh study in the light of modern conditions. Modern Christians have no desire for an easy Sunday such as prevails in continental Europe where the rest day of the worker has never been properly safeguarded. They want no day when commerce will flaunt itself with its amusement traps for the unwary. Nor on the other hand do they want a kill-joy day which has no value except to the mystically pious. Not all religious people can be religious in the mystical way.

Jesus found the institutionalized Sabbath of the Jews greatly in the road of spiritual progress. He was counted as a Sabbath breaker. His attitude was revolutionary. "Man was not made for the sabbath, but the sabbath for man," he said. In the light of his great dictum there is a task before the Christian students of today to study out a program for the first day of the week which will minister most for human welfare.

The Recrudescence of Baptist Sectarianism

NO churchman at all acquainted with Baptist psychology would have had any but the faintest hope that the Baptist denomination would show any sympathy with the movement to bring together into a united fold the sharply dissevered sects of America's evangelical Christians. In respect to Southern Baptists whose predisposition toward sectarianism has long been proverbial, there was not even the faintest hope. But with respect to Northern Baptists, led by such outstanding figures in the interdenominational world as Dr. W. C. Bitting, of St. Louis, Dr. Cornelius Woelfkin and Dr. Harry E. Fosdick, of New York, Dr. W. H. P. Faunce, of Brown University, and Dr. Shailer Mathews, of Chicago, there was some slight ground for expecting action quite different from that which was taken by their Denver convention in the matter of Christian unity. And though there is some positive advantage in knowing definitely where Baptists stand on this most vital problem with which our American church is confronted, the action taken at Denver will cause pain and depression of spirit to godly men and women of other communions the country over.

Even among Baptists themselves, there must prove to be an unsectarian remnant who will make their influence felt within the denomination, disturbing its bigoted complacency and leaving it no rest until it abandons the unChristian position in which it so decisively put itself at its Denver meeting. The Baptists of the North are too wide awake, too closely in touch with the great unifying forces operating in all branches of the modern church, to be able to hold the position they have taken. These forces will be continually playing upon them, showing them how impossible it is to maintain the so-called "distinctive" conceptions which they set forward as peculiarly Baptistic. The language used by Dr. Shailer Mathews' declaration, reported elsewhere in this issue, is anachronistic. It belongs to the period of more than a half century ago. It assumes to be dealing with the issues that are alive but are dead,

to make distinctions that are real but are fictitious, to claim a superiority to other Christian bodies in democracy, in loyalty to Christ, in spirituality, in liberty of conscience, that is purely a priori and untrue.

Dean Mathews' declaration, moreover, directed as a large section of it is against the Episcopalian conception of orders in the church, is irrelevant to the Presbyterian call for unity to which it was intended as a reply. One cannot help interpreting this declaration as a strategem on the part of the more liberal forces within the Northern Baptist denomination to obscure and transcend the living issues of Christian progress which threatened to keep the denomination in turmoil. Nothing could so effectually soothe the denomination with respect to the controversy between conservatives and liberals as to see the liberals taking leadership in inciting a rcrudescence of narrow denominational bigotry. These liberals have now won fame as real Baptists, *Baptistic* Baptists, and with their denominational loyalty thus certified beyond peradventure, the suspicions and hostilities which have attended their theologically liberal activities within the denomination fall to the ground.

We are the more assured of the correctness of this analysis by reading the reports of the convention's action in the Baptist press. The conservative press interprets Dr. Shailer Mathews' part in the drama with a friendliness and tolerance never before shown toward anything with which the name of this theological liberal has been associated, and manifestly regards it as the beginning of a new era of intra-denominational peace. The more liberal press treats the whole affair with high glee. One is amazed at the tone of voice in which the Chicago "Standard," the most progressive organ of the denomination, reports what in its headline it calls the "Obsequies Over Organic Church Union." We give our readers herewith a section of its report:

> One of the most interesting occasions of the convention was the last rites performed over organic church union. Doctors Bitting, Matthews and Woelfkin were the officiating clergymen. The former read an invitation from Dr. W. H. Roberts of the Presbyterian Church to appoint delegates to an ad interim council growing out of a recent conference on organic church union called by that body and which was attended by our commission on faith and order. Dean Mathews, as chairman of a subcommittee of the executive committee appointed to draft a reply, then read the document which was printed in full in last week's issue—a presentation that is bound to become historic. The enthusiasm of the mourners was beyond description. A salvo of applause punctuated each sentence in Dean Mathews' notable statement. A riot of motions follwed, several delegates vyeing with each other in proposing one or another method of sending broadcast this statement all over the world. The result was a temporary parliamentary mix-up which delayed considerably the services. Amendments, substitutes, an appeal, a motion to reconsider, and a rising vote kept the convention secretaries busy. While the body was being lowered into the grave, Dr. Cornelius Woelfkin of New York presented the report of the committee on faith and order which declared that organic church union was neither possible, desirable nor expedient. This statement elicited similar hilarious joy from the mourners and was also published in full in the issue of last week.

No sensitive, unsectarian-minded Christian who has yielded his soul to the tutelage of the divine spirit in the past generation of American church history can read the above without a shock. Whether the sacrilegious glee embodied in the report was also in the convention or was read into the story as the reporter's personal reaction upon what had taken place, matters but little. The momentary eclipse of the greater by the less is obvious in either case. Christ was obscured by narrow Baptist partisanship. To treat flippantly a great solemn endeavor on the part of Christ's followers in America to bring their hearts and their forces into unity under their Lord's will for the adequate doing of His work, can be interpreted only as a lapse into unworthy sectarian emotions from which Christ in these great days is striving to free His church.

Yet even this flippancy of treatment is more or less strained and forced, as any reader can see; and therefrom one may derive confidence that the action taken did by no means express the whole mind of the convention or of the Baptist denomination. Such whistling in the cemetery betrays the fear that the ghost of Christian unity will come back to haunt the intelligent denomination that seeks to bury it. And it will.

Cooperation Among the Uplifters

IN a city of any size there are numerous uplift agencies. Each of these assumes such functions as it may be able to finance. There is often competition between different groups. One town in the middle west has three organizations doing work among boys—the Y. M. C. A., the Boy Scouts and a local organization called the Olympic Club. Each of these has its own peculiar methods, but between them there is no acquaintance or understanding. In many a city are several organizations doing rescue mission work. There will be the Salvation Army, the Volunteers of America and such independent missions as may happen to be organized. Between these specialists at a certain human task there is little or no fellowship. As the public schools have developed in some towns neighborood activities for the evening, these have come into competition with other activities in churches, playgrounds and associations.

Every town ought to have something which might be called a Council of Uplifters. In this council would sit the school teachers and ministers and library workers, along with the probation officer and the visiting nurse. Any city of size can quickly make a list of such people, and it will grow to considerable bulk. The place of the church among these agencies is quite obvious. The church has unrivalled opportunity for giving any good community movement interpretation and publicity. The church often has equipment which might be placed at the service of the various community agencies if there was only close acquaintance and understanding between the different representatives of the helpful societies.

There is no doubt that co-operation among the uplifters would prevent much of the overlaping and duplication of effort which is just as much a scandal in the world of sociological effort as it is in the world of re-

ligious effort. This delimitation of function can only come when the workers become close friends. The church as a reconciler and harmonizer of the best people of the community is in a role particularly helpful and advantageous.

The Necessity of the Unexpected

NOT only is it true that it is the unexpected which happens; it is also true that without the unexpected existence would be mechanical and quite meaningless.

Human life never appears logical, except in philosophical fiction; and there it is only partly convincing, because it seems unlike life as we know it. George Eliot is severely berated by the critics because of the inexorable certainty with which she makes effect to follow cause. We are told that never, in human experience, is there such unerring sequence,—that Scott and Stevenson and the rest of the romancers are at their most adventurous far closer to life. There is something to be said for the philosophical novel, however, on the ground that the results of good and evil deeds, as it records them, are largely psychological. Dorothea, whose noble aspirations issue in a commonplace life, finds their spiritual realization within herself. Gwendolen's punishment comes largely through the thought that she must live with her own shriveled soul.

But in real life we lack the psychologist's power of penetration. We can not see that the miser's punishment, if not the poorhouse and social abandonment, is a pauperized heart and soul. Life often seems to us sadly distraught; we see the wicked flourishing like a green bay tree, apparently the greener and more flourishing for his wickedness; we see the righteous with his power for immediate influence cut off through the unpopularity of righteousness, and we are inclined to cry out as did the Psalmist against this illogical order.

We have need to remember that it is the times, not the eternities, which are out of joint. It is our small corner, not the universe, which is, or seems, in disorder. Though our view is short, and our minds provincial, still we can believe that the Author of reason is the God of a reasonable order.

And may not the apparent lack of logic in the outward events of human life be a part of that order? Suppose that cause and effect followed each other with unvarying and visible certainty. Suppose the honest grocer always became rich—what would become of his honesty? It would prove itself to be the best policy, but merely an insurance policy. Suppose the heroic young physician were sure of being saved from pestilence—what would become of his heroism? Suppose the Christian who gives dimes to the Lord were sure of having them replaced by dollars—where would be his liberality? With the element of unexpectedness taken from life we should be mere automatons, achieving nothing and undeserving of either approval or blame.

God took a tremendous chance in creation. Humanity is most Godlike when it leaps out in faith, daring uncertainty and present failure for the victories of the spirit.

The Great Refusal

NOT only once, when to His feet there came
A youth with many gifts of life and grace
One whom He loved and in whose eyes could trace
The light of those who serve His sacred name;
A youth who felt the wonder of that claim
And heard the words that time may not erase,
Yet could not give his all, and turned his face
And went away in sorrow and in shame:

Not only then—but evermore that Voice
Calls through all beauty and with words of awe
Pledges the gifts enduring and divine;
Yet Youth still wavers at the highest choice
And turns away, as he who came and saw
The Hands that changed the water into wine.

THOMAS S. JONES, JR.,
In the Churchman.

The Stone Half Way Up

A Parable of Safed the Sage

THERE came unto me one of the great men in Israel, upon whom God had laid the burden of a Great Task. And he said unto me, Safed, Art thou ever Weary?

And I answered him, saying, Well, hardly ever.

And he inquired of me again, saying, Art thou ever Completely Discouraged?

And I answered him, I have ever one more Shot in my Locker.

And he said, I am Completely Tired Out; and what is worse, I am Discouraged.

And I said unto him, O my friend, God hath highly honored thee in giving to thee a Task beyond thy Strength. Listen to the word of a wise man, who thus spake unto me, Seek not for tasks to which thy strength is equal; seek rather for strength adequate to thy tasks.

And he said, Yea, but this is Up-Hill all the way.

And I said, There is no hill that reaches to the sky, and every Hill hath beyond its Summit a Down-Hill Side. If thou stop now, half way up, thy task shall roll back upon thee and crush thee; but if thou put a little more Punch into thine Up-Hill Rolling of the Stone, then shalt thou come to the Crest, and the thing will roll more easily downward.

And he said, I know that it is so, but I fear that this task will kill me.

And I laughed him to scorn, and I said, Take courage; for thou shalt yet dance upon the Coffin-lid of this job.

And as he rose to go, I said unto him, Listen, O my friend, and mark well my words. Some men when they die will be Dust; but by the grace of God it shall not be so with me nor yet with thee. We shall not be Dust, but Ashes.

The Unshaken Christ

By Harry Emerson Fosdick

IN fair weather you cannot be quite sure what is steadfast and what is insecure. Often they look much alike. Jesus noted that in his parable about two houses built, one on rock and one on sand. In pleasant weather, covered with vines and very similar, the casual observer would have found it difficult to distinguish between them. But the day of storms, that was the day of judgment, too. The rains descended, the floods came, the winds blew and beat upon those houses, and then the most careless observer could discern which was the solid and which the insecure.

Surely the rains have descended, the floods have come, and the winds have blown on us. Our experience, from one point of view, is indeed only the accentuation of the ordinary change and mutability in human life—but the accentuation has been terrific. It has been as though a breeze that used to blow a few dead leaves away had, during the last four years, become a hurricane that ripped great branches off and threatened to uproot the forest. How shall a man handle himself in such a shaken time?

On New Year's Day I picked up a secular magazine, and I read this editorial:

> Hitherto we have acceptd for the events of the last year the standard of the statesman, the publicist, the nationalist, the politican. Now they have passed on for final review at the judgment seat of Jesus of Nazareth. These terms sound antiquated and theological, but they are deliberately chosen because they describe the fact. Our great adventure of the past year, its outcome, our motives and methods and expectations, must finally be submitted to the verdict of Jesus and meet the measure of his gospel.

When secular editors write like that, a Christian man may well take time to state plainly, for himself and for his friends, what it means, that the spiritual leadership of Jesus emerges unshaken from this war.

SUPERFICIAL OPTIMISM

As one turns to think of those things that have been shaken by the war, how can one avoid putting one's finger at once upon our superficial optimism? We were so happy about the world before the war. We were so confident that humanity was on an upward course and would continue without hindrance on that smooth ascent. Mankind had not always felt that way about the race. Men used to think the world was getting worse, drifting down from a gold age to a silver, and from a silver to a bronze and from a bronze to an iron. Or they thought the world was static, mankind circling around vast circumferences without betterment. And then began that series of great events which so had predisposed our modern minds to easy-going optimism. For one thing, the discovery of America that opened new continents to exploration and lifted the horizon of human expectation as to what we might expect upon this planet before we were through. For another thing, the discovery of new truth, as when Copernicus lifted the roof off the world and introduced to us a universe of immeasurable distances. For another thing, the coming of democracy that broke the old tyrannies and put into the hands of the people such prodigious power that we are not ready to set boundaries to what society may achieve. For another thing, applied science, progressively mastering steam and electricity, until for years now we have been wondering what strange new power might be within our grasp before the morrow. And behind all these the evolutionary idea that no longer saw the earth nailed together like a box, but growing like a tree and from living roots putting out ever new branches and new leaves.

Now the focal result of all these great events and ideas is here: That we have awakened in us a very happy expectancy about the future, a glad and easy-going optimism about what humanity would do upon the earth. Perhaps we were not so solicitous as our fathers were about heaven but, to see America 500 years from now, that would be exciting. And, in the meantime, humanity was upon an escalator, going up. To be sure, if in addition to the lift of the machinery we should run, we might speed up the pace of progress, but run or not, willy nilly, humanity was upon an escalator, going up.

A FOOL'S PARADISE

Then upon this whole fool's paradise the war broke, the most cruel and brutal war in human history. Just what did we mean—going up? It has been said that at the beginning of Noah's flood there were some "Don't worry" people who remarked that it was not going to be much of a shower. But it was! It was terrific. Nobody would have dared to guess what a flood it was going to be. So this war swept over us. Hideous facts laid hold upon the foundations of our hope, and shook them. The foundations of the great deep broke up beneath us. There were some of us who discovered how those Philistines must have felt when that blind giant of a Samson wound his arms around the sustaining pillars of their pleasure hall and leaned against them until they fell.

Who is going to be our spiritual master in a time like this? No chatter merchant with "Don't worry" nuggets can supply our need. Some One who has gone down into a human hell and has emerged, triumphant—no one less—"tempted in all points like as we are," as the letter to the Hebrews says.

There have been times during this war when the sin, the imbecility, the malignity of man has seemed disease incurable. How could we believe in God and man and the kingdom? Consider Jesus then! Nobody ever had such cause to despair of human kind as he. He never had anything save love for man, a love so deep and beautiful that in our fairest imaginations of the love of God we never can overpass the vast circumferences within which the compassions of the Master moved. And yet, his family thought him crazy; his church thought him a heretic and excommunicated him; his nation thought him a traitor and crucified him; his friends thought him a failure and disowned him. One of those is enough. To have your family think you crazy—that's enough. To have the church that

you were brought up in and that you love, disown you as heretic—that's enough. To have your country that your heart broods over, as his did—"O Jerusalem, Jerusalem" —against you—that's enough. To have your friends think you a failure and disown you—that's enough! But to have all four in the brief span of one short lifetime—Oh, too much! Yet, so bitterly mistreated by men, suffering every cruelty that man can put on man, from neglect and scorn to the public brutality of crucifixion, what is it that this Jesus has been doing for us all these centuries, until his very name is the symbol of it, making us believe in man? Making us believe in a kingdom of righteousness upon the earth! Making us believe in a God who loves us, every one! Burning into the human heart the fairest hopes and faith that the human heart has ever dared to entertain, until his cross has ceased to be the badge of tragedy and has become the center of our most exultant song! Through hell to spiritual triumph, that gives him his peculiar right to speak to us.

Many men have reached the place where they will not listen to light-hearted chatterers talk about Christian faiths and hopes. They cannot tolerate hearing some Pippa singing "God's in his heaven, All's right with the world." All is *not* right with the world. The world is monstrously wrong. I, for one, will not live any longer in a fool's paradise, repeating sweet nothings about everything coming out well. I cannot nourish my soul on these embroidered war mottoes about "Build a little hedge of trust around today." But in the midst of this indignant protest against the easy-going optimism of prosperous people, I hear a great voice lifted out of an ancient time: "Woe unto you, Chorazin, woe unto you, Bethsaida . . . more tolerable for Tyre and Sidon in the day of judgment than for you." Why, here is Someone who does not look with easy-going optimism upon human nature. "Woe unto you, Scribes, Pharisees, hypocrites, who rob widows' houses and for a pretense make long prayers." Why, here is Someone who does not blind his eyes to the deep-seated malignity of human life: "My God, my God, why hast Thou forsaken me?" Why, here is Someone who has gone down into the abyss himself. When he speaks I must listen to him.

THE TEST OF FIRE

My friend tells me of a visit to a ruined Belgian town. Everything was in ruins. As he walked through the wrecked streets he saw only one thing left standing, one of the rear pillars of the chancel of a little village church. And on that pillar was one word from an old Latin inscription that used to be there: *"Fides"* (Faith). Only one kind of faith really matters to the thoughtful man today, the faith that has been through the fire like that and still is standing. Such is the faith of the Master. He has a right to speak to us. One who can go down into the pit of human perdition as he did and can come up again with faith unspoiled in God and man and the kingdom has a right to be our Master. He has the keys of a kingdom that cannot be shaken.

As one considers the things that have been shaken in this war he surely must include our religious institutions. How very similar our problem is to the problem faced by the writer of the letter to the Hebrews—which might be taken entire as our text! With him it was the temple and the sacrifices that were gone, the old Mosaic law code and the Sabbath that were shaken. Upon those things, as on trellises, the dearest affections of the Hebrew heart from childhood had been taught to twine. They loved the temple and its ritual, the sacrifices and their meaning, the Mosaic law code and its venerable history. At first they tried to be both Hebrews and Christians, but day by day they saw dimly, what with appalling clearness became evident when Jerusalem fell, that at whatever cost they must rip their tendrils off those Jewish trellises and teach them to twine about new forms and institutions.

INSTITUTIONS SHAKEN

Anybody, however, who ever tried to do a thing like that knows how perilous and difficult it is. When a man has been brought up in a certain set of religious ideas, made beautiful in ritual and set in a venerable institution, some of the choicest affections of the heart entwine themselves about every nook of the creed, and every cranny of the ritual. And when an earthquake shakes them, what spiritual havoc is wrought! So this letter was written to steady people at a time when religious institutions were being shaken, and this is the message of it: *Jesus Christ has not gone to pieces. Institutions change. He fails not.* Read this letter and watch him turn the truth around as though he brought a diamond, facet by facet, to the light. Temple gone? What was there in the temple that is not consummated in Christ? Sacrifices gone? What was there in the sacrifices that does not come to its fulfillment in the sacrificial life and death of Jesus? Was he not substance for which all the rest was shadow, fulfillment of which all the rest was preparation? That is to say, in a time like ours, when religious institutions were being shaken, here is a man trying to lead people back to the spiritual life from which all institutions come, which all institutions were meant to serve, and which can cast off old institutions and put on new ones as a man changes his garments.

Is there anything that we need much more to learn today than that? For our religious institutions are perilously shaken. There is just one thing of which a man can be sure concerning them: they cannot go on as they are.

If in that first century, God lifted his people up out of the old institutions, saying, "A new day in the Roman Empire not contemplated in your early orders! Behold I show you new ways of working for a new day!" how shall He not in this generation expect of us such things as co-operation instead of division, and forms of organization somewhat adequate to meet the gigantic problems which Christianity must face in this new time?

NARROW NATIONALISMS

In the third place our narrow nationalisms have been shaken, and the resultant problem makes luminous the necessity of Christ to the world. The school board of Lancaster, Ohio, in 1828 passed this resolution:

> You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossible and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles

an hour by steam, he would clearly have foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell.

With what mystified bewilderment does a man look back upon such a world! Standing there in Lancaster, Ohio, in 1828, he sees what has been the builder of our modern life. Steamships and railroads and telegraphs and telephones have contracted the planet until it is smaller than the thirteen colonies once were, and it still is shrinking. A few years ago a great increase in Sicilian immigration was noted at the port of New York, and an investigation was set on foot to find the reason. What do you suppose was the explanation? The invention of the refrigerator car! When the refrigerator car was invented, fruit from Florida and southern California became available for New York markets. So the fruit industry of Sicily that had largely depended upon American commerce dwindled, and Sicilians thrown out of work began emigrating to America.

The whole world is thus bound up into one economic nervous system. Touch it anywhere—you feel it everywhere. It is because of that that so many of us listen with surprised apprehension to those who in America are still talking about the possibility of crawling back into our narrow shell of nationalism. What! Try that game of isolation and neutrality again, as though we were not sufficiently ashamed of our late experiment? America with a league of nations, or without one, never can be neutral and isolated again in the face of any major world affair, and the reason for that is something that no one of us, nor all of us put together, is strong enough to alter, or impede, or stop. It is science warring on distance. As though distance were the chief enemy of the race, science makes war upon it; yesterday, wireless telephones; tomorrow, aeroplanes across the sea. And above the heads of those gentlemen in Paris imposing terms on Germany stand those forces whose decisions really master humanity upon the earth—science imposing terms of unconditional surrender upon distance. So our narrow nationalism has gone to pieces, and the world must be rebuilt on broader bases.

CONTESTS AND CONFLICTS

Now some are saying that these new international relationships will be the saving of us. But every point of contact, newly made, has become a possible point of conflict. A few years ago there was but one place where nations could clash—on their borders. Now they can clash in the Antipodes in the trade routes and markets of the world. Shameful things we have had to look upon during these years. Tribes on the West Coast of Africa, where Christian missionaries have for years been successfully at work, having no quarrel between them, all at peace, are armed by Christian allies upon the one side and by Christian Germany upon the other, and those two groups are hurled at each other in a war concerning whose cause or issue they have neither responsibility nor care. Saved by these international contacts? They have almost ruined us, and as the meaning of this war grows manifest—as though a great mountain long shrouded in the clouds now showed its outline through dissolving mists—this truth grows clear, that unless these multiplied contacts of our strange new world can be made fraternal, unless they can be baptized with the spirit of Jesus, we are undone.

The world is a wreck. How often men say that! They are right. It is a wreck. The question is, What kind of wreck? Near my summer home in Maine there is a hull cast up by the sea, and year after year beaten more to bits by the relentless action of the storm. Is the world that kind of wreck? Or may the springtime give us the true analogy of its bursting buds? They are wrecks. They have gone all to pieces. Why? Because the summer is coming; because life is welling up from the bosom of creation; because the old was not adequate to contain the pulsing life that springs up rich from the roots of things. May it be that the world is that kind of wreck—the wreck of bursting bud, with the promise of summer in it? Then it is only so because there are capacities, by God's grace, in human hearts, to respond to Christ and all that he represents. Without that there is no hope.

Some one may be saying: "We will get the league of nations and that will solve our problem." You can easily imagine what I think about the league of nations. With all the lamentable compromises in the covenant, it is the bravest step toward international fraternity that mankind

The Ages Come and Go

THE Ages come and go,
The Centuries pass as years.
The life of man is a gleam
Of light, that comes and goes
Like the course of the Holy Stream,
The cityless river, that flows
From fountains no one knows,
Through the Lake of Galilee.

And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth: Arise!
To the living: Follow Me!
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be.

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of Schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

HENRY WADSWORTH LONGFELLOW

has ever dared to take. We must back it up. But do you really suppose that any political mechanism, however necessary or wise, can solve the problem of mankind? If, in an inland village the water by its contamination should make people ill, would the city fathers better conditions, or solve the problem by sitting in long consideration on it, with the conclusion that they must have a new pump? Let the new pump come, but if the water which that new pump draws, the more copiously just because it is new, be the same contaminated stuff whose poison hitherto has made the people ill, what advantage shall the village have? So the league of nations is a new pump.

God grant that we may get it, but if, out of the deep wells of the human heart, there be no better water to draw than the old pumps have been drawing—bitterness, wrath, anger, clamor, with all malice—where is salvation there? No political machine can save mankind. The soul of all reformation is still the reformation of soul. When the last economic readjustment has been made the inner problem still remains. O Church of Christ, as much needed in this generation with all its social nostrums as ever in mankind's history, arouse yourself. The spiritual fountains in the human heart must be set running with purer waters, or we are a wreck indeed.

OUR MATERIAL CIVILIZATION

Finally, one thing more certainly has been shaken: Our material civilization. We were so confident about it before the storm broke. We were sure of the incalculable benefit which our progressive mastery of the latent resources of the universe was going to bring to man; we were proud of this new world of ours, with its piled stone, its sturdy steel, its harnessed steam, its blazing electricity. Like Nebuchadnezzar over against Babylon, we cried before it: "Behold, this city which my hands have builded!"

Does anybody wish to talk like that now? Steel, wonderful! Yes, but it can make bayonets to kill men by thousands and long range guns to fire on defenseless cities seventy miles away. Electricity, marvelous! Yes, but it can charge the stockade wires around a fearfully mistreated Belgium and can keep the refugees from escaping their perdition. Applied science, wonderful! Yes, but it can make poison gas to slay men with their own breath, and aeroplanes and submarines and tanks to do things hideous beyond the wildest imagination of old believers in devil's miracles. Modern transportation, splendid! Yes, but it can take youths from Vladivostok and Tasmania to die together in the same pool of blood on a French battlefield. Modern finance, wonderful! To be sure, but it enables a nation to pledge the credit of its children and of its children's children in waging a war to the point of exhaustion and extermination. This material civilization is not all clear gain. It may turn out to be a Frankenstein, a mechanical automaton, which our hands have made and which now will turn and rend us. There is just one hope. Have we enough moral idealism, have we enough spiritual power, have we enough faith in God, have we enough of these things which Jesus Christ stands for, so that we can handle this power for good and not for evil? One problem upon earth today, like a hub, holds the spokes of every other problem: power, magnificent power, coming into the hands of men. Who is going to handle it? Pagan ill will or Christian good will—which? Heaven or hell upon this earth hangs on the answer.

THE TURNING OF THE TIDE

A few months ago we were tempted to think that ill will might win the day. Backed by that tremendous mass of men and machinery crashing through sometimes ten miles a day, it looked as though the German general staff was right. They seemed to be invincible. How weak moral ideals looked! How flimsy Jesus' saying, "Blessed are the meek, for they shall inherit the earth!" But now, the kaiser is gone, Van Ludendorf has quit, the submarines ignominiously have surrendered, the great sea fleet has been given up, the shock troops have failed, the enemy legions draw back across the Rhine, and as that high tide of ill will ebbs, see how the tired heart of humanity comes back again to hopes of a better world, to ideals of a more decent and Christian earth for God to rear his children in. Did we think those ideals were weak? They are the only adamant things on earth; they alone outlast the catastrophes and outwear the decay of generations. Like fresh springs beside the sea, the salt tides flow over them again and again, but ever they rise up refreshed in beauty and power.

If you doubt it look at history. Take Israel—its furious wars, its mad diplomacy, its busy market places. All gone! What's left? The ten commandments are left: "The Lord is my Shepherd, I shall not want," that is left; The Sermon on the Mount, that's left. *The spiritual residuum is left.* Take Greece—its mighty wars, its teeming market places. All gone! What's left? Homer is left, and Aeschylus and Plato, and far above them all, that man they killed, Socrates. The spiritual residuum is left. Corinth used to be the busiest city of the ancient world. We have heard of Corinth. Why? Because once a spiritual genius visited it and wrote a letter with a passage in it that begins, "Though I speak with the tongues of men and of angels, and have not love, it profiteth me nothing." Our own Civil War is long finished. I have read in a letter written in 1861 this sentence: "I hope to wade knee deep through southern blood." That is gone. What is left? Lincoln is left. "With malice toward none, with charity for all," that is left. In Newark, N. J., there is a statue of Lincoln in one of the squares, and some months ago a Russian peasant was seen standing before it, holding his little girl by the hand. She evidently had just come from an American school and she was telling her father in their native dialect about Lincoln, about who he was, about what he did, about what he said, about how he died. And of a sudden the suffusion of a great emotion came over the Russian peasant's face, and he lifted his little girl up in his knotted hands, and at his behest she printed a kiss on the bronze cheek of Lincoln. He is left.

In the last analysis everything does move out to take its stand before the judgment seat of Jesus and to meet the measure of his gospel. Still his standards rise unshaken. It would be a great conclusion for this war if some of us should find him. Superficial optimisms, shaken! Religious institutions, shaken! Narrow nationalism, shaken! Material civilization, shaken!

> Change and decay in all around I see—
> O, Thou who changest not, abide with me.

The Minister in the Garden

By Fred S. Nichols

FOR the first time in his ministry he came to a real Gethsemane. He had talked much of "our Gethsemanes," but as with others, he usually meant sickness, bereavement, misfortune, disappointment, or some little church problem. He had heard ministers talk often of their Gethsemane experiences in doctrinal and intellectual matters. This he never fully appreciated, for his "Soul's Awakening" had been the calm of each morning's rising sun. His only soul disturbance here was, that in trying to save himself, he had allowed, without any protest, his comrades to go down, felled by the bloody bludgeon of the tribe known as Gnat Strainers. However, he felt now that such Gethsemanes were largely cleared away; the real Gethsemane of Jesus was to be found elsewhere than in the merely doctrinal. And this Gethsemane of Jesus, with his going to Jerusalem, was getting on the minister's nerves; it was a discomforting thing. Would it prove a nightmare or an inspiration?

He comes to the garden this day, driven by the overwhelming pressure from all sides. The bitter cup is there—not the aesthetic cup of communion, partaken of at the hands of well groomed deacons as the pipe organ lulls with mystic strains. This bitter cup—would he drink it, or would he let it pass from him? And this minister was modern; he was liberal in his theology; he was classed among the progressives. But during the past year some things were becoming clear to him. He had seen that intellectual liberalism may be social conservatism; that it may ignore the suffering masses and pass by on the other side just as brutally as orthodox conservatism. If the Fathers in their conservatism had ecclesiasticised religion and academicized sociology—and this too, while talking much about the social teachings of Jesus and the prophets. Oh, he wept over Jerusalem, but it was always from a distant hill. He never got into the midst of any troubles; he always "hovered above suffering." He was never one with the suffering as Jesus was; he played the game far afield. Now his conscience says, why liberal beliefs unless they make man more of a comrade in life's struggles? The trouble as he was beginning to see it was that the socalled progressives were not honestly and consistently going to the places where the liberal roads naturally lead. On the way, under the peaceful shade of the good old tree, Philosophy, they recline and discuss. They philosophize at length on the Macedonian call; but they do not answer it.

INTO THE GARDEN

And so his heavy steps lead to the garden. How far he has gone in reaching even to this place! But once here, he holds back; he cannot as yet say, "Not my will but thine be done." He can not clearly discern God's will. He prays this day; he had had morning devotions before—this time he prays. He prays that if possible the cup may pass from him. For were not social conditions primarily a matter of the soul? "Soul culture" has been a sweet morsel with him, covering a multitude of inconsistencies. The fact that you cannot make people religious by mere environment has salved his conscience through many a day, causing him to ignore, and, in his imagination, to annihilate great movements of humanity betterment. And anyway, perhaps he could do more as a pious neutral. Jesus loved people of all classes, and a minister could not afford to be partisan; his influence would be lost. But it would not down. Soul culture and environment are somehow inseparable, and all his philosophizing can not effect their separation. And more, he is beginning to feel that evil has always been bulwarked by the silence of neutrality; that whom the devils would use, they first make neutral. In his heart he knows that neutrality is only an excuse for shying at concrete present cases that call for the heroism of sacrifice. He is sore troubled.

Going a little distance beyond, he falls to his knees the second time. But now the masses would not appreciate his efforts in their behalf. Church attendance had never been increased where the minister had shown an especially friendly attitude toward the masses. But slowly it is coming to him, that this is not the question; that just here has been the trouble all along. Everything had been done with the conscious purpose of reaching the people for the church; and if they were not brought into the church, all effort had gone astray. He is now beginning to ask himself if the helpfulness of the church must be based upon a bargain. Must the light shine only for those who, in its presence, hymn its praise? Not so with Jesus.

LEAVING THE STILL WATERS

His heart is heavy. He cannot leave the garden for the green pastures and still waters again. In the days gone by his lot had been cast in pleasant places. His congregations were good; the finances were always in a flourishing condition; general giving was on the increase; many of the "representative people" of the community were among his members. He shepherded well conditioned sheep. He lead them gently. His voice echoed the "still small voice" of God. Occasionally his voice thundered as he told of some of the doings of Jesus and the prophets; but while loud and wonderful, it all came as a very remote reverberation; there was never any near-by crash. The lightning was the glory of the aurora borealis, never the kind that pierces . . . How he now longs for something different! He realizes that with all his liberalism, his poetry, his gentleness, he had never reached the masses, nor had he reached the representative people—the upper strata. He had reached them for the church, for his lute was musical and soothing. But he remembers now that he is in the garden, they had never cried out, What must we do to be saved? They had helped in the erection of a magnificent new church building commensurate with their dignity in the community. They had given largely to an institutional church among the laboring people in another part of the city. They had written substantial bequests in their wills . . . But they had never played the part of Zacchaeus.

In the garden this day, his liberalism, his literalism and

his humanity will not be quenched. He knows that some day justice is going to roll down like mighty waters. He knows that the earth is the Lord's and the fullness thereof, and the Lord's too in a far different sense than in the thought of the congregation as read in the morning worship by those plutocratic guardians of the people's rights. The parables of Jesus were becoming terribly real to him. In his liberalism he was becoming more of a literalist here. It may be that with God in his heaven, all is right with the world, but with Jesus on the earth, something is wrong with the world—otherwise the Master never would have gone to any cross. What greater need is there than for new fathers with the strong conviction of the older fathers, albeit convictions on different matters? or we may sing the praises of and be inspired by the God of our fathers, but we must suffer for the God of our children.

For the third time, his agony drives him to his knees, if perchance the cup may pass from him. The burden of his meditation this time is that he is not a train economist. But neither was Jesus. Is it necessary to be a trained economist to see what the human heart itself should be able to see? Is the religious leader to be only a squatter where the economist has blazed the way and cleared the ground? If so, all history has gone astray; the cross of Jesus was a gigantic blunder. Let the rains fall, and a channel will somehow be provided, perhaps by the trained economist.

Thus, he could not escape the cup.

THE DECISION MADE

At last, firmly and calmly he makes the awful decision. "Not my will, but Thine be done." Over in the distance is Jerusalem, not the New but the Modern. It is Jerusalem with its haggard and harrassed multitude, hopeless, forced to live with swine upon the husks. Jerusalem with its capitalists of the petrified heart! Jerusalem with its many squeezing absentee landlords! What will be his welcome there? No one knows. There may be some timid modern Joseph and Nicodemus, part of the present system, but conscious that somehow or other justice has gone wrong and that present conditions are due for a change. These will not cry out for his crucifixion; neither will they stand with heroic heart between him and the cross. The multitude for whom he agonizes—will they know what he is trying to do for them? Many will not. They cannot discern the unusual in a day. Backs bent over wearisome tasks for years have not been in the habit of looking up to welcome kindly shepherds. He goes, well knowing that with his entrance this place will not become at once the heavenly city. But there is no turning back; with a clear head and burning heart he leaves the garden and sets his face toward Jerusalem.

He leaves the garden alone. Steadfastly he sets his face, determined, if necessary, to tread the wine press alone. But as he goes, he finds himself joined by other souls. Whither bound—these souls of many creeds, and temperaments, and types of thought? To Jerusalem, the place of need. Had they not all wrestled in their gardens, and had not God blessed them by helping them to see beyond the low wastelands of churchism to the heroic highlands of the cross? To the city they go, the city of the cross. They reach the place where the Lord's body was broken. Bowing before the cross, shamed by their long neutrality, their arrogant boastfulness of denominational supremacies and peculiarities, their selfish isolation of security, they silently proclaim in the unity of humility's strength, with hearts made daringly unselfish:

"Jesus we are here!"

The Last Bridge

By J. H. Jowett

LADY JUNE once asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. And Mr. Chamberlain answered: "They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second perhaps, even at the third; but the dragons are always more formidable the further we go. Many turn back disheartened, and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge; but, if he does, he has won forever."

That is a very vivid interpretation of human experience. But it has a much wider application than the political world which Mr. Chamberlain had in mind. It is supremely true of the highest relationships, even of the loftiest concerns of the soul. Many of us get through the earlier struggles, but we are daunted by the later foes. We get over the Slough of Despair, but we dare not face the castle of Beelzebub which stands just outside the wicket-gate. Or we pass the castle, but we become fearful at the sight of the lions. Or if the lions are behind us, Apollyon makes us afraid. And all along the road we meet with pilgrims who are turning back because some new menace has robbed them of their courage. They were wearing the guerdons of many victories, but they fearfully assume that this last struggle will be beyond their strength, and so they turn back, and they lose all their guerdons in their retreat.

All this is a most unwise and deadly misunderstanding of our resources. For it is a law of grace that in the Christian life "every conquest won" prepares us for the next conflict, endowing us with all the needful equipment. The events in our spiritual life are not a loose mob, a gathering of unrelated fragments, no happening having any vital connection with the one that follows on. In God's good grace the happenings become a series, and each becomes our servant to lead us to the next. When we have slain the lion the strength of the lion is in our loins when we march forward to meet Apollyon. So that if the dragons do become more formidable as we advance we are all the stronger to meet them. God will not allow us to be tried above that we are able.

And it sometimes, nay, it often happens that the bridge we most feared had no defending forces when we arrived. "When they were past the first and the second wards, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord, and they went out." That iron gate is often the easiest

of all! The Angel of His Presence is with us all along the way, and if we are faithful to His call He will assuredly see us through.

A Path to Certainty

By Francis J. McConnell

A VITAL question in these days of reconstruction has to do with the tests by which we can see that we are in the right path in our various plans for making the Church do its part in solving the problems of the newer world. When we leave the realm of the abstract and come down to practical life, certainty becomes largely a matter of going ahead and finding out. There are crises in life when the best advice to the man in doubt is to tell him to stop till the fog lifts. It is poor policy for a steamship captain to drive ahead with full steam through a fog. The present situation, however, is not suggestive of fog. We know pretty well the ideals at which we ought to aim. Our best thinkers have given themselves to the severest study. The appeal to actual life is the next step.

Assuming that one is not heedless or careless, the best practical advice is often the motto of a distinguished American explorer, "When in doubt, go ahead". This has been practically the rule of every great world explorer. There was a time when the common thought of Columbus was that he was a somewhat heedless and reckless adventurer—that he made up his mind that he might reach the far east by sailing to the far west and just took a chance and made a lucky discovery. As a matter of historic fact we now know that Columbus was a very studious man—that he investigated and reflected profoundly upon the rotundity of the earth. He reached a limit, however, in mere theoretical reflection. There were doubts that could not be solved except by venturing forth upon the sea.

We firmly believe that the time is ripe for a discovery of a new world of Church activity and Church achievement, a time as propitious as that of Columbus for the discovery of a western world. We have reflected and debated and investigated. We have all the theoretical results we are likely to achieve. The limit has been reached in that direction. The time has come for the appeal to the test of actual experience.

Take the matter of closer Church co-operation under whatever form we wish to try it—the merging of some of the denominations more similar into larger bodies—the closer federation of all bodies. Hosts of theoretical objections spring up at once, but most of these would simply disappear in the act of going ahead. It will be recalled that Diogenes answered the argument of Zeno against motion simply by getting up and walking around his tub. The hour has struck for a closer union of Protestant Christianity than ever before—whatever the form the union may take. There is need for the appeal to the test of actual deed. Holders of various creeds may not theoretically be able to work together. But suppose they just do work together. Holders of various prejudices in favor of different forms of Church government may not be theoretically able to agree. But suppose, in actual life, that they do get along! There is good ground for faith that if we just make a start we can move. The thinkers and scholars have done their part and have not answered all objections. But the objections can be answered simply by moving forward. If a more closely unified church once finds herself in motion she will not thereafter stop long enough even to recall the old objections against motion.

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Love the Dynamic of Life

By Newell Dwight Hillis

MANY men have been infidel toward the genealogy of Moses, toward the wars of Joshua, toward the rack of the Inquisitors, and some overstatements in the creeds of Calvin and Augustine, but no man ever lived who really disbelieved in the Christian religion. Christianity is love, and every lover is in love with love. Christianity is joy and from the children laughing on the playground, and shouting in the parks, and clapping their hands at the sight of the Christmas tree, to the old heroes, glowing with happiness because their sons have come home victorious, the whole race wants joy. Christianity is peace, as gentle as a starlit night. Christianity is long-suffering, like the love of a mother that never lets go the boy she loves. Christianity is kindness, good will and helpful deeds.

Infidel to Christianity? You might as well say that a man does not believe in roses or lilies, or is infidel toward wheat and milk, and abhors apples and oranges, grapes and honey. The very thought is absurd and self-contradictory. A creed is like a plow. It may suit you and may not. But the harvest is the thing. An ordinance is like a sickle or a reaper. It may fit your hand or not; but you cannot disbelieve in the wheat stacks and the overflowing granary that feeds the starving millions of Europe. And once Christianity is fleshed, and made glorious in your revered father, and beautiful in the purity and loveliness of your mother, and is illustrated in the magnanimity of noble teachers, of necessity the beholder surrenders himself to that portrayal and illustration of the life of God in the soul of man.

In the last analysis, therefore, Paul's ode to Love is the charter of the Christian religion and the program of the Christian life. Mazzini was right when he said that no one knows whether or not Christianity will succeed, because thus far it has never been tried by any city or commonwealth. Occasional individuals have tried it, but no State. A few disciples that are possessed of the spirit of love that beareth all burdens, believeth all good in their fellows, seeketh no evil in the garbage heap, hopeth rich harvests from all sowing; love that takes medicine to all wounds, pours light into all darkened homes, carries life to all sad hearts, will finally be victorious, and transform all institutions and States. During the last five years, love has been an outcast from certain countries. There hate has been supreme, an autocrat. In these lands there has been no place for love, as once there was no room for Christ in Bethlehem. Love has been exiled from the Rhine, love has been tortured in Belgium, love has been crucified in Northern France. Love has been poisoned in Serbia. Love has been mobbed, choked and mutilated in Armenia.

For years it has seemed as if hate would kill all love, while a spirit of bitterness, sweeping over the world, has killed kindness, even as an ice cap, moving down over rich gardens, like a black frost slaying all flowers. But now better days have come. Hate is dying, cruelty is stricken with death, the hand of avarice is paralyzed, lawless ambition has dropped the dagger. Good will is abroad, Love is carrying bread to the hungry. Love is sending physicians to the sick, Love is standing upon the edge of stricken Armenia. Again the hopeless begin to smile. The winter is past, and the spring is coming. Soon the singing of birds will be heard in the land. Oh! ye sorrowing ones, and all hopeless, look up and believe. The day of your redemption is at hand. On wings of hope and faith, with heart of love, rise through the pathless air, and come unto the throne of One who is establishing justice, peace and good will on the earth, who will not fail nor be discouraged until righteousness and love fill all the earth, as the waters fill the great deep.

A Statement of the Baptist Position on Organic Church Union

(See Editorial Pages)

Whereas, The Northern Baptist Convention has been invited to send delegates to a council looking toward organic union of the Protestant denominations.

Be It Resolved, That the Northern Baptist Convention, while maintaining frateral relations with evangelical denominations in extending the influence of the gospel of Jesus Christ, does not believe that organic union with other denominations is possible. It, therefore, declines to send delegates to the proposed council. In declining the invitation, however, Christian courtesy demands that the Northern Baptist Convention should state its position as to organic church union with other Christian denominations. This we make not with any desire to pose as judge of our Christian brethren, but in the interest of mutual understanding.

The Baptist denomination is a collection of independent democratic churches. None of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in associations, state conventions and a national convention, but any control over a local church, beyond that which lies in common faith, practice and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic church union of the Baptist churches with other denominations is impossible. There is no centralized body that could deliver the Baptist churches to any merger or corporate unity. If Baptist churches do not have organic unity among themselves, the yobviously cannot have organic unity with other denominations. By the very nature of our organization, we are estopped from seeking organic union with other denominations.

This situation does not arise from any desire on the part of the Baptists to withhold themselves from fellowship with other Christian bodie in the puruance of Chritian work. Nor does it arie from any deire to impoe upon them our own conviction. We grant to others all rights that we claim for ourselves. But the liberty of conscience and the independence of the churches which characterizes our position are involved in our fundamental conception as to the nature of the church and of its relation to the religious life.

We believe in the complete competency of the individual to come directly into saving relationship with God. We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only church universal is, in our belief, spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality. With us, ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as a pastor. The fact that such appointment is generally recognized in all our churches is simply a testimony to denominational good faith. But we cannot modify these convictions for the sake of establishing a corporate unity with other denominations. Any compromise at this point would be an abandonedment of structural beliefs.

We heartily believe in the necessity of combined impact of Christian forces upon the evil of the world. Such impact, however, does not depend for its efficiency upon organic union of the churches. For ourselves, we are convinced that our fundamental conception of the church, the nature of our organization, the democracy which is the very basis of our denominational life, make any organic union with groups of Christians holding opposite views unwise and impossible.

The Churches and Industrial Unrest

AT the recent meeting of the Federal Council of Churches in Cleveland, a clear declaration was made on the Christian attitude in relation to the industrial unrest of the day. A short, succinct declaration on four points was adopted and the commission on social service delegated to circulate a longer statement. Thus the Federal Council joins the various church bodies referred to in a recent article in the "Century" in striking an unmistakable note for conscience and one in sympathy for the toiling multitudes. We print herewith the four preliminary declarations with some comment.

* * *

I

Evolution versus Revolution

The first statement declares for co-operation on the human side as against the war of material interests. It declares against class domination and condemns the class struggle as unchristian but takes no mental ground on the issue labor has at heart in its aspiration for a larger share of the common profit of industry. The church of Christ cannot be neutral on a vital human issue, and do the work of Christ in its time. It must not only furnish prophets for times like these, and issues like those of the industrial revolution, but it must also furnish organized forces of conscience to make the voices of its prophets effective.

There are always those who would stone them, but a democratic church will do little of the stoning of the leaders of democracy.

The declaration against class-domination cuts both ways. The "dictatorship of the proletariat" is quite as logical as the dictatorship of the bureaucrat or of the capitalist or industrial boss. We say it is as logical; of course it will not have the finesse because it will have neither the culture nor the backing of customary methods, but it is just as logical, and the toiling masses, whose very lot denies them the privileges of culture, are not greatly moved by its arguments. Czaristic class domination begot Bolsheviki proletariat dictatorship in Russia, an alien class administration begets Sinn Feinism in Ireland, a military autocracy begot the Spartacides in Germany and Austria, a big business class domination has begotten the big three-labor combination in England. The reaction begotten is in like degree to the dominance of the class controlling. We are purblind partisans to declare against the proposed class domination of labor without declaring against the actual class domination of capital also. It is the timeless domination of the possessing classes that brought about the socialistic theory of the "class struggle." Brotherhood should begin with those who have the wealth and power. There are few of the wage-earners in the Protestant church. It cannot become partisan to any ism, but it must be partisan to the rights of "the least of these" if it is not to be rejected by its founder as one who cried, "Lord, Lord," but whom he never knew. Neutrality never makes contending men brothers or even keeps one a brother to them. We promote brotherhood by standing firmly for the right as God gives us to see the right, with malice toward none but with charity for all.

* * *

II and III

Industrial Democracy

Democracy cannot exist half autocratic. We cannot maintain industrial autocracy and hold to political democracy. This should not be confused with the necessity for efficient administration and denied because efficient team work requires control and an ordered method of work. There is a vast difference between an employed dictatorship of wage and working condition and personal and efficient shop management. The efficient organization and direction of the labor force is one thing and the denial of labor's right to organize, to bargain collectively and to have something to say about the conditions of work and of the workshop is another. Industrial democracy does not mean the overthrow of efficient administration any more than does political democracy. It does mean a readjustment of working relations just as political democracy meant a readjustment of governing relations. Some inefficiency may result in making the transition just as it did in the change to political democracy, but we do not condemn our political democracy as a failure because of it, nor feel that the cost, even in terms of municipal corruption, was too great to pay for so great a progress. We must be content to work it out, counting the cost. Present day programs for it will have to be as profoundly modified as has Jefferson's program for political democracy. Its future lies, not in the perfection of any program proposed, but in devotion to it as a principle, with a humble willingness to work it out with whatever sacrifice it entails. We cannot measure human weal against dollar loss.

The right of collective bargaining is no longer in the experimental stage. The older industrial countries have established it. Its difficulties are chiefly those involved in related problems. The next step—that of a sharing in shop-management—is in the purely experimental stage, but must come in any real industrial democracy. It will be a success when the employer and employee come mutually to consider the investment of capital and work as a partnership with partner rights and responsibilities. Its program can be safely builded only on that principle and for labor to gain that privilege without capital recognizing the principle means endless difficulty.

The very first step toward any solution of the problem must be a change in the economics of the situation from that of the "non law of wages" to a recognition of the human factor's primary right. Instead of labor being a commodity on the market, subject to the economic laws of competition and of supply and demand, it becomes a partner in the enterprise and the first charge upon industry becomes a living income for the toiler. Anything less puts the dollar before the man. A business that cannot pay a living wage has no human right to exist; one that can, but will not is a criminal in the sight of God, and should be made one by

The Federal Council's Declaration on Industrial Justice

Facing the social issues involved in reconstruction, we affirm, as Christian churches, our belief:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and co-operative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work, by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

public opinion and under the law. By a "living wage" we mean an American standard of living—one in which the logical bread-winner earns enough to keep the mother in the home, the children in school through their teens and with a margin for old age and the rainy day. The total profit of American industry is sufficient: the problem is one of an equitable division. At present capital receives two parts to labor's one.

As direct first steps the legal minimum wage, the central of unemployment and a social insurance against ill health, accident, and an unprovided old-age are asked. These may be paternally administered, as in Germany. To obstruct industrial democracy, or fraternally projected to care for iniquities while industrial democracy is being worked out. Of course, honest democrats stand for the latter. Profit-sharing may be used, through a bonus system, for the purpose of breaking down demands for a fundamental sharing of common profit as a right, and co-operative ownership can be made to work for the intrenching of stock-dividend control, but both hold experimental promise for the cultivation of fraternal interests and are advocated as such.

* * *

IV

The Woman Who Works

The Federal law abolishing child labor is in effect. Therefore the most tragical of labor evils did not require special attention in these demands. A Carolina judge has declared it unconstitutional and sent it on its way to the Supreme Court, but if this statute is voided the sound conscience of the nation is now aroused and child labor will be abolished if it requires a constitutional amendment to abolish it.

The next glaring inequality commending itself to the nation's awakened conscience is that of the woman who works. When the ten-hour day was validated through the word of Judge Brandeis in the famous Oregon case the beginning of a new era for the woman toiler came in. The judicial fiction of centuries was overthrown and an altruistic or social fundamental adopted in place of the old selfish, individualistic principle. The health of the mothers of the race was made prior to the legal rights of the employer to fix hours of labor at his will or to govern them by a profit-making system. But there is still much to be done. State laws are needed to abolish unsanitary shop conditions, night work and the method used in many occupations. The eight-hour day is imperative and a minimum wage needed, for women are still unorganized, work for two little and in ways and places not good. The average of their pay before the war was only six dollars per week. There is nothing in logic, reason or the humanity of the case to uphold the denial to woman of the same wage for the same work as is given man, except the Godless system that "buys" labor like it does coal and steam-engines. Full political equality for our sisters and mothers is about won. Full economic equality for the woman who works is quite as important and even more necessary, for bread and butter are more necessary than the ballot.

The charge that the church seeks neutrality cannot much longer be held in the discussion of labor questions, and it can no more be neutral over questions of economic and social justice than it can over those of personal wrong.

ALVA W. TAYLOR.

SON of Man, let me join the league of pity. Let me take the place of the angels in the ministry of human souls. I have borne the heat and burden of the day; I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley. I have climbed the arduous steep. I know the path of the weary. Make me a helper in Thy ministrant band.

GEORGE MATHESON.

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Books

PROPOSED ROADS TO FREEDOM. By Bertrand Russell. This is a closely reasoned but clearly written volume on the industrial situation. It comes squarely out of the present day English situation through the analytical mind of one of the leading philisophers of our time. Bertrand Russell is fearless but without a mite of bravado; his is the fearlessness of clear and conscientious thinking and faith in honest reason as the emancipator from all social ills. One expects to find stark radicalism after knowing that the writer was imprisoned during the war for daring to think his honest thoughts aloud and that he was likewise cast out of his university chair and forbidden to fulfill a scholarly mission to this country. Instead, he finds him unimpassioned, clear and careful, but with vision and no trace of mammon worship. He is a sort of philosophical prophet. He analyzes socialism, syndicalism and anarchism without apparent partizanship and with no craven stamping of a supposed dragon's head. He finds worth in them all and bias and danger as well as in all partizan schemes. He believes socialism and syndicalism offer society many suggestions for betterment, but holds that Marxian socialism would give the state too much power and that syndicalism as too experimental. In the so-called Guild Socialism now being so much advocated in England, he finds the best offering for a practical way toward industrial democracy. We commend this clearly written volume to all who would learn just what these radical theories propose. (Holt. $1.50.)

THE ABOLITION OF INHERITANCE. By Harlan Eugene Read. After the League of Nations, the question of taxation to pay the war debt is the most important one facing Congress. Will we adopt the rich man's plan for indirect tariff taxes that throw the burden upon the consumer while still further enriching the investor, or the poor man's plan of taxing the excess income and inheritance of the rich? Mr. Read goes all the way with Andrew Carnegie and others who argue for the inheritance tax as the most reasonable and just tax as well as a safeguard to society against entailed fortunes piled Peleas-upon-Helion-like until we have an inheriting plutocracy, and then he goes further by arguing that all inheritance should be abolished and practically all taxes paid by making society, through the government, the sole heir of the capitalistic system. He argues that inheritance is unjust to the heir, morally wrong and opposed to social welfare. His treatise covers legal and constitutional points and answers objectors. His contention is not merely on basis of taxation but for economic democracy. (Macmillan. $1.50.)

A PLEA FOR GREATER UNITY. By Seth W. Gilkey. This volume is the outcome of an experience through which the outhor passed in the uniting of two rival congregations in an overchurched village and community. He was the pastor of the larger of these churches and continued for a few years the pastor of the united church. His study of the conditions by which he was surrounded and how to deal with them was the occasion by which was specially unfolded to him a vision of the united church not only in his own community but in the whole of Christendom. His surroundings and experiences were a special incentive to him to make a new study of the ideal church as presented in the Scriptures, to find out what others had thought and were thinking on the subject of organic church unity, and to think the subject through for himself so far as he was able. (Badger. $1.50.)

BLOOD AND SAND. By Blasco Ibanez. "The Four Horsemen of the Apocalypse" proved one of the best sellers of the war times in spite of the fact that it has greatness—for best sellers usually lack that quality. That book placed the Spaniard at the forefront of modern novelists—he is placed first by many critics. The volume here noticed is a much earlier work and deals with "the cherished atrocity" of Spain—the bull-ring. With terribly vivid colors Ibanez shows up this institution as it is on its less glorious side. It has been truly said that the reader of this book can almost hear and smell the actual battle of the bull-ring. There is an excellent introduction by Isaac Goldberg. (Dutton. $1.90.)

THE WAR ROMANCE OF THE SALVATION ARMY. By Evangeline Booth and Grace Livingston H. Lutz. The chief author is the Commander-in-Chief of the great Army, and Mrs. Lutz is well known as a writer of stories. The American soldier, who met the men and women of the Salvation Army in his hour of need, again and again, would undoubtedly pronounce a favorable verdict on the thrilling story now told in full from exclusive sources of information, by its American commander. (Lippincott. $1.50.)

THE PALISER CASE. By Edgar Saltus. Edgar Saltus is being put forth as one of America's most brilliant writers, and one too much neglected in the past. He is at least a good story-teller, as is indicated by this "drama of gold, of pain, of curious crime and the heart of a girl." A good point about the book is that it is *not* advertised as "The great American novel." The characters live, and some of them *will* live, perhaps. (Boni & Liveright. $1.60.)

THE SAGEBRUSHER. By Emerson Hough. A tale of the Montana mountains, some intensely interesting characters including a respectable and charming young woman, and a happy ending. Hough can reproduce the western atmosphere and never fails to include sufficient romance to make a good story for summer reading. (Appleton. $1.50.)

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HIDDEN TREASURE. By J. T. Simpson. A story of the reconstruction of an old-fashioned farm, where drudgery and hardship seemed to the farmer and his wife their chief returns for a lifetime of toil, into a prosperous and delightful home. (Lippincott. $1.50.)

The Sunday School

Love*

DR. LUTHER GULICK, in a book widely distributed by the Y. M. C. A. in the camps bearing the title of "The Dynamo of Manhood," describes the emotions of a mother as she holds in her arms her child. She thrills with the holy joy of unselfish love. It is the most beautiful thing in the world. A youth is coming home after his proposal of marriage has been accepted by the "sweetest girl in the world." He does not tread on the dull earth. He rides through the stars in a flashing chariot. For days he lives under the spell of romance. Perhaps he lives for years under that spell! St. Francis, having given his heart to God and having on the other hand utterly renounced the allurements of the world, which he knew full well, went singing into the forests preaching to his "little brothers," the birds, and living under the spell of romance. "Oh, the world is full of beauty, when the heart is full of love." "The greatest of these is love."

On the other hand, consider the havoc that is caused by hate. Read that powerful book of primitive passions, "Crime and Punishment," by Dostoevsky. Brood over the shattered soul of the student after he had committed murder, the hell into which he found himself plunged. You recall how he confessed his frightful, hideous crime to the woman of the street, Sonia, and how she advised him to go and confess and give himself up. You do not forget how he evaded the detectives, foiled the chief of police, and double-crossed every effort to entangle him at last when the clutches of the law were fastening upon the wrong man, when the path of escape opened clear before him, he rushed into the court and cried out, "I am the guilty one." After the confession came punishment in Siberia and there the student and the woman purged their guilty souls and found their way into the light. Only a Russian novelist can describe the hell of hate. Dostoevsky, Turgenev, Tolstoi, Gogol, Gorky or Kuprin—these are the artists who can paint the pictures of a world where love is not.

In every living mind there is now a black, sordid picture of hate. It is a picture of national hate. It is a picture of Germany singing her hymn of hate, murdering, burning, blasting, raping, ripping, and despoiling her enemies. What a ghastly sight it is! Milton's and Dante's pictures of hell are mild and tame by comparison. This wretched, wasting hate has revealed the terrible depths to which human beings may go, far below the beast. Tigers and hyenas are gentle in comparison! Yes, we have seen a world ruined by hate and cynicism; shall we not find ourselves hurled back to a world of love and faith?

Love—it is a strong word. It means more than natural friendship; it signifies wishing the best for everyone. It means that every good thing that we desire for ourselves, we also desire with equal earnestness for everyone else in the world. If I desire health, I must desire it for every one in Pittsburgh and I must labor for proper housing, for pure food, for public playgrounds, those things which modern social service knows. Love would be for decent sanitation in mills, for rest-rooms for women and all weak that did not go that far. Love—it means that if I want education for my children, I must want it for every other child in town. I must be interested in the Child Labor Law and see that delicate little lives are not sacrificed to the god of Mammon. It means that if I demand a living wage and a certain standard of living for myself and family I must use my influence to see that every other family has an equal chance. And it involves teaching all men to give honest values for the wage received; it involves creating confidence between capitalist and laborer. Love is a strong word—as strong as justice—as strong as mercy—as strong as righteousness—and that is very strong and very brave.

He who follows Christ into a life of love does not need to wait until he goes to heaven to get his reward; he gets it here and now. It pays big dividends now. He finds himself surrounded by troops of friends, little children run to his side, good women trust him; his home, his office, his church reflect his love. He walks in a garden. Music is always in his ears and smiles always before his eyes. The world is full of beauty.

JOHN R. EWERS.

International uniform lesson for June 22. Scripture, 1 Cor. 13.

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

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News of the Churches

Commencement Exercises at the College of Missions

The commencement exercises of the College of Missions at Indianapolis, were held on Tuesday, of this week. The chief address was given by Samuel M. Zwemer, of Cairo, Egypt. President Charles T. Paul delivered a brief address. At the ordination service, held in the afternoon, Mrs. Anna R. Atwater delivered the message of the mission boards, and Professor J. G. McGavran presented the candidates for ordination. The Master's degree was awarded to Lois A. Ely and Wallace R. Bacon, both of whom will go to China. The following future missionaries received certificates: Mrs. Bessie Bacon, Ph. B. (to China); Albin C. Bro, B. A. (to China); Mrs. Margueritte H. Bro, B. A. (to China); David P. Caldwell, M. D. (to Tibet); Mrs. Mabel C. Caldwell, R. N. (to Tibet); Annie V. Mullin, B. A. (to India); Clayton C. McCaw, B. A. (to Philippines); Martha J. Bateman, B. A. (to Belgian Congo); Goldie R. Wells, B. A. (to Belgian Congo); H. P. D. Leach, B. S. M. A. (to Paraguay); Mrs. Hilma J. Leach, B. S. (to Paraguay); Samuel S. McWilliams, B. A. (to Argentina); Mrs. Alice S. McWilliams, B. A. (to Argentina); Malcolm L. Norment, B. A. (to Argentina or Paraguay); Arabella B. Marvin, Ph. B. (to Argentina or Paraguay); Marjorie Thacher, B. A. (to Chile); Mary E. Fuller (to Mexico); Roscoe E. Hinds, B. A. (to Mexico); Mrs. Alice G. Hinds, B. A. (to Mexico).

Committee Chairmen for Cincinnati Convention

The following are the committee chairmen for the International convention to be held at Cincinnati in October: Music, Dr. Alvin Ranshaw, 515 Coppin Bldg., Covington, Ky.; Reception, Rev. J. N. Green, 1753 Brewster Ave., Cincinnati, O.; Enrollment, Rev. H. H. Webb, 519 Sandford, Covington, Ky.; Assignment, Rev. C. J. Sebastian, 2917 Colerain Ave., Cincinnati, O.; Finance, E. W. Edwards, 5th and Eggleston, Cincinnati, O.; Buildings, J. G. Cooper, Traction Bldg., Cincinnati, O.; Pulpit Supply, Rev. R. E. Elmore, 828 Oak St., Cincinnati, O.; Communion, Rev. J. W. Hagin, Burton Bldg., Covington, Ky.; Information, Rev. C. R. Stauffer, 4334 Floral Ave., Norwood, O.; Badges, Rev. Wm. Grant Smith, 5726 Madison Rd., Cincinnati, O.; Rest Room, Rev. F. M. Biddle, Riddle Road, Cincinnati, O.; C. W. B. M., Mrs. L. C. Fillmore, 4227 Williamson Place, Cincinnati, O.; Ushers, Wm. Newhall, Garrard St., Covington, Ky.; Decoration, Mrs. W. L. Glazier, 627 Nelson Place, Newport, Ky.; Banquet, W. L. Mohorter, Standard Publishing Co., Cincinnati, O.; Treasurer, O. S. Larkby, 5th and Eggleston, Cincinnati, O.

Another Advance Step at First Church, Springfield, Ill.

The budget of First church, Springfield, Ill., for 1919-20, besides an increase in the pastor's salary, includes the salary of an assistant who will act primarily as Director of religious education. The pastor, W. F. Rothenburger, has been authorized by the official board of the church to find the right young man for the place. The results of the every member canvass just held enables the church to add another living-link to its list. During the last year living-link relations were established with W. D. Hawk, pastor of Stuart Street church, Springfield, through the I. C. M. S.; Miss Margaret Dieter, head of Training School for Native Nurses, Luchowfu, China, through the F. C. M. S., and Mrs. Josephine B. Frymire, Lotumbe on the Congo through the C. W. B. M. The church will now establish similar relationships with the A. C. M. S.

Miss Titman, an accomplished and esteemed member of the congregation, has just been appointed by the American Red Cross Association to act as its representative in charge of all the nurses in Siberia with headquarters at Vladivostok. Miss Titman has just sailed for her new post.

The Late T. J. Legg, Indiana Evangelist

Austin Hunter of Jackson Boulevard church, Chicago, sends some facts concerning the career of the late T. J. Legg, who for a generation served the cause of the Disciples of Christ as an evngelist in Indiana. Mr. Legg's daughter, Mrs. C. M. Carver, is a member of Mr. Hunter's congregation, and his death occurred at her home in Chicago, on May 7. Mr. Legg had just passed the seventieth milestone a few days before his death. He was born in Rush county, Indiana, and the family moved to the Miama Indian Reserve, now Tipton county, while he was yet a child. He helped clear the home farm. Later he served a term in engineering and constructive work under the direction of the military department on the western plains and in the Rocky Mountains. He taught school for several years and served a term in locomotive service on the railroad. He taught in the Logansport city schools and Hall's business College for nine years, and also served eight years as inspector and underwriter for fire insurance and while traveling, engaged in Sunday-school work. He traveled extensively, visiting every state and territory in the Union and making two journeys to the eastern hemisphere. Thirty years ago he became state superintendent of the Christian Church Sunday School Association of Indiana. Later he became state evangelist for the Christian church, a position he held until six years ago when he was appointed district evangelist for the western district of the Indiana state missionary society. He has organized 116 churches, many of them now among our most important Indiana churches. He has conducted over three hundred evangelistic meetings. The funeral services were conducted by the officers of the state missionary society at Central church, Indianapolis, May 9 and the remains laid to rest in Crown Hill cemetery.

Secretary Sellers Reports Liquor Conditions in England and France

Secretary L. E. Sellers of the Temperance Board, made a special study of the liquor situation in England and France when over seas in war work. He reports that drinking in France is almost universal, but that it is confined largely to native wines. This custom is so old in France that the evil effects of such drinking are everywhere in evidence. In England drinking is not only universal but the English people drink strong liquors. Some statesmen deplore the fact that England not only failed to suppress the drink traffic during the war, but feel that the survival of the British Government through the future working out of great world problems is a serious question. It may be that because England is so completely under the mastery of drink that she will not be able to weather the storms of future years. Secretary Sellers believes it imperative that temperance forces be sent to England to assist her in her present situation, and to seek to break down the power of the liquor traffic and to lead the people to an era of temperance and sobriety.

Missionaries Report Conditions in Batang, Tibet

Dr. A. L. Shelton of Batang, Tibet, in writing of the food situation there, says that it has become more acute. Many families are living now on dried turnip leaves boiled with a little barley meal stirred in. The missionaries have helped to the extent of their ability, but their help was only a drop in the bucket. At the time of writing, it was four months until the harvest, during which time there would be great distress. Roderick A. MacLeod has charge of Mr. Baker's work at Batang. He writes that the work is in very good condition. The Sunday-school is well attended. Mr. MacLeod states that political affairs were quiet at the time of writing.

Missouri Christian College Prospers

Missouri Christian College at Camden Point, Mo., held its commencement exercises, May 29. Charles S. Medbury gave the commencement address. The present year is said by the Board to have been one of the most successful years in the history of the college. There was a large increase in enrollment. No time nor work was lost because of the influenza epidemic. The college is continued on the list of fully accredited junior colleges. There are prospects of all rooms being taken long before school begins since there are now more paid up reservations than by August 1, last year. R. L. Thorp is president of the school.

Chicago Church Federation Will Hold Reception for Dr. Willett

Dr. H. L. Willett has sailed from France and it is expected that he will return to his work as president of the Chicago Church Federation by June 15. A reception is being planned for Dr. Willett, to be held on Monday, June 23, at 2 o'clock in the Y. M. C. A. Auditorium. All friends of the Chicago Church Federation are invited to attend.

Chicago Disciples Plan "Greatest Ever" Evening

Dr. Peter Ainslie, of Baltimore, who is making a tour of western cities in the interest of Christian unity is to be in Chicago, June 19 and 20. He will hold conferences of an interdenominational character on Thursday and will be in the hands of his Disciple brethren on Friday the 20th. At the same time Dr. Herbert L. Willett is expected to arrive home from his overseas journey in France. The occasion appeals to the imagination of all Chicago Disciples and they will celebrate it with a banquet, at which Dr. Ainslie will speak on Christian unity and Dr. Willett on his overseas experience. The evening promises to be the most largely attended in the history of such affairs given by the

Disciples fellowship. Committees are now at work upon the arrangements. It is probable that the banquet will be held in the dining room of the City Club. An informal conference with Dr. Ainslie will be held by the ministers in the day time.

* * *

—The Loyal Men's Bible Class at West Side church, Springfield, Ill., has an "Immediate Relief Department" which provides that, upon the death of any member of the class, a cash benefit of $50 is paid by the class to the family of the deceased. The class is a new organization.

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—The church at Owensboro, Ky., has decided, in addition to supporting Dr. George E. Miller in India, to enter living-link relations with the American Society and the C. W. B. M. Horace Kingsbury leads at Owensboro.

—The New York 1920 convention goes to East Orange, and will be held in May.

—A $50,000 fifty-room building is planned for the Havens Home, at East Aurora, N. Y.

—W. F. Rothenburger of Springfield, Ill., gives the commencement address at Eureka College on June 19.

—N. O. Rogers, formerly minister of churches in Iowa and Kansas, but for the past months serving as chaplain in France, has now returned to this country and will re-enter pastoral work. His permanent address is 6519 King Hill avenue, St. Joseph, Mo.

—The new building at Lancaster, Tex., was dedicated the first Sunday of June. Cephas Shelburne of Sherman, preached the sermon. This is an historic work, having been established in 1845. A. N. Julien is the present minister.

—John W. Kerns of Central church, Austin, Tex., having ministered there for eleven years, has resigned to accept the office of secretary to the Board of Education of the Christian churches of Texas.

—Every Sunday during May, the attendance at Central church, Youngstown, O., exceeded 1,000. The average for the month was 1068, a gain of 51 over April.

—G. W. Terrill of Mt. Vernon, Tex., has accepted a call to Wills Point, Tex., and J. W. Stephens of Corsicana, Tex., is the new leader at Waxahachie, Tex.

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—J. H. Fuller of Nashville, Ark., has resigned to accept a call to the work at Wight Avenue church, Little Rock, Ark.

—Seventy-six per cent of all the Disciples of America reside within 600 miles of Cincinnati—which fact means a largely attended convention to Chairman A. M. Haruot.

—The Easter campaign at Findlay, O., where W. D. Van Voorhis ministers, resulted in 38 accessions to the membership. The offering for benevolent work amounted to $127. During the last few weeks, $3,600 has been raised in thirty day pledges to apply on the church indebtedness. On a recent Sunday C. F. Leiter, one of the church young men, was ordained to the ministry, Dr. S. M. Cook delivering the sermon.

—Ben M. Edwards of the Paris, Tex., church, has been elected president of the local ministerial association.

—First church, Omaha, Neb., reports an offering of $100 on Children's day. The service provided by the Foreign Society, entitled "Partnership with God," was used.

—A campaign has been launched at the Michigan City, Ind., church on June 1 to clear the work of all indebtedness by the last Sunday of the month. J. F. Bellville, minister there, reports that J. Francis Ashley of Monticello, Ind., started off the campaign, using the Chest of Joash plan.

—Secretary Milo J. Smith of the American Temperance Board, recently attended the New Mexico, Oklahoma, Texas, Colorado and Iowa conventions.

—Traverce Harrison writes that a contract will be let by the Grand Rapids, Mich., church for a $160,000 building. A recent evangelistic meeting led by the pastor, with J. E. Sturgis of Butler, Ind., as singer, resulted in the seventy-four accessions to the church membership. Mr. Harrison has but recently come to the Michigan work.

—The Sunday-school at Nevada, Mo., has grown so rapidly, reports pastor Arthur Stout, that it has been decided to make an addition to the church building. A $6,000 organ was recently installed. Mr. Stout delivered the baccalaureate sermon for the Nevada high school last week, taking as his theme, "The Art of Living."

—A feature of the recent convention of the Southern Illinois district, held at DuQuoin, was the appointing of a committee of five persons to work out a system of physical training for the young people of the churches, and to create regular associations for the promotion of the same.

—Dr. W. E. Macklin of China, has made an appeal to the American Temperance Board for funds to carry on the work in connection with his missionary labors among the Chinese. He

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writes that American brewers are arranging to make an invasion of China. The Board has sent $500 to open the work in Mexico. This money has been appropriated through the appeal of S. G. Inman, who will have general direction of religious activities of all the churches in Mexico.

—R. H. Robertson, evangelist of the Southern district of Illinois, has just closed a meeting at Carterville, Ill., with about forty accessions to the membership.

—Ernest E. Reed of Keithsburg, Ill., has accepted a call to Carlock.

—Colfax, Ill., church reports a Children's day offering of $180.

—In the four years' work of Roy Rutherford at First church, Paducah, Ky.,—one year of which he was in army service—a debt of $5,000 has been paid off, $7,500 has been expended in improving the church building, $5,000 has been raised for missions, and $16,000 has been raised for current expenses. During this period 180 members have been added to the congregation, which now numbers 450. The pastor's salary has been increased 50 per cent.

—J. Stuart Mill, superintendent of the central Missouri district, has been secured by the Bible school department of the American Society, to do some special Bible school work in the western provinces of Canada during the month of July. Last year, Mr. Mill visited the schools in Ontario and rendered a great service. The schools in this section are giving to Bible school work and home missions in order that other provinces in this great country may be helped in the same way. The success of the present $100,000 campaign being conducted by the Bible school department for Bible schools and home missions will mean a field worker for Canada for all of his time.

—Sunday, June 1, was "the greatest day in the history of the Disciples of Christ, in Southern Illinois," writes H. H. Peters, State Secretary of Illinois. This was the occasion of the dedication of the new $60,000 church in Benton. The dedicatory services were conducted by Mr. Peters. When the pledges were added up announcement was made that the amount was $50,000. The dedicator called for $5,000 more to complete a parsonage fund. The congregation expects to erect a new parsonage soon and one that will be an architectural companion of the new church. Samuel E. Fisher, the pastor of the church, has been in Benton only one month, coming there from a fruitful pastorate with the church at Petersburg, Ill. He served the Congregation at Petersburg for four years and a half.

—C. B. Titus is the new leader at Lamar, Mo.

—Dr. and Mrs. W. A. Frymire and Dr. L. F. Jaggard reached Dakar, Africa, on April 14. At the time of the writing they were all well and happy. They had a fine voyage as far as Dakar. They were expecting to be at their stations and at work within three or four weeks.

—Charles P. Hedges writes from Monieka, Africa, that 124 evangelists were sent out to forty-three towns. The work in the back-country has been seriously interfered with by the epidemic of influenza.

—Among the first Children's day reports coming to the Foreign Society office, were as follows: Dallas, Tex., Central, $625; Evanston, Cincinnati, $315; Maysville, Ky., $339 (last year's offering, $157); Richmond, Ky., First, $300.

—Alanson Wilcox, who has been preaching the Gospel for sixty-two years, recently preached at High Street church, Akron, O. Mr. Wilcox is now in his 88th year. His book on the history of the Disciples, in Ohio, has had a large sale.

—There were twenty-two accessions to the congregation at First church, Richmond, Ky., during May, all at regular services, reports minister Homer W. Carpenter.

—Dr. and Mrs. W. N. Lemmon, missionaries to the Philippines, attended the graduation exercies of their son Ralph, at Baylor Medical College, Dallas, Tex. They are members of Central church of that city.

—A. LeRoy Huff, of the Charleston, Ill., church, reports fifteen additions to the church there during the last six weeks. Mr. Huff delivered the memorial address again this year. Mr. Huff says Charleston is expecting a state convention attendance this year of 1,000. The convention is due early in September.

—Earl A. Blackman, pastor at Chanute, Kan., who has been serving as chaplain in France, with the 130th Field Artillery, has returned to his pastorate. On the morning of June 1, Mr. Blackman delivered the baccalaureate sermon for the high school, at Pittsburg, Kan., and in the evening of the same day at Chaute. He was also the chief speaker at the memorial day services at the University of Kansas.

—The South Joplin, Mo., church is planning to burn its mortgage next month. Eighteen accessions to the membership there are reported for last month.

—Alva W. Taylor, of Columbia, Mo., is in charge of the Inter-church Survey in Missouri. He is to make some trips through the Ozarks this summer in the company of district superintendent J. H. Jones.

—W. H. Frame has accepted the pastorate of the church at Crowley, La., succeeding Frederick Ross, who has gone to Coleman, Tex.

—W. O. Stephens, who was last year in the Army Y. M. C. A. work, has been elected president of the Lake Charles, La., post of the American Legion. Mr. Stephens also represents the ministers of the city in the Rotary Club.

—The Brotherhood class of the Ashtabula, O., church had 152 men present two weeks ago. There was a total attendance at Sunday-school of 476. There have been twenty accessions to the church membership during the past month. Minister M. E. Chatley preached the G. A. R. memorial sermon this year and will preach the baccalaureate sermon for the local high school. Plans have been made to pay off an obligation of $1,000 on the Brotherhood house this summer, this being preparatory to the building of a modern church and Sunday-school plant.

—L. E. Sellers of the American Temperance Board, has spent ten days of June in Washington, D. C., conferring with members of Congress as to the war prohibition measure becoming effective July 1. It is his firm conviction that Congress will not repeal war prohibition and that every saloon in the United States will close July 1. Once closed, forever closed—is his belief.

—Russell F. Thrapp, minister at First church, Seattle, Wash., is in frequent demand for outside work in this territory. He recently spoke on Christian unity at the state convention of the Congregational church at Tacoma and delivered the baccalaureate sermon at Spokane University on June 8. He will address the United Presbyterian Convention of West Washington on June 18, and will preach June 13 at the St. Marks Episcopal Church, Seattle on "The Contribution of the Disciples to Christian Unity." He will also preach the convention sermon at the West Washington convention of the Disciples at Mt. Vernon, July 14. It is reported that $52,000 has been subscribed toward the new First church building which will be erected on the site recently purchased.

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An Undenominational Journal of Religion

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

An Evening Prayer

O THOU Great Companion of our souls, in the deepening shadows of the day's twilight, we draw near unto Thee because Thou art the source of our life and the home of our souls. We thank Thee for the day and for the rich experiences which it has brought into our lives. We do not quite understand some of the shadows which fell across our way, nor have we seen the full significance of some burdens which have been laid upon our hearts. And yet we would not have had things different, for we know that our lives are in Thy keeping and that Thou art leading us on.

We thank Thee for the holy influences which have been borne in upon our hearts from our contact with those who love the Lord. We thank Thee for the love of little children, for the rich joys of true friendship, and for the purifying and uplifting influence of Christian character. If our own lives have added anything in richness, power and beauty to the world; if anything we have said or done has eased an aching heart, or made the way brighter for some pilgrim soul, we realize that it was not done by us but by Thy Spirit possessing us and controlling us and directing us in Thine own way. Perhaps we have not lived as close to Thee today as we might have done and it may be that we have missed opportunities for service and rich privileges of communion with Thee that will never come again. But wilt Thou forgive us for these omissions, and as we face the morrow may we do better work because of our closer walk with Thee.

And now, at the day's end, wilt Thou abide with us. To tired hearts wilt Thou give rest; to weary spirits wilt Thou give grace; to aching and lonely souls wilt Thou give the peace of God, and to us all wilt Thou grant the comforting and saving power of Thy love. Wilt Thou keep us through the shadows of the night, and throughout life's pilgrim way, until that hour when Thou shalt call us to dwell with Thee. And then, when death shall touch us, and the last deep shadows fall, we shall not be afraid, for Thy rod and Thy staff shall comfort us, and Thy presence shall go with us all the way. Through the power and in the name of Jesus who loved us and gave Himself for us. Amen.

ERNEST HUNTER WRAY.

What Interests Young Men

IN some of the military and naval camps and training schools, the Y. M. C. A. men and the chaplains have had opportunity to give intensive study to the task of interesting young men religiously. Admittedly this is one of the most difficult tasks before the church and one in which many congregations fail. Rev. J. Leslie Lobingier, Director of Religious Work at Great Lakes, Illinois, has issued a bulletin for the use of speakers who are invited to the station there from time to time to address the men. He says among other things: "The speaker should always remember the necessity of being concrete and simple. If frequent illustrations are desirable anywhere, they are of value when addressing such an audience as one will have at Great Lakes. It is suggested that ordinarily no speaker should talk longer than twenty minutes. Some of the best religious meetings that have been held have been those in which the address was not more than twenty minutes." There is appended a list of topics which have proved of interest to the men. All of these would be suggestive for ministers who aspire to be preachers to young men. The art of popularizing religious truth is one of the essentials and another is discernment of just what the needs of young men are.

One of the facts that is always to be remembered is that young men are hero-worshippers. To bring before them the stories of real men is always interesting. The

religious life of Theodore Roosevelt or of some baseball player is particularly effective. On the other hand, to abuse a bad man unduly will lead some young fellows to rise to the defence of these, for the sense of fair play in the American youth always insists on giving everyone his due, even the devil.

Now that the war is over and we have the high school men coming on, the churches might make a fresh effort to interest and hold them for the good enterprises of the kingdom of God, guided by the experiences of the religious workers of the war.

Erecting a Monument While Honored One Lives and Works

BUILDING a memorial to a man not only before he is dead, but while he is at the zenith of his bodily and mental powers, is an uncommon exhibition of both affection and moral confidence. That thing is being done, however, by the alumni of Congregationalism's Chicago Theological Seminary, who are undertaking to raise $50,000 with which to build Graham Taylor Hall in honor of Dr. Graham Taylor, who has taught Christian sociology in their institution for twenty-five years. No man more deeply has impressed his ideals upon his students or more deeply influenced the social morality and idealism of the great city in whose submerged life he has found residence since the establishment of Chicago Commons twenty-five years ago, than Graham Taylor. The utmost success of the building enterprise will be only a slight token of the respect in which this social pioneer is held by his students and fellow citizens.

American Methodism Goes Over the Top

NOTHING on the horizon of practical church achievement is comparable to the great news that the Methodist churches, North and South, have gone over the top in their Centenary campaign for raising $140,000,000 for their missionary and benevolent work. In both sections of the country the amount sought—in the South $35,000,000 and in the North $105,000,000—has been already oversubscribed, and many areas of the two grand sections have not yet completed their returns. How the areas are doing may be indicated by the following report, tabulated to June 1. Buffalo area, which started its campaign several months ago in order to encourage the other areas by showing "it could be done," oversubscribed its quota of $7,456,560 by $921,130 and expected by June 15 to report a million oversubscription. Three conferences in this area have already 100 per cent quotas. Four other areas have oversubscribed their quotas, Helena area reporting $1,700,000; San Francisco, $4,600,000; Detroit, $5,811,513; and Atlanta, $1,087,239.

Reports from this great Methodist drive received up to June 1, indicated that the other areas were following in the footsteps of the foregoing regions, and were expecting complete victory before the great missionary celebration in Columbus, which begins June 20. Cincinnati lacked less than $300,000 of completing its quota of $14,289,495, while Washington area was only waiting for $400,000 to go over the top with its substantial quota of $6,336,157. New England area reported that $4,414,155 of its quota of $5,404,630 is actually in hand, while many churches remain to be heard from.

Prepartions for the great missionary exposition at Columbus, O., on a scale altogether without precedent, are reported as now completed, and the exposition will be opened from June 20 to July 7. The Ohio State Fair Grounds, with its immense display buildings and its coliseum seating ten thousand, will be the scene of exposition and pageantry setting forth the mighty achievements, not of Methodist missions alone, but of Christian missions throughout the earth, and projecting, in a fashion capable of being visually taken in, the immense task that waits to be done by the church of Christ in the future. It is expected a quarter of a million people will attend the Columbus Exposition.

A New Issue Discovered

THE recent long, arid stretch in the reactionary journalism of the Disciples is once again relieved by the finding of a new issue with which to liven up its pages and give the appearance of gravity and power to its pronouncements. Not since the orthodoxy of Dr. Arthur Holmes, Drake University's new president, was attacked, something like a year ago, has there appeared on the horizon any specific thing to warrant making a fuss

Re-education

SURELY 'tis something Godlike to receive
These souls fresh born and fresh baptized with fire
And start them safely on a surer path;
Bewildered, some, the world has been too wild
For quick adjustment—and for these the hand
Stretched out in loving kindness is God's boon.
Some have been stinted in the far-off past—
Far-off, though still a year away, maybe,
Since time may not be measured by its hours,
But by its high emotions. These have served
At tasks unloved, and now a hope has come—
A hope too dazzling to be quite believed,
Hope of a dream, a boyish dream, come true.
The artist soul, chained to a desk; the youth
Who loves all outdoor things—the smell of soil,
The growing things he fain would help to grow;
The student torn from books ere he was grown,
To earn the needed wage—to these a hope
Dawns like a light in places underground.
And with the hope's fruition comes the thought
"My country loves me!" Like a gracious warmth
It fills the lonely soul, and nevermore
Will fade the glow.
Thus, surely, will arise
A newer patriotism, of the heart, not head—
A deeper, surer devotion to the land
That by adoption or by birth is his.
Justice and pity mingle, as in Him,
And in the lad a fine sweet thing is born,
A finer love for country and for God.
Yes, it is something Godlike to do this.

ALMON HENSLEY

over. And journalism of the reactionary kind among Disciples is like a dreary desert waste unless it can find something to attack. So it was inevitable that its editorial appetite should sieze upon the opportunity afforded by the transfer of the Disciples missionary forces in one part of Mexico in exchange for the Methodist missionary forces in another part of Mexico, in fulfillment of the plan adopted several years ago for a division of the territory of that country among the several communions operating there. The purpose of such division of the field, obviously, is to prevent overlapping and duplication and also directly to enhance the intensive efficiency of the work.

A former Disciple missionary in Monterey has taken occasion to work up a kind of "passive resistance" among the Disciples membership there against being taken over by the Methodists. Here, as anybody can see, is a choice morsel for reactionary journalism to chew upon, and it is making the most of it. It affects to be organizing a new missionary society to continue the Disciples' work in northern Mexico which the Woman's Board is relinquishing to the Methodists.

The outcome of the clamor now being made will be the same as in past analogous situations. Some scattered people will give their money, some gestures of actual operations will be made, the sterility of such "independent" efforts will become apparent as it has become in hundreds of instances before, and then the journalism that fostered it will forget it and take up something else to raise a fuss about. The missionary boards, meanwhile, will go straight on with their work in the fear of God, and without care for what may be said of them by designing men.

The Way

IF a man will set out for Bethlehem,
He may find love born again
Into a world of fear and hate
And bitterness and pain.

If man will walk in Nazareth
(For he is stricken of soul),
He may find a potent Healer
Who can make the wounded whole.

If man will sail on Galilee
(For he has need of faith).
He may see winged life arising
Out of the ashes of death.

If man will tread Gethsemane
With his fellow-men, he will know
The agony of war, and end
Its universal woe.

If man will climb Mount Calvary,
Beneath the Cross to kneel,
He will learn the cost of sacrifice
To all who care and feel.

THE BRITISH WEEKLY.

Canned Sermons

THERE has been a great increase recently in the advertising of printed sermons and lectures for the use of ministers. Some of the concerns that traffic in this sort of thing call themselves organizations for research. They make investigations for the use of public speakers. Others have a proposition much more bald. They sell fetching sermons to ministers who will deliver them just as they are written. A story floats around with regard to the late Professor McGarvey. He went to supply a pulpit where a student preached regularly. After his sermon a deacon said: "You didn't deliver that sermon as well as your student did last Sunday." The venerable professor had become the victim of the plagiarizer. That there have been many men who have delivered a second-hand message is indicated by the fact of the numerous ministerial failures.

The only kind of public address that will hold an audience as that which has the warmth of personal conviction. People listen to preachers who are bad elocutionists if only the man has the ring of sincerity. They will not listen to a good elocutionist if he comes with canned stuff. The price a man has to pay for a message is high. No man easily becomes a prophet of the living God. Paul went three years into retirement to find himself and his message. There is no other way. The man who would interpret life and religion to a people must think his own thoughts and have an inner life rich enough to furnish him his credentials for the gospel ministry. But what of the man who comes up to a service for which he has no preparation? Illness, the diversion of some other necessary religious work has kept him from his preparation. It would be better for a man to frankly repeat an old sermon or to read a short sermon from a good book and give credit to its author than to do anything not intellectually honest. Loyalty to trust must abound in the soul of a minister of God.

Presbyterians Not Going Back

FEAR is entertained in some quarters that the Northern Presbyterian General Assembly's qualified and hesitant endorsement of the Interchurch World Movement implies a reaction from the advanced position of leadership in Christian unity taken by this Assembly of a year ago at Columbus, O. Such apprehension is groundless, however, and a careful reading of the 1919 Assembly's action discloses the fact that only the intensity of Presbyterian sentiment on Christian unity induced the Assembly to go as far as it did in support of the Interchurch Movement. There seems to have been a lack of clearness and authority in stating the Interchurch plan to the Assembly. The committee to which it was referred, twice brought in not only divided recommendations, but divided conceptions as to the scope and method of the Movement.

Dr. Earl S. Taylor, who heads up the Movement, was not present at the Assembly, no doubt finding it impossible to disengage himself at the time from his responsibilities in the Methodist Centenary Movement which was just then

reaching its most critical stage. Though Dr. J. Campbell White and Mr. Fred B. Smith were on hand representing the Interchurch Movement, neither of these voices carried the weight necessary to reassure the Assembly on the various points of doubt and criticism that had been raised. Of these points the chief seemed to be that the Movement had arisen more or less irresponsibly, had already incurred a considerable indebtedness and was officered in large part by its leaders and originators rather than by men appointed by the recognized judicatories of the various denominations. The participation of the Y. M. C. A. and such non-ecclesiastical organizations on the same basis as the churches, was objected to, but was not so primary a consideration as the others. There is a substantial body of sentiment in such communions as the Presbyterian which resents being asked to give official approval to these nation-wide enterprises after they have been developed by individuals or other agencies up to a point where the communions are virtually forced to come in officially or be put in a false position.

Whether this feeling was justified in the case of the Interchurch Movement or not, is not our present point. The fact is that the feeling existed at the St. Louis meeting of the General Assembly and was not, apparently, dissipated by the representatives of the Movement who were there. Had it not been for the depth and soundness of Presbyterian convictions on Christian unity, it is more than likely that any action on the Interchurch enterprise would have been deferred one year. But in response to the pleading of such men as Dr. Snowden and Dr. Speer, backed by other leaders, who declared that the Presbyterian church would be put in a misunderstood position if it declined to take action now, the Assembly gave authority to its executive commission to act favorably in case the conditions as set forth in The Christian Century of last week were met.

It is necessary to know this in order to rightly interpret the Presbyterian attitude. This attitude was the precise opposite of the attitude of the Northern Baptist Convention at Denver. The latter flatly and contemptuously turned down all proposals looking toward organic church union, but voted unanimously to engage in the Interchurch Movement. The Presbyterians, on the other hand, were reluctant to commit themselves to the Interchurch Movement, but listened with eager hearts to the report of Dr. W. H. Roberts on the progress made during the year by the ad interim committee appointed to consider the possibilities of organic union. They are not opposed to the Interchurch Movement in principle—their hesitation was due chiefly to the manner in which it was presented to them, together with certain vaguenesses which seemed to characterize the proposal. But it was their interest in Christian unity and their commitment to that ideal that underlay what favorable action they did give to the Interchurch Movement.

Presbyterians are for union, and for it in the sense that they are willing to see their own denominational scheme of things absorbed by a larger body of Christ's followers, if a body can be created that promises to conserve the strength of the various groups without vital sacrifice and to provide a basis of more aggressive efficiency in Christian work for the future. The whole Christian world is indebted to the Presbyterian General Assembly of 1918 for its bold challenge to all the evangelical communions to unite as one body. They have up to date shown a disposition to pay whatever price in denominational pride and partisanship will have to be paid as a condition of realizing the united church for which our Lord prayed. Having taken such high ground they may be counted upon not to retreat from it.

Disciples Vital Interest in Baptist Reaction

THAT the large space given in our issue of last week to the interpretative reports of the national gatherings of the governing bodies of several denominations was greatly appreciated by our readers is evidenced by many letters received on each incoming mail. Especially do our Disciple correspondents show an interest in the more than usually full account of the proceedings of the Baptist convention in Denver. Disciples of Christ are keenly alive to the significance of any action taken by the Baptist communion in relation to the problem of Christian union. Though the Disciples are of Presbyterian origin, they were identified for a period of upwards of twenty years with the Baptist fellowship, and when they withdrew from that fellowship they unwittingly brought with them certain Baptist characteristics which their sojourn in that denominational fold had impressed upon them. It is quite certain that had not Thomas and Alexander Campbell and their coadjutors of one hundred years ago accepted asylum in Baptist hospitality their movement, begun in the desire to practice Christian unity, would through the years have taken on a radically different character from that which it came to possess. This historical relationship makes it inevitable that Disciples of today will note with deepest solicitude every development of Baptist fundamental policy.

But in addition to this historic basis of interest the Disciples are peculiarly alive to the tendencies of their Baptist neighbors because public opinion, in the more or less loose fashion with which public opinion regards the distinctions among religious bodies, conceives of the Disciples as a sort of Baptist sect. Until very recent years the government statistics frequently would group them for one purpose or another as Baptists. Baptists themselves have always quite consciously resented this identification, and have put themselves to considerable pains to draw the lines of distinction as sharply and exclusively as they could. But Disciples have too complacently allowed this identification in public opinion to pass without correction, encouraging it, indeed, not only by their passivity but by positive expressions. The average Disciple, layman and minister, thinks he and his people are more closely allied to the Baptist fellowship than any other. This is all due to the accident of agreement as to the mode of administering baptism, by immersion.

But though the two bodies agree in their practice of the mode they quite radically disagree in their conceptual theory of the significance or design of baptism. On the

design of baptism the Disciples hold the commonsense and Scriptural view prevalent throughout the rest of evangelical Christendom that baptism is the initiatory act of launching the penitent believer into the Christian life and into the organized community of those who are striving to live the Christian life, that is, the church. To the New Testament and to evangelical Christendom in general, baptism is a *functional* act; it is so also to the Disciples. But to Baptists it is a *symbolical* act. Being essentially symbolical, it is not thought incongruous among English Baptists to leave it optional with the convert, a thing that he can do or not do as his own heart prompts him; just as systematic participation in the Lord's Supper is in general regarded by all the churches. With Baptists, baptism is a *movable* ordinance—in the case of English Baptists it is so practiced, and in the case of American Baptists where not so practiced it is so conceived. With the rest of Christendom, including the Disciples, baptism has a *fixed* place in Christian experience, and possesses no meaning except as it is administered at the beginning of the Christian life, functionally admitting the candidate into membership in the church which is Christ's body.

The peculiar twist which Baptists traditionally give the Scriptures to sustain their conception of baptism as a symbol has always been the occasion of irritation to Disciples, and more than any other one thing was the cause of the withdrawal of the Disciples from the Baptist fellowship in 1828-1832. Yet Baptists, on their side, have been equally irritated by the Disciples conception of the design of baptism, because they thought Disciples taught water regeneration. In the heat of their recoil from that heresy they could not allow the functional principle of baptism to have any place at all in fundamental Christian experience, though they generally compromised by saying baptism was a sort of doorway into the Baptist denomination. This pulling and hauling of controversy between Baptists and Disciples was primarily due to the fact that both sides had committed themselves to the exegetical atrocity of identifying the mode of baptism with baptism itself. If immersion *is* baptism, as both sides taught, then the acceptance by the Disciples of the prevailing orthodox view as to its functional design, as contrasted with the Baptist view of its merely symbolical design, did indeed put the Disciples in the odious class of water regenerationists.

But since the earlier days the Disciples have been undergoing a fundamental change in their conception of the act of baptism, a change which has not been so marked among Baptists. Wrestling with the dilemma into which their doctrines of the act and the design of baptism put them, they have come to this fork of the road: They are forced to yield either their doctrine that the design of baptism is functional or their doctrine that the act and essence of baptism is immersion. It has grown clear at last that there is no rescue from water regenerationism if they cling to both. They are therefore re-examining their New Testament afresh, and are amazed to find that the doctrine that immersion is the essence of baptism has not a single authentic text of Scripture to rest upon. They are still able to derive indirect support from the Scripture for the use of immersion as the mode, but baptism itself is coming to be seen not as a physical act, but as the social-spiritual act of incorporation into the body of Christ, by whatever physical token it may be signalized.

We have taken more space, perhaps, than our present purpose justifies in making clear the likenesses and differences between Baptists and Disciples in the matter of this overt act of baptism which bulks so large in the public mind as a sign of the practical identity of the two bodies. But if to those unfamiliar with theological technique the distinctions we have made seem difficult to follow, there will be no difficulty in discerning the sharp difference between Baptists and Disciples which the Baptist convention at Denver has given occasion for us to make clear. The Baptists at Denver declared that the ideal of an organically united Church of Christ is "neither possible, desirable nor expedient." This declaration is reported to have elicited "hilarious joy" from the convention, and resolutions based upon it were carried with tumultuous enthusiasm. A statement was read setting forth the "distinctive principles" for which Baptists stand, which make it impossible for them to become partner in any union project with other Christians, and which they offer as their apologetic for the continued separation of Baptists as a distinct sectarian entity in the religious life of America.

Here is where Disciples and Baptists differ, on lines so broad that it requires no ecclesiastical technique to discern the distinction. It is not a difference over the interpretation of Scripture texts. It is not a matter of nice doctrinal distinctions that only trained theologians can comprehend. It has to do with the fundamental conviction and policy of the two groups of Christians; it has to do with their respective fundamental emotions. The Disciples originated in a pleading protest against the very thing the Baptists at Denver held high glee over. They have believed all along, and believe now—unless indeed there are some among them who have caught the cynical infection from their Baptist neighbors—that a united church of Christ is possible, desirable and expedient. More than that, the Disciples believe that an organically united church is essential to the salvation of the church itself. They hold that the public and notorious impotence of the church in these great days when the vast forces that are really determining the character of the world arise from sources outside the church and move in channels with which the church has nothing to do—that the Church's impotence can be cured, her strength regained, and her precedence among the formative forces of society acknowledged only when she brings her scattered and competitive elements into one organic body through which her full power may be brought to bear in a single impact against the world forces of evil.

And the Disciples go farther yet. They declare that this conviction of theirs is no mere expedient of their own devising, but that it is the register in their conscience of the will of their Lord, the church's Head. They cannot imagine their Lord regarding with hilarity the reading of a declaration saying that the unity of His church was impossible, undesirable and inexpedient. They can hardly imagine how such devout Christians as they know these Baptists to be could be capable of responding with any emotion save humiliation and shame to the reading of such a declaration. And if Baptists decline to be ashamed of the "riotous" emotions in which they bathed their sectarian

pride at that hour, the Disciples share with all devout followers of Christ of many names and creeds a vicarious shame on their behalf.

This is the big issue on which Disciples and Baptists confront each other. The Disciples declare that the denominational order of the church is a menace to the church and to the Kingdom of God, and a defiance of the will of Christ. They declare that neither Baptists nor Presbyterians, nor Methodists, nor Congregationalists, nor Episcopalians, nor Disciples, nor any other evangelical group of Christians stand for any "distinctive" thing that could not be better "stood for" in a united church than by maintaining a separate denomination to represent it. This is the faith in which the Disciples were born, to which they have not always been true in their practice, but which they still cherish in their hearts. And if the recent action of their historic neighbors, the Baptists, in placing themselves definitively on the opposite side of the line does but serve to bring clearly to the Disciples mind, by contrast, the one outstanding purpose of their existence, the Baptist reaction will not be an unmixed injury to the cause of Christ.

Dr. Jowett's Increasing Social Emphasis

APPRECIATION of Dr. J. H. Jowett was almost universal at the time of his resignation of Fifth Avenue Presbyterian church, New York, to return to London more than a year ago. The only qualification upon the public estimate of him as the world's greatest living preacher was the criticism that his message lacked the great social note that has come to be so vital a part of our modern Christianity. It was said of Dr. Jowett's sermons that they could have been preached in any generation since the Reformation as well as in our own. They showed but the slightest marks by which their date and environment could be determined. This characteristic was heralded by some as a virtue, on the assumption that great preaching is timeless in its quality. By others it was affirmed that this lack of social burden in Dr. Jowett's message gave precedence over him to many other preachers who, though admittedly inferior in homiletical deftness and in poetic insight into the hidden significances of Scripture texts, do, nevertheless, utter the social gospel with power.

What may have been the effect upon Dr. Jowett of this criticism one cannot say, but the fact is that his London ministry is being characterized by a social message as conspicuously as his New York ministry was characterized by the lack of it. Many sermons reported of late from Westminster Chapel have the directness of social application that made the Hebrew prophets the great reforming forces of their day. Notably, a sermon recently preached on "Pulling Down Strongholds," was vibrant with social emphasis. Four strongholds were attacked by the preacher with knightly passion: the British factory system, mammon, carnality and international jealousy and ill-will. More recently Dr. Jowett took up the distressful problem of the "conscientious objector," from which most Englishmen and most Americans avert their eyes, refusing to face the just charges of atrocities in our prisons as brutal in character as those recorded against the Huns. But in a recent sermon that is notable for its ring of authority in respect to this national sin, Dr. Jowett held England's unjust treatment of the C. O.'s up to the mirror of the British public mind in a passage that is prophetic in its power and moral lucidity. He said:

> It ought to be possible to find a tribunal that can distinguish between treachery and principle. This is not a day when England can afford to shut her consciences in prison. There are men now in prison serving long terms at hard labor before whom I would take off my hat, and they are placed alongside of life-long criminals, often in solitary confinement. A tribunal can be found which will discriminate between the coward seeking shelter from danger and the idler refusing to share the burden of the task, and the men—with martyrs' blood in their veins—who suffer because of their conscience. I would be false to myself and to my congregation if I failed to urge immediate action by our government looking toward their release.

With the expansion of Dr. Jowett's message to include the social and objective application of the gospel, his highly refined and devout interpretation of the mystical life of the spirit takes on increased power and appeal. The message to the inner life is half the gospel, just as the message to the social conscience is half the gospel. They should go together and must go together if the burden of any man's ministry is kept sound and vital. One could hardly wish for any greater acquisition to the social movement in the modern church than that such preachers as Dr. Jowett, famed for his exquisite power in laying bare the secrets of the soul, should enlarge the compass of their interpretative activities and lay bare the secrets of right and wrong in our social relationships also. Whether Dr. Jowett's increasing emphasis on the more objective and burly duties of the everyday working life of society is due to any conscious lesson the great preacher learned from the discussion his ministry in New York underwent at the time he relinquished it, no one can say. It is, no doubt, partly due to his being in his home land again, where he understands the social problems more thoroughly than he understood the social and political issues of the United States. His instinct for being sure he is right before he speaks would naturally not be under such inhibition in London as during his all too short sojourn in New York.

The Lonely Christ

THERE is no pain keener than the agony of loneliness. It comes at intervals from the beginning of consciousness. The

> infant crying in the night,
> And with no language but a cry,

is not in reality crying for a light. It is crying for the sense of companionship which the light gives. Who does not remember the first night spent among strangers —the sudden awakening, the sense of unfamiliar surroundings, the feeling of the far-away-ness of all that had hitherto made up life? No other of the characters

of Dickens arouses our sympathy as does that of David Copperfield, solitary in a great uncaring city. The appearance of Betsey Trotwood, moving energetically upon marauding donkeys, is a relief to the strain upon the feelings. Better a sharp-tongued relative who cares than no kinship, no recognition. The presence in an unfeeling crowd intensifies loneliness. The murmur of a world's admiration will not save one from the awful sense of personal solitariness. Mrs. Browning's "Aurora," in the flush of her literary success, cries out,

> Thou hast knowledge, only Thou,
> How dreary 'tis for women to sit still
> . . . . . By solitary fires,
> And hear the nations praising them far off.

There are moments when the soul feels itself to be alone in the universe. The neighbor across the way and the faintest star in the sky seem equally remote, equally uncomprehending. Every great inward crisis reveals the eternal separateness of the individual. We are a part of all that we have met, indeed, but we are also strangely aloof from all other created things. It is when this sense of the soul's separateness presses hard that we cry out for a Savior who can recover us from loneliness. Loneliness and temptation often come together. Indeed, loneliness is in itself a temptation to discouragement, despair and the loosening of all sense of obligation. "Who knows?" "Who cares?" are dangerous questions for the soul to ask.

It is at such times that we learn the meaning of the great withdrawal of Calvary. Theology has tried to explain away the loneliness of the Master, as it has tried to explain away the other elements of his divine humanness. But it is to the solitary figure of the cross that we must go when the need of the soul is most profound. It is he who trod the wine-press alone, of whose sympathy we are sure when we pass through experiences which those about us can not be expected to understand. It is the loneliest one, looking from a careless world to a darkened heaven and finding no evidence of companionship, to whom we cry out in life's hardest hour. To Him, in some supreme experience, every believing soul must say, "But for Thy cry, 'my God, why hast Thou forsaken me,' Thou couldst not be my Savior now!"

The Man Who Was Put Out at First

A Parable of Safed the Sage

THERE came to me a friend, even a man of mine own age. And he abode with me certain days. And I said unto him, Thou hast Gray Hairs, and thou art in danger of Growing Old.

And he said, Thou hast more Gray Hairs than I.

And I said, Yea; for I have not so large a Bald Spot.

And he said, Mine head is not Bald upon the Inside.

And I said, Lest we grow old, let us go to a Ball Game. For there is a great game scheduled for this afternoon.

And it came to pass at the Ninth Inning that the score was tied. And two men were on Bases, and none out.

Then came a man to the Bat, and he let the ball go by. And the Umpire said in a loud voice, Strike One.

And my friend said, That was not fair. He struck not at it.

And I said unto him, Thou art an old fogy. As they play the game now, the Umpire doth call strikes on a man for the balls he ought to strike at, even if he striketh not at them.

And again the ball went by, and the Umpire spake in a loud voice and said, Strike Two.

And a third time the ball came over the Plate, and he struck it lightly, so that the Short-stop got it, and put it to First, so that he was Put Out.

And my friend said, Verily, that was a Shame. For he might have struck earlier and harder and had won his base.

And I said, O thou venerable old Mossback, Thy knowledge of this Great Game is Hoary with Antiquity, and goeth back to the days when a Tick and a Ketch was sure to Fetch and Over the Fence was Out. Didst thou not see, neither consider that in the final inning and with a Tied Score, it was more important to get the men who were on the bases Nearer Home than it would have been to get another man on First Base? Didst thou not see that while the Umpire was Calling Strikes, the man on Second stole to Third, and the man on First made a quick Getaway and Slid to Second? And dost thou not remember that there is only one man out, and there are two good chances of getting a man over the home plate and winning the game?

Now, when the game was over, and that side had won, Behold, the players came by the Bleachers where we were; and I spake to them, and they stopped and spake courteously unto me. For some of them knew me.

And I said, It was Good Work, boys.

And they said, It was Billy that did it. He is the Bully Boy. He won the Game by his Sacrifice Hit.

And I said, Say that word again, and tell me once more the name of it.

And they said, When a man hath a chance to make a Grandstand Play for his own advantage, but chooseth rather to suffer defeat that he may help his Team, we call it a Sacrifice Hit. Yea, and we love the fellow that hath the Sand to do it.

And I said, Boys, Ye have chosen a Good name. Listen, for I would speak unto you. There was a time when the Great Game between Good and Evil was Pretty Nearly Tied, and the Lord Jesus Christ came to the bat. And men looked for Him to make a Great Strike, and a Quick Trip around the Bases, and an Easy Home Run. But He made a Sacrifice Hit, and was Put Out at First, that so His Side might win the Game.

And I said, Boys, when ye crown the Victors who have won in the Great Game of Life by Losing their own Advantage for the Good of the Game, remember that it is for that sake that God hath Highly Exalted Him, and given Him the name that is above every name.

And the boys said, Thank you, sir; we will remember.

And I rather think that they will.

The Changing Order and the Church

By E. F. Daugherty

"Upon this rock I will build my church; and the gates of Hades shall not prevail against it."

THE "gates of Hades" never had a wider opening in the life of the world than in the inauguration of the Great War. The church had never, in all the centuries of its life, been so near to repudiation by the world—and by its own membership—as when the hurricanes of hate began to sweep the world with the war's extension.

As the gloom of the tragedy deepened, as its waste of life and treasure widened in the streams of clashing havoc, there came a strange and universal consciousness in men that the church was the supreme agency of comfort in sorrow and distress, and the power behind the battle lines evoking an unconquerable morale.

The German autocracy disintegrated because it was builded without Christ; its scientific rationalism had thrown him out of court, and thereby robbed the German people of spiritual resource; hence, though they could endure in the morning-time of pride and pomp's assertion, in the noontime of a real test of strength between freedom and tyranny the pretension of Germany began to crack, and the full morning of a free world's awakening became the evening of the German Empire's life.

Wherefore, by reason of the world-encircling tests of the war, we hear it said that the old order has passed away; that men cannot be the same since the war that they were before; that institutions must be reconstructed, along with the clearance of the war's debris; that programs must be revamped to meet the new needs of the times; that governments are henceforth to be administered by the people rather than by kings; that industries are to be managed in the interest of the masses rather than of the classes; that the prophesied era of democracy has come and our new day is the brightest with promise for human welfare that this old world ever saw dawn. "Adjustment" and "reconstruction" are the words of the present hour, just as "propaganda" and "camouflage" were the words of the hour just passed.

Of the "changing order" we have heard much for two decades, but prior to the war it meant the socialization of Christianity, the injection of the spirit of Christ into industry, politics, education and all life's interests. It made slow progress, because the world was static in conventionalism and traditionalism; the war made the world chaotic, and the church partook of the chaos which the war provoked.

But because the church was the only institution in human relations with Christ as the corner-stone in its foundation, the church is emerging from the war's bewilderment with the consciousness that Christ is the sole hope of humanity, and that reconstruction, if not conformable to his ideals, is vain.

THE CHURCH WON THE WAR

More than any other influence, the church won the war, for its tests made clearer to men the ideals for which she had always testified and for which the young manhood of our day evinced a willingness to die—the ideals of righteousness, justice, liberty and peace. Now, unless those ideals can be worked into the fabric of reconstructed society, other wars in the future will demolish whatever this generation may build. Not only does the church feel this, but also the world of men universally, and all the challenges which the war brought to various states are but meager when compared with the challenge which the new day of reconstruction brings to the church. Her faithful guardians, leaders and members are anxious, with an anxiety surpassing the nerve strain of suspense, that she show herself equal to the demands of the times upon which we have entered with the establishment of peace.

The one unshaken reality emerging from the dark days past was and is the reality of Christ as God incarnate in men's midst. In the mud and gloom of the trenches, amid the bloody wreckage of no-man's land, back in the regions where home-fires were replenished with flames of sacrificial devotion; on the sea, in the air, the dug-out or the home from which a soldier lad or sailor had fared forth; yea, even in the councils of state where policies for nations were devised—everywhere the thing that satisfied the souls of men in trouble was, not ecclesiastical millinery or ritual, but the Christ, in his simplicity of unadorned brotherhood with men, helpfulness to them, sufficiency for them as the manifestation of God's nearness. It had been his to face and bear, in order to forecast a better world, greater tests and more poignant trials than theirs.

THE CHURCH NOT WRECKED

We have heard it affirmed that the husks of life were all shed in the tests of recent years, and nearness secured to the ultimate realities in human character and destiny; and so, the era of camouflaging life is forever past and done. The days ahead are days of straight-out sincerity where nothing will satisfy the clamoring hearts and minds of humanity but elemental and unadorned unselfishness—the unselfishness of him who first gave his life a ransom for many, and thereby turned the stream of empire in its course.

It was the "rock Christ" Jesus, rejected of the builders of Germany, that broke her empire and dream to pieces; for Germany was purely materialistic and battling for dominion, while the Allies, in a measure unwillingly, were forced to battle for ideals.

And this is the chief of the world's sobering reflections in the war's aftermath, that the ideals which won out at the cost of immeasurable sacrifices were Christ-born, and have been in the world sustained by the church.

The church wrecked, discredited, outlawed by the war's break and progress? Not by all the contrast between life and death, for the world before and during the war tried everything but the ideals of the church, and having fought for them amid a political setting, must now be challenged to live them in a spirit of consecration that has never yet been attained. The church, along with all else

on earth, was shaken and shriven by the war's experiences, but in her universal scope has emerged from the war with more vitality, opportunity and resource for her program than all else the war affected, save democracy.

Upon the rock Christ Jesus, as the Incarnate God in men's midst, she stands, with more firmly planted feet than ever before. She must rise to the business of his coronation over life with an energy such as defeated autocracy; for her task in making the kingdoms of this world his own is larger than the defeat of any dozen materialistic empires like the Central Powers.

The forces of hell from external entrenchments were loosed upon her ideals, and they prevailed not against her, though they had the keenest science and the mightiest armies ever employed. The danger she faces in the new era of reconstruction is the loosing of forces of hell from internal entrenchments. If she wills to be selfish, worldly, formal and insincere, her program may be adjourned from triumph for centuries; but if she will understand how the world tragedy opened unsuspected founts of sympathy and sacrifice in men's hearts the earth about, she has only to make her task as imperative for the world's good as was democracy's. Peoples of earnest heart and boundless capacity will everywhere apply themselves to her needs if her clarion call awakes the world as did the war's.

AUTHORITY PROPERLY PLACED

So—what of the changing order? I submit to you three realizations which the whole world faces from out the war and in the changing order of our times: The first of these is a realization of the place of authority. A sane minority down the course of history have always known "In the beginning—God," but the majorities of every generation have repudiated His supremacy, and the multitudes of earth today, as shepherdless sheep, know not the voice of life's Master, unto whom "all authority in heaven and on earth" is given.

Unending battles the ages through have waged between the species of authority which is purely external, a matter of compulsion and restraint, and that which is internal, a matter of conscience and constraint. Every struggle for liberty in the world's long life has been an assertion of the inner impulses of men versus the encroachments of external autocratic tyranny. The line was never so deeply drawn as when Germany threw her hat into the ring of internationalism, and revealed her aim of world domination by arms. She ought to have known better—since historic instances of a like philosophy of action, all failing, are fairly familiar—but she chose that exploded course for her own and made the most colossal national failure in history.

In her arrogance she moved out toward world conquest, to end in the pit of national disintegration; for her audacity provoked and unified, as it had never been before, the conscientious impulses of the universal human heart, and the nations demolished her because they felt that they ought.

Authority, therefore, in the changing order, and for the order of the world in the future, is posited ultimately, for moral and spiritual values, in God as the supreme and wholly beneficent Sovereign, responsible for the world's constructive progress and honored by the loyalty of his faithful. If the head of an empire, the faculty of a school, the board of directors in a corporation, take unto themselves an authority contravening the will of God as set forth of Christ for the good of mankind, the rocks of wreckage loom before their plans and policies, and the waves of circumstance in the flow of days will smash them thereupon. No ancient fact has modern demonstration of such clarity.

Authority, in the changing order of our day and for the order of the future, will be with practical unanimity in the hands of the people, rather than in the hands of kings, whether politically or financially measured. Authority, it is universally recognized in the clearing atmosphere of our times, is entirely with the thing that is *right,* and whoso would displace that with the thing convenient, conventional, expedient or palpably *wrong* is doomed to defeat.

The might of vested interests, the sublety of the powers that prey, the chicanery of political rings, the passion of greed and lust of selfish content are all to become quiescent before the majesty of whatever is right.

RIGHTS AND DUTIES

The second realization in the changing order of our day from out the war is that of the near identity of rights and duties. The "rights of men" began their strife in blood for political recognition in the French and American revolutions. Most of our political talk and action as earth's freest nation have been concerning our "rights"; the privileges of citizenship within our borders gave us a population growth by immigration such as no other nation ever had; it came because men were in search of their "rights" as were our forefathers when they wrought and fought and made declarations on things "inalienable"—as rights. But the "duties" of democracy, of free-born citizenship, had never had proper emphasis in our national life until autocracy's world pretensions threatened their loss in the specter of possible tribute to superior power politically. Wherefore the changing order has put an emphasis on "duties" in the last two years, which show them the reverse side of "rights."

First in universal military service, farther removed from the mind of our political forbears than the remotest star from earth. This we accepted as a matter of course, because it was a duty of necessity that had never before arisen. The apportionment of financial responsibility for the war's huge charges we welcomed with all our capacity, for the joy of manifesting the love wherein our ideals are held. And, in some degree and way and how—the incomparable hosts of democracy have shown themselves efficient. The plotters for world dominion went wrong psychologically, in thinking that people who had ever contended for rights would falter and fail in the discharge of duty and, in the lack of external authority forcing them, could not be brought to fight! What a marvelous miscarriage there was in the anticipations of the dreamers of world dominion who trusted in might, and discounted the obvious identity of rights and duties among a free people!

Hence we face the realization, in our changing order,

that the man who enjoys the "rights" coincident with American citizenship must discharge the "duties" incumbent therewith—or be branded an essential traitor. The realization has its peace value no less than war-time value—and the American citizenship of tomorrow is going to be a vast improvement over that of yesterday by reason of what the war has emphasized of civic responsibility.

PRETENSE DISCREDITED

The third realization the world faces in our changing order is the absolute discreditment of pretense. The days of hypocrisy are past, not completely but so measurably that never again will a nation of pretenders impress the world as did Germany. Ten years ago, their administration of municipal government, their critical finesse in educational paths, their scientific facileness were envied and lauded of all the world, and so imitated in our own paths of like interest that it took the war to awake us to the fact that 'twas all in the process of Germanizing the world, all a matter of the subtlest propaganda ever devised and pushed out from behind smiling agreeable fronts of urbane approach. A nation that could look so far and plan so deeply and with such minuteness for her "day" of "kultur" supremacy, when unmasked, is left practically without a friend; even her own children, when loosed from their iron control, and allowed a glimpse of the viewpoint of other peoples, will repudiate the system whereby the State was thought to be so high as to be capable of no wrong.

Henceforth straight-out sincerity and understandable transparency of motive will have among nations, no less than in the lives of men, an assertion which the past has never witnessed. It will saturate the lives of churches, for no body of people of whatever name or any name under the standard of Christ can pretend to be building the Kingdom of God among men when their high passion and deep plan in sectarian council is to dominate or absorb the fields of faith. Germanism is not the only ism from before which the masks have been torn by the war; it is Christianity and not an ism that meets the desperate needs of human living, and it is Christianity that the world is going to honor as well as have in the days ahead. The pretense of a mere religious profession lacking partnership in good works is forever discredited. "Whoso seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in him? " Such an one, in the final assize encountering the high test of orthodoxy will hear the fateful words, "Inasmuch as ye did it not unto the least of these . . . ye did it not to me"; and that means that the changing order is going to require cooperation in service, rather than pyrotechnical clashings of academic opinion—deeds and life, rather than creeds and profession.

First Church, Los Angeles.

Is God Omnipotent?

By A. D. Belden

A WOMAN once asked her husband, who was a very business-like man, whether it could be true that God is immanent in us all. She received the rather curt reply: "Oh! I suppose so, but really it doesn't matter very much."

That answer reflects aptly the pre-war attitude of many minds towards theological questions. To the man in the street they did not seem to matter very much. Even since the war there has been a tendency to discredit theology. There is a change of emphasis, however. Before the war it was a lack of interest in theology itself. Since the war the objection is not to theology so much as to its academic statement and presentation. Men and women everywhere are awakening to the profound significance of the character given to God in human thought. They are seeing clearly enough that a nation is made or marred by the objection of its supreme devotion. The lurid light of battle has revealed the fact that a theory of the state which shuts out God and His moral character can make nothing of the world but a shambles. We are realizing that the supreme factor in our life after all is the character of God. Man is made by his image of God. Tossed on the stormy sea of a world at war, the soul must find an anchorage in God or go down to disaster and despair. Many a life can now go on living only by the grace of some beautiful thought of God which keeps faith and hope alive in the breast. Hence the old theological questions: "Does God care?" "Can He save?" "Did He come in Jesus Christ?" "Is He omnipotent?" are being asked with a new solemnity and an intense passion to know. But there must be no jargon of the schools in our reply—no uncertainty, save that which is reasonable before so holy a mystery—no artificial obscurity of language. The plain man wants a plain answer to a plain question.

FROM LAW TO GRACE

For this reason let me state at once the reply I feel able to give to this question. A plain, straightforward, and, I hope, reasonable reply.

Is God omnipotent? Yes, but His omnipotence is in process of changing its form—from that of law to that of grace.

Let us examine this statement.

God is omnipotent. Strictly speaking, it is impossible to think of Him as otherwise. Should He be less He cannot be the Ultimate Being, but only demi-god. When we speak of God, unless we want to use terms idly, we must mean the Adequate First Cause of all Existence, Himself without cause or dominance from any other source. Unless God is all-powerful, He is not God, and instinctively the human heart can find no use for a God who is less than that. We all know how constantly during the war men and women have asked: Why doesn't God interfere? Why doesn't He stop the slaughter and enforce peace? And

under the stress of the fact that God has not dealt summarily with the situation many earnest souls have felt themselves caught in the ghastly dilemma that John Stuart Mill voiced when he claimed that God was either benevolent, but not powerful enough, or if He were powerful enough, He could not be benevolent.

People have felt obliged to choose between an impotent and a wicked God. The curious thing, however, is this, that as soon as the soul reaches that position with any degree of conviction God's spell over it is gone. He ceases to have really serious meaning for life. Worship, prayer, and redemptive hope begin to decay. We have no use for a God who is not omnipotent.

But does not the stupendous demonstration of power in the material universe accord with this instinctive demand for a God who is able? Think of the power that could swing our sun into space and keep it there, burning already for twenty-six million years, the scientists tell us, flinging its golden beams ninety-three million miles to warm into life the wonders of our little planet, and especially the supreme wonder, man himself. Wherever we look into the vast abyss of space we see further and still further spectacles of similar power, and who can tell whether this may not be but one universe of a myriad others? The microscope shows us worlds within worlds till the mind is awed by the overwhelming majesty of Being, and our thought of God takes up naturally and irresistibly such words as omnipotent, infinite, eternal.

GOD'S MIGHT NOT PUT FIRST

To such a Being, considered as mere power, it were a little thing to kick over our wicked little human world as a man kicks an ant-hill out of his way. With the greatest ease He might take us all in the hollow of His hand and scatter us as dust before the wind. It is obvious that if He wanted to *make* us good, if it were a desirable and right and loving thing to do, He could do it in the twinkling of an eye. Who dare refuse the Creator of this universe of blazing golden worlds? The power of God cannot be gainsaid. He is omnipotent. Yet the fact remains that we cannot think of God as mere power. We may fear, but we cannot admire, much less worship, Power only. Indeed, we commonly pity it. If God is blind power, He is infinitely less than man. The clumsy giant is a theme for nursery tales. The old story of the elephant that tried to help his friend the hen by hatching her eggs, with disastrous results, is a case in point. God is not God in virtue of sheer power. This raises the question, what can omnipotence mean when used of a person? Can it mean the power to do anything? The power, for example, to do wrong, or to do foolishly? Or to achieve contradictions? Perhaps you recall some children's questions: Can God make a stone He can't lift? Can God make a window open and shut at the same time? It is well to remember that such questions are essentially childish. They ask that God should cease to be God, a God of order and intelligence, and become a celestial juggler. That is precisely all that our insistent demand for miracle, without relation to moral factors, often comes to. The all-mightiness of God is never anywhere in the New Testament put forward as His chief glory. It is taken for granted that He is omnipotent, but never do we read, God is power, but only God is spirit, God is love, God is light.

What, then, do we mean by omnipotence in a person? Simply that God can do whatever He purposes to do. It does not and cannot mean that He will do everything, because everything may not appeal to His will, but all that He has a will to do He can achieve. He is not mere violence. His power travels along the channel of His desire and purpose. We come thus to the second part of the statement. This purpose being one of grace and not of law necessitates the omnipotent restraint of power.

JESUS' TEACHING AS TO GOD

The teaching of Jesus prevents our ascribing to God a character less than the best. Under its influence we exalt above God as Creator and Sovereign Power, the conception of God as Father and Friend. God seeks to lead His human children out of the bondage of fear and of a mere formal legal obedience to Him into the freedom of a family relationship, the glad co-operation of those who freely choose His will. His kingdom is a kingdom of grace and not of law.

That ought to be quite simple and easy for us to grasp, for this change in the form of power is happening continually in our homes. Whilst the children are young we do many things for them that older children must learn to do for themselves. They are under our power in a more legal way, with more of the element of sheer force in it, than at a later age. As they get older more and more the power-parental takes a more gracious form. The growing will must not be crowded by the will that gave it birth into the world. At such a period in home-life instead of commands, like the decalogue, we have recommendations like the Beatitudes, and appeals, like the fourteenth and fifteenth chapters of St. John. And do we not know that for parental-power to fail in making this "change of form," or to fail to respect it very completely, is for the parental purpose to stultify itself and for the home to be broken up? Do we think the father less powerful who rules his household by the form of grace, winning a wholehearted obedience, than the man who has to crush the wills of his family, his wife's included often, to get his way? Do we not recognize in that rule of grace, that noble restraint of self-assertion, a further refinement of power, a greater attainment and not a less?

RESTRAINT GOD'S SUPREME TRIUMPH

Why cannot we perceive that this restraint is the supreme triumph of God's power? Who can curb the power of God? Only God Himself.

It is said of William the Silent, that passionate lover of liberty and humanity, that his amazing strength of character was evidenced in nothing so much as in his quiet adherence as long as possible to "the more excellent way" of constitutional agitation against the tyranny of Spain, in spite of the agony he endured in witnessing the carnage wrought by the Holy Inquisition and the awful sufferings of an outraged and persecuted people. His power was shown greatest in restraint.

One recalls that story in "Quo Vadis?" of the slave Ursus, and his defence of his mistress, Lydia. He seized

the insolent young Roman noble Marcus, and with the greatest ease could have crushed the life from him. All the more impressive, therefore, to Marcus was this barbarian's power in that his Christian beliefs enabled him to restrain his ferocity and withhold the full weight of his strength. Power was perfected in restraint.

There is no virtue in power uncontrolled. A person may easily be the victim of his own strength in work, for example, that requires delicacy of treatment. It is the glory of the great steam hammer that not only can it smash the rock at a blow, but it can also crack a nut so perfectly as not to damage the kernel. So God's omnipotence is in no instance so manifest as in its exquisite adjustment to the varying and complicated human problem and to the extremely delicate character of moral issues. God has before Him the delicate problem of not crowding the growing freedom of man. The problem, not merely of standing off Browning's "hairbreadth, to leave room for the newly-made to live," but of increasing the distance as man ceases to be a child and approaches more and more "the stature of the perfect man." The older and the more capable of social co-operation humanity becomes, the more responsible can we expect God to hold man, and the less intervention of the arbitrary kind can we expect. For it is a "family" of free sons and daughters educated in His own powers that God aims at making, and a "family" is not made perfect by law, but only by grace.

Hence we glimpse the glory and responsibility of God's gift of life to man.

This sentence from the Psalms perfectly expresses the situation: "Thy gentleness [thy restraint] hath made me great." This omnipotence of restraint, which at times costs humanity so dear, which involves so often the permission of terrible evil and disaster, is our only opportunity of real life and dignity. It is the price of our greatness. The only alternative would be the degrading of our manhood into machinery. To be "made perfect as a thing of course," to be bludgeoned into obedience, would be an achievement unworthy of God, and of infinite loss to man. Phil May, in one of his cartoons, depicts a London coster out for the day on Hempstead Heath with his little boy. The man is boxing the child's ear, with the injunction, "Be 'appy, can't yer!" Funny as it is, the picture perfectly expresses the solemn truth that the blessedness of the human spirit must spring spontaneously from an inward grace, and can never be imposed upon the soul by outward force.

"THY GENTLENESS HATH MADE ME GREAT"

But what ample and wonderful compensation we have for that apparent limitation. It means that when joy comes it is a *real* joy, when obedience comes it is *real* obedience, when good triumphs in human life it is a triumph in which man is permitted a real share by God.

It means that God prefers to be our soul's companion to being our task master. He comes nearer to us for His costly choice of Fatherhood, and his refusal of arbitrary sovereignty. "God dealeth with you as with sons," and who of us in his heart of hearts would have it otherwise?

God, then, has delegated to His vast human family real life, real power. They are able to say Him "nay" as well as "yes." Yet in this He does not cease to be omnipotent, for it happens by His own almighty grace. Nevertheless, He asks you and me for the *return of that power*. He seeks His own again in service freely rendered, in co-operation scrupulously maintained. He cannot make His family without their consent for the simple reason that "He cannot deny Himself," as Paul says. He cannot choose a purpose and then surrender it. Did He do so, He would indeed cease to be omnipotent. Consequently, His recourse is to the method of appeal. And what an appeal! Jesus Christ, the supreme Love of human history, suffering down the enmity of the world, bearing its sin rather than break the human will, and yet winning to Himself an ever-increasing following, becoming the Head of a new humanity which seeks to render a perfect free obedience to God! Is He not indeed the Appeal of God for the consecration back to Him of the power that is in you and me?

So God in creation, as it were, put His power out to the sweet usury of love, hoping to receive it again with compound interest, in a humanity whose whole heart and soul is freely given to virtue, and which is wholly one in spirit with Himself.

Shall we lay hold upon our "greatness" by becoming free instruments of His power in the world? Wherever men heartily co-operate with God war gives place to peace, disease to health, chaos to order, ugliness to beauty, death to life; sin and all its train of unholy mischief yields place to love and truth and right. God does not fail humanity ever. Neither is He slack. All His omnipotence is exerted to make humanity great. God's gentleness is the supreme demonstration of His power.

Crowstone Congregational Church, Westcliff-on-Sea.

Thoughts at Church

CAN the God of sunset and dawn
Abide within walls and a ceiling?
Can the Spirit who sings in the spheres
Find joy in an organ's loud pealing?
Can a Being of infinite space
Be pleased with my uplifted face?
Can the Lord of oceans of air
Rejoice in my vain, muttered prayer?
Will He look from His throne overhead
As I bow to partake of this bread?
Can a Spirit of æons of years
Give heed to my penitent tears?

The God of all life is not far:
The Being who governs the star
Reigns too in your questioning thought;
The hand by which worlds have been wrought
Has fashioned your form. He has taught
You to pray and to weep and to sing—
And He feels with your mute sorrowing.
Fear not: though the worlds are a host,
Your spirit can never be lost;
When you pass through death's corridor dim,
You shall find, not the midnight, but Him!

THOMAS CURTIS CLARK.

Christianity and the League

By W. H. P. Faunce

GREAT changes are coming either through the church or in spite of it. We live in a moving world and Christians are not afraid to have it move. Either by orderly processes of growth, by the give and take of reasonable men, by negotiation and concession in the presence of a common need, or else by volcanic eruption and upheaval changes must come. Alas for those — whether demagogues or Bourbons — who cry "Peace, peace!" while they sow the dragon's teeth and ignore the sure crop of armed men. America has no sympathy with anarchy. Revolution is foreign to our temperament and not to be endured in a free land which floats the stars and stripes.

But we must not imagine either that the "old-time religion" is good enough or that the social *status quo* is the kingdom of heaven. The things that are wrong have got to be righted by Christian men or they will be righted by anti-Christian forces. The open mind must come before the helping hand. The rigid stand-pat attitude of the House of Have and the walking-delegate attitude of the House of Want are equally dangerous to Christian democracy. We are members one of another. The fact of membership exists whether we have the feeling of it or not. The method of the New Testament is not volcanic but evolutionary. Every Christian accepts Christ's fundamental law of the kingdom—"first the blade, then the ear, then the full corn on the ear." Let every man make his own heart Christian, his own home, his own shop, his own corporation, and before we know it we shall have a Christian America, fair as the sun, clear as the moon and more glorious than an army with banners.

We have no time, perhaps no need, to show how this social reconstruction must affect international relations. The world is now so woven together that no nation can reorganize its life alone. Diseases, physical or social, will not stay in bounds. "Spanish influenza" quickly spreads to American shores and fantastic Russian theories are preached in American parlors. International relations must undergo reconstruction and the process is going on before our eyes. Narrow, superheated nationalism—quite unknown in the Roman Empire or in the Middle Ages—which has developed so fiercely in the last half-century, the determination that one's own land shall dominate all other lands, is a Germanic doctrine drawn from the Old Testament and quite foreign to the New Testament.

THE LEAGUE OF NATIONS MUST BE UNSELFISH

It is easy to be provincial in a large country. In Switzerland one cannot travel 300 miles in any direction without meeting a new language and a new culture. Here we can travel 3,000 miles and find men dressed in the same garb, speaking in the same accents and thinking the same thoughts. But the Christian church was international in its original conception, and our great task is to make the original horizon of the church to become the horizon of the state.

A league of nations? Yes, but what sort of nations? No league of purely selfish nations can endure. If each nation wants the shelter of the league in order to secure international sanction for nationalistic pillage, or to protect its imperialistic ambitions, the league is dead before it is born. Only the give and take of honorable peoples, only the honest desire to help the struggling masses of humanity, white and black and yellow—only these Christian purposes can give permanence to any league. No machinery will do it. No exchange of documents can pledge a people to do a thing they unitedly desire not to do. There is no promise of peace on earth except to men of good-will. Christianity can furnish the good-will, the dynamic behind the league, and so change the treaty from a scrap of paper into an instrument of the kingdom of God. We want not merely peace, but co-operation; not cessation of struggle, but united struggle against tyranny and ignorance and poverty and sickness and despair. We want not a false internationalism which would wipe out all boundaries and destroy all local allegiance; we want the true internationalism which binds north and south and east and west in ceaseless endeavor to make the whole world free from terror and joyous in the co-operative tasks of the new day. Science cannot do this—it can create engines of torture as easily as tools of labor. It brings men's bodies together, but cannot unite their souls. Diplomacy cannot do this—it has been more Machiavellian than Christian. Treaties cannot do this unless behind them is the confidence of faith.

When the Son of Man cometh does he find faith in the earth? Surely he has come again in the last five years. "He is sifting out the nations before his judgment seat. Our God is marching on." Are we ready to march with Him? Are we merely mourning over a vanished yesterday, merely apprehensive over an unknown tomorrow? Let Marshal Foch, who knows both how to fight and how to pray, be our teacher at this hour. He has said: "Victories are won by science, but also by faith. It was our admirable soldiers that did it. I have but one merit—that of never despairing."

Long Pastorates and Christian Culture

By W. A. Shullenberger

AS the doors to the fourth year of the present pastorate swing open, my thoughts turn easily to the choice comradeship that can only be developed for minister and people through successive years of Christian association. When I say that it is a matter of growth to bring about the sense of absolute oneness of pastor and congregation, to erase the invisible line that may exist between pulpit and pew, and to speak in unqualified sincerity of the legitimate pride we have "in our work together here," I have the inexpressible satisfaction of knowing that I speak to a church that understands the value and virtue of long pastorates.

When a congregation has the record of supporting

one pastor for twenty-one years, his successor for nine years, and then swinging full-heartedly into the fourth year with a third it has its own glorious testimony born to its full-rounded life by the thousands of lips that speak from the past and in the present; it has a message to tell to all denominations and parishes whose government is congregational in form. It is, at the same time, in intelligent and unconscious harmony with that Divine law of orderly and productive growth of which the Lord spoke, "first the blade, then the ear, then the full corn in the ear." In due season it reaps. Its faith removes mountains. It is God's true Prospector, finding the precious and priceless metal of the eternal in human nature. God grant the churches and ministers of America a passion for the lengthening pastorate.

One sad fact of the Disciples' history is that it records so many divorce cases. Like a certain misguided and now sadly disillusioned Miss of a western state who took "on approval" a man to be her husband for a stated period of time that she might determine at the end of that time whether she wanted to retain him, so a vast deal of the "callings to new fields" and the "taking up of pastorates" has been decidedly probationary. Some churches are always looking for perfect ministers, and some preachers are forever hunting an ideal field, and neither will ever find such until they project their pilgrimage into the domain of heaven. The minister who stays must be patient and persistent, he must have a program, be able to grow into the affections of his people, and must be a *Christian* opportunist. The church that hopes to have a minister stay, with pleasure, a longer time than it takes to get his household goods unpacked must practice effectively courtesy, loving-kindness, forbearance, spiritual vision, and a certain degree of flexibility and readiness for direction. To these things the ministry and churches the country over must give sincerer heed, for if the success of Divine Grace had to be measured only by what either party to the churchly covenant too often substitutes for Christian ethics toward the other, the only logical conclusion would be that Deity might have put out a better brand of grace.

It is not unlikely that the near days to come will test even more severely than before the enduring relationship of the ministry and the churches. Congregations will demand a message and a leadership that is proportionate to the greatness of this day; and ministers will demand a real Christlike soldierliness on the part of the parishioners. The days of paltry play, of piffle, of sanctimonious side-stepping, and of ostrich hiding are about numbered with some other "dear, dead days beyond recall." Wanted! Many churches and ministers who mutually strive to support each other toward Faith, Fortitude, and Noble Action!

Central Church, Des Moines, Ia.

A Virile Christ

GIVE us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old;
We need a man of strength with us to hold
The very breach of Death without amaze.
Did He not scourge from temple courts the thieves?
And make the arch-fiend's self again to fall?
And blast the fig-tree that was only leaves?
And still the raging tumult of the sea?
Did He not bear the greatest pain of all,
Silent, upon the cross on Calvary?

REX BOUNDY,
In the Christian Advocate.

Years of the Modern

YEARS of the modern! years of the unperform'd!
Your horizon rises, I see it parting away for more august dramas,
I see not America only, not only Liberty's nation but other nations preparing,
I see tremendous entrances and exits, new combinations, the solidarity of races,
I see that force advancing with irresistible power on the world's stage,
(Have the old forces, the old wars, played their parts? are the acts suitable to them closed?)
I see Freedom, completely arm'd and victorious and very haughty, with Law on one side and Peace on the other,
A stupendous trio all issuing forth against the idea of caste;
What historic denouements are these we so rapidly approach?
I see men marching and countermarching by swift millions,
I see frontiers and boundaries of the old aristocracies broken,
I see the landmarks of European kings removed,
I see this day the People beginning their landmarks (all others give way);
Never were such sharp questions ask'd as this day,
Never was average man, his soul, more energetic, more like a God,
Lo, how he urges and urges, leaving the masses no rest!
His daring foot is on land and sea everywhere, he colonizes the Pacific, the archipelagoes,
With the steamship, the electric telegraph, the newspaper, the wholesale engines of war,
With these and the world-spreading factories he interlinks all geography, all lands;
What whispers are these O lands, running ahead of you, passing under the seas?
Are all nations communing? is there going to be but one heart to the globe?
Is humanity forming en-masse? for lo, tyrants tremble, crowns grow dim,
The earth restive, confronts a new era, perhaps a general divine war,
No one knows what will happen next, such portents fill the days and nights;
Years prophetical! the space ahead as I walk, as I vainly try to pierce it, is full of phantoms,
Unborn deeds, things soon to be, project their shapes around me,
This incredible rush and heat, this strange ecstatic fever of dreams O years!
Your dreams O years, how they penetrate through me! (I know not whether I sleep or wake);
The perform'd America and Europe grow dim, retiring in shadow behind me,
The unperform'd, more gigantic than ever, advance, advance upon me.

WALT WHITMAN.

The Sunday School

Response to God's Love*

(Review Lesson)

WE come this morning to the close of another quarter. It has been a quarter in which we have faced some of the biggest teachings of the New Testament. We have considered: The Fatherhood of God, The Saviourhood of Jesus, Immortality, The Holy Spirit, Our Likeness to God, Sin and Its Penalties, The Love of God for Us, Repentance, Faith, Obedience, Prayer and Love—Our Love for God. What is there left for us today but to consider our *Response* to God's love?

"Response"—that is the word. We must answer to the great calls of the universe or life is provincial, isolated, empty, desolate. Tonight Rachmaninoff plays with the New York orchestra at Carnegie hall and for days I had been promising myself that I would go and hear this great Russian whose music I appreciate so much; but I am not going, work demands my time and I am to deny my soul this food. I am not like the man of the Chinese proverb, "If I had but two loaves of bread I would sell one of them and buy a white hyacinth to feed my soul!" My soul must always be the poorer because I am going to work tonight. You see, I am not going to practice what I preach; I am not going to respond, and therefore I am going to be the poorer.

Here is the man who did not "respond" to the war-calls. He neither went nor helped at home; he gave little to the government in Liberty bonds; he gave little to the benevolent appeals. The world was stirred by mighty passions, the greatest he will ever know, but he made no response and his miserable, little soul shrivels into nothingness.

Here is the woman who was just as selfish as ever. Other women worked day after day, in summer's heat and winter's cold, at the Red Cross; but she dusted her furniture, cooked her big dinners, went to the shows and lived as she had always done. A microscope could not find her soul!

The sun is shining beautifully this February afternoon. But I am chained to this type-writer. I see the people in their cars; I see the smiling groups walk along the streets, but I am not responding to the health which the sun offers me. I am beating these keys.

Tomorrow I shall go with a company of business men to the gymnasium. We shall take the exercises which the instructor prescribes and then we shall play volley-ball uproariously. A cold plunge will follow the hot shower and we shall come away feeling like school boys. But only a few respond and their bodies alone will profit.

The library is stocked with half a million books, but I must respond if they benefit me. The conservatory is filled with flowers but I must respond if they cast their spell over me. The gallery is crowded with pictures, but I must wander care-free there if they are to mean anything to me. In the theatres are jolly shows, but only those who respond can enjoy. At Atlantic City the salt breezes blow and health comes up sweetly from the sea, but he who stays in Pittsburgh cannot know that health. It is a glorious world for the one that responds but he who does not respond, desponds.

Now the best thing in the universe is the great, wise, loving God. Shall I live as though he were not or shall I know him; shall I walk with him; shall I commune with Him? It is for me to say. My soul may be rich or poor, just as my mind may be, in the presence of so many opportunities for enrichment.

"Behold, I stand at the door and knock," says Jesus. Shall I let him in? Is the revelry so loud that I cannot hear him? Does the clinking of the coins, which like Silas Marner I am counting, drown out that gentle rapping? Am I pre-occupied with my book? Does the whirr of the machinery make it impossible to hear him? Respond, respond, open the door wide! He brings *Eternal Life*. He brings eternal joy. In his companionship my soul shall really live. All hinges upon my response. The riches of the universe are mine for the asking. Heaven is given away.

JOHN R. EWERS.

*Lesson for June 29. Review. Suggested Scripture, Phil. 3: 7-14.

CORRESPONDENCE

Talk About Christian Union

CHRIST is not the foundation nor even the corner stone of anything that we now call "the church." Christ is not the foundation of anything upon which "the wood, hay and stubble" are being piled up to be burned in "the day of the vengeance of our God," no matter what we call it. No real change for the good can come from the Christian union now talked of. Those who talk most for it make it most impossible. The church that was at the beginning kept the ordinances a little while, but it lost the apostles by death and also its prophets and its "discerners of spirits," and the gifts of wisdom, the gifts of healing, the workers of miracles and the gifts of tongues. These with the "knowledges" were all to cease and to vanish away.

The washing of feet with water and the anointing of the head with oil and the helping of the stomach with wine and blessing of the cheek with "the holy kiss" and the baptizing "for the dead," all passed away along with the "helps" and "governments." Women began to wear short hair and show their naked faces and even to speak in the church and some men to wear long hair. But I notice that we are still to hold on to all baptisms when we know that immersion was the act and know that not one in ten who were baptized since that day were conscious of the act, having had it imposed upon them in infancy. And we hang on to the Lord's Supper as though we were likely to forget our Redeemer from one week to another. Then there is the succession the entailed episcopate which gives an arbitrary claim of authority, and that is what a worldly church thinks it must have.

All kinds of tongues have not passed away. The sectarian "church union" tongue is a live wire, but as the churches in all these late centuries have aped the kingdoms of men and have been a feeble echo of the movements of the world powers they

The 20th Century Quarterly

"Interesting" —REV. E. L. POWELL
"Charming" —REV. PETER AINSLIE
"Ideal" —REV. A. B. PHILPUTT
"Admirable" —PRESIDENT A. McLEAN
"Inspirational" —MR. J. H. FILLMORE

are now again trying to save their face by forming some sort of a "me too" league to follow suit.

Tis enough just to live and love. Upon these two hang all the law and all the prophets, all the apostles and all the promises, and all the real union in Christ our Lord is to be that which is in the Father and the Son, "even as I have loved you." The eleventh command covers all.

Holland, Mich. JASPER S. HUGHES.

"The Daily Altar"

No man is fit for his day's work without having at some time received instructions as to how he shall conduct that work. When Jesus sent his disciples out "to sell" the gospel unto all the world he wanted them to know the "how." With such a great message of individual and national redemption they must know how to bring it nigh unto the hearts of the people. In order to convince the nations of the error of their ways, the disciples must themselves first have God's "power" in their lives. "Power" does not come easily, it comes through much prayer and meditation. But after the disciples "tarried" they conquered. The church of today puts the cart before the horse when it thinks more about "methods" than "power." The church needs a revival of "waiting on the Lord." The church that does not pray does little of anything else. We can never win our world for Christ without his aid. And to win that world with the gospel we must take our directions from God and not from men. Men give us a variety of "methods." God gives us His almighty strength and power. If we fail in our "Christian experiences" it's because we do not get close to God's heart. We need the "daily altar" in the home life, for the greatest influences radiate from there.

Des Moines, Ia. H. W. HUNTER.

Postscripts

I greatly enjoy every number of the "Century." It is doing a noble work. F. E. LEWIS.
Smithland, Ky.

I think The Christian Century the best religious paper in America. JOSEPH FORT NEWTON.
City Temple, London.

The "Century" is the best religious weekly in America.
Charleston, Ill. A. LE ROY HUFF.

I could not get along without the "Century." Mr. Taylor's articles are invaluable. They, together with the other stimulating material, place it in a high class among religious weeklies.
Millersburg, O. E. L. MCFETRIDGE.

Please send copy "The Daily Altar." The book has been highly recommended to me by my pastor. L. G. HOSSACK.
Winnipeg, Manitoba.

If I could get the "Century" read in each home of my congregation for one year, I feel that I could do larger things in and with the church. H. E. STAFFORD.
Parkersburg, W. Va.

I think I have never told you how much I enjoy the "Century."
Bellflower, Ill. E. E. HIGDON.

We have disposed of thirty copies of "The Daily Altar" in our congregation. I think in addition to these there were some personal purchases. All are much pleased with the book. From our colored janitor to members of the state administration, judges on the appellate bench—all speak highly of its value. One woman who mourns the loss of her husband has found much comfort in it. Will you please send ten more copies.
Frankfort, Ky. ROGER T. NOOE.

The "Century" is finer than ever. Too much cannot be said in praise of it. D. H. BRADBURY.
Tarkio, Mo.

Let me say that we greatly appreciate the "Century."
University of Nanking, China. BEN HOLROYD.

These Reductions Hold Only During the Month Advertised

Book Bargains for June

	Reg. Price	Spl. Price
Spiritual Interpretation of History. Mathews	$1.50	$1.10
The Meaning of Baptism. Morrison	1.35	90c
The Protestant. Jenkins	1.35	75c
Tender Pilgrims. Jones	85c	40c

NOTE.—Add to the listed price from 6 to 15 cents postage.

THE CHRISTIAN CENTURY PRESS
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Industrial Reconstruction

The world is in a state of flux, almost of chaos, in political organization. Old governmental forms, over a large part of the world's surface, have passed away, giving place to newer and more democratic forms. The nations of Europe, large and small, are taking on, more than ever before, not only political but industrial democracy. But, strangely enough yet not without reason, they are anxiously asking whether the United States is likely to make like progress. For, having suffered less of the horrors of war, we have not learned so well the lessons it has taught to the people of the Old World.

With us the reactionary, who never learns, plans busily that the Great War, with its suffering to millions, shall cause him no loss and greater profits than ever. He has organization, by which he constantly enforces his will. Those who have a vision of a better order of the world, built on the lessons the Great War has taught, are disorganized and hence are constantly overcome.

A group of people who feel that these scattered groups should get together and discuss the action which in the present case should be taken is preparing to issue a call for a Conference. Shall we tell you how you and every forward-looking American citizen can help in meeting this crisis?

THE COMMITTEE OF FORTY-EIGHT,
138 N. LaSalle St., Chicago, Ill.

The Larger Christian World

A Department of Interdenominational Acquaintance

Pittsburgh Ministers and Sunday Amusement

The Commissioners of Fairmount Park in Pittsburgh have opened up the park to amusement on Sunday. When Bishop Berry of the Methodist Episcopal church returned from a trip, he immediately criticised the action of the commissioners. These have been defended by the head of the Church Federation of the city, Rev. Carl E. Grammer, rector of St. Stephens church. This rector while favoring all voluntary and non-commercial amusements said: "The logical and consistent line for the protection of the day is to prohibit all gainful occupations. Under this head should be included the activities of those who sell amusements, just as much as of those who sell commodities. Actors, musicians, professional ball players, entertainers, and servitors of places of entertainment need their Sunday rest just as much as the grocer's clerks or the coal merchant's drivers."

Another Rector Becomes Priest

The leakage from the ministry of the Protestant Episcopal church to the Roman Catholic church continues. Rev. Robert E. Wood, formerly a missionary to China and more lately in the overseas work of the Y. M. C. A., has renounced his allegiance to the Episcopal church and has become a Roman Catholic.

Presbyterians Have Pension Fund

The Ministerial Relief Fund of the Presbyterian church has made good growth in recent years. At a recent session of the board in St. Louis a report was made that seven millions is in hand. This represents the progress which has been made in the effort to secure ten millions for this fund. Among the beneficiaries are 680 ministers and 900 widows and children. The maximum that will be paid to any person will be five hundred dollars a year. The New Era Movement has been asked to raise the remainder of the money during the next two years.

Would Practice Social Service

The Social Service Commission of the Presbyterian church has voluntarily gone out of business since the task of educating the public mind has been completed by the war. They assert that it is now time to act and have passed their functions on to the Home Missions Board. The Commission has been in existence for two years.

Old Catholic Congregation Becomes Episcopalian

In New York City is a congregation of Polish Catholics who are not in communion with the Roman Catholic church but are what are usually called "Old Catholics." They have a congregation of nearly two thousand souls. They have recently asked for the supervision of the Episcopal bishop of New York and will henceforth be under his care. For a number of years the Episcopalians have sought closer relations with the Old Catholics and this desire has brought a consummation in this concrete case of union.

Death of Dean Hodges

The Very Rev. George Hodges, D. D., Dean of the Episcopal Theological School, Cambridge, died at his summer home on May 27. He has been in poor health for some time and passed away with heart disease. He was made head of the theological school in 1893 to succeed Bishop Lawrence. Dean Hodges' books are widely known throughout the Christian world; among these are "Saints and Heroes," "Every Man's Religion," and "The Training of Children in Religion." "Few men have more graciously combined good humor, wit, and effective tact than Dr. George Hodges. In his twenty-five years of service as Dean of the Episcopal Theological School in Cambridge he has weathered storms of criticism and fought courageous fights for what he held to be the highest ideals of his church. Yet he maintained throughout a mental poise and sanity that won him an enduring place."

Children in Sunday School

The question, How many children in your community under twelve years of age are receiving no regular religious instruction, is receiving attention now by many religious workers. This question put to every community in the United States and Canada by the International Sunday School Association will require some thorough investigation for careful answer by most cities and towns. It is estimated over the nation that 13,000,000 of the 25,000,000 children under 12 years receive no such instruction. Inquiries by the Illinois State Sunday School Association showed that only about 35 per cent of the children of that state are receiving any religious instruction, either in Protestant, Catholic or Jewish schools.

Another Lambeth Conference in 1920

In July, 1920, will be held another session of the Lambeth conference. This is an international gathering of Episcopalians from different parts of the world. The first of these conferences was held in 1867 to hear the case of Bishop Colenso of Natal who had been condemned on account of certain features of his administration. The conference is made up of bishops. At the approaching conference the subject of Christian union will bulk large in the discussions.

Worship in the Home

There is a widespread feeling that the spirit of prayer must be restored to the American home. Expression has been given to this feeling by the organization within the Methodist Episcopal church of the League of Intercessors. The Board of Religious Education of the Episcopal church has planned

THE BETHANY GRADED LESSONS

"They mean a new day in religious education."

Rev. Finis Idleman. New York City

a nation-wide movement to deepen the religious life of the family and is preparing printed matter and organizing for pulpit appeal and personal work. The reception of the Daily Altar Movement among the Disciples indicates that they too have sensed this particular need.

An Interesting Letter from Siberia

For three long months not a word was heard from the workers who left the Methodist Mission in Japan to go with the Y. M. C. A. into Siberia. The following letter from Mr. Heckleman, therefore, which his wife has just forwarded from Hokkaido, will be of particular interest in this country. This letter was written from Blagovoschensk, four days' journey from Vladivostok, where a large part of the Japanese army has been stationed: "I have with me a Czech, a Serb, and a Russian, and the four of us together speak the following languages: English, Japanese, Russian, German, Serbian, Czechian, Livonian, and Lettish. The Russian general has given me, rent free, a fine building for a soldiers' club. Here, among other things, we have a soldiers' library and furnish a lot of Japanese, Russian, and English literature. The rooms are very nice and are in a building formerly used as an officers' library It is fairly well heated. When you think of the weather being 51 below zero here, you can see that this is desirable. The Japanese boys are asking for English classes. We hope to start some soon, also classes in Russian and Japanese. This is an interesting city, really very pretty, and the churches are fine. The people are intent on a permanent Y. M. C. A. and already a committee has been formed representing the important interests of the city. They have set apart fine parks for the use of the organization. One of them will be fine for a permanent building. This is one of the most important things I was to accomplish here; and now I feel that the future of the 'Y' in Blagovonschenck is secure, but a permanent secretary should be sent. My work, of course, must end, for peace has come."

Chicago Protestantism Works for Prisoners

A city missionary society does not usually find the work in a jail gives much promise of building up an institution and city missionary societies want to build churches. It is for this reason that it has been left to the Church Federation of Chicago to provide some work for the prisoners. The Federation has secured that unique figure in gospel work known as "Lucky Baldwin," but who is in reality Mr. Christian J. Balfe. This religious worker has had a long record in crime, but always escaped the penitentiary and for that reason he received his nick-name. He was converted in the Jerry McAuley mission of New York. He is a man of enormous energy and decision and he has invested this energy in his prison work in Chicago. In the past six months Lucky Baldwin has found jobs for nearly two hundred men. Among other jobs, he has led one man to enter the ministry.

* * *

Working in Neglected Rural Sections

THE decline of the rural church in many sections of the country has increased the number of communities where there are no longer any Sunday School facilities. The rural church died because it was a denominational church and because the economic support for it had moved to the county seat. The children of tenant farmers are growing up in many rural sections of this country like young heathen for the lack of any religious instruction. One of the effective organizations for reaching this kind of situation has been the American Sunday School Union which has over two hundred missionaries in the field traveling constantly in the work of keeping alive little struggling Sunday schools in schoolhouses where the local leadership lacks the vision to keep them alive. For the use of these struggling Sunday schools a considerable literature has been provided, for which there is a certain amount of endowment money available. The method in the past has been for this organization to work up to the organization of a church which decided by majority vote what denomination it would affiliate with. As soon as the Community church movement comes into its own in the other states as well as in Colorado, the church formed in such sections can be kept on a union basis without losing all denominational moorings. This will make more permanent the work of these Sunday school agencies which have sought to work on a union basis as far as possible.

In the past the best blood of the city has been coming from the country. The open farm has been the educator of business and professional men. This kind of life laid a foundation of health, idealism and ambition which was priceless in after years. However, the religious life of the open country of the long ago was one of the big elements of the experience of the country boy. Now thousands of country boys are growing up without religion, and consequently without the potentialities that went with this mode of living in former times. The burden of the unevangelized in the open coutnry is laid on the heart of the church as a fresh obligation.

ORVIS F. JORDAN.

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

All inquiries will be gladly answered.

Address

Editor, THE CHRISTIAN CENTURY
700 East 40th St., Chicago.

News of the Churches

Dinner in Honor of Dr. Ainslie and to Welcome Home Overseas Men

Chicago Disciples are taking enthusiastically the announcement of a Christian unity dinner in honor of Dr. Peter Ainslie at the City Club on Friday evening, June 20. The return home of Dr. H. L. Willett, Dr. C. M. Sharpe and Rev. W. G. Winn who have been in France, gives occasion to couple a welcome to them with the honor given to Dr. Ainslie. The prospect is that every church of Disciples in Chicago and hereabouts will be represented, and more liberally represented than at any previous general function of the sort ever undertaken by them.

Sudden Death of President Cramblet of Bethany College

Word comes by wire as we go to press that President T. E. Cramblet of Bethany College died on Sunday morning, June 15. No other information is contained in our message, but whatever may have been the direct and immediate cause of his taking off there is no doubt that the great embarrassment into which the college has recently come as a result of the now famous strike of the entire student body brought to him anxiety and distress which must have contributed actively to his physical breakdown.

Missouri Disciples Seek Two Millions for Education

One of the three mountain peak features of the annual convention of Missouri Disciples held at Carthage last week, June 10-12, was the decision to raise two million dollars for the six colleges of the state and for the state society. For a generation the colleges of the Disciples in Missouri have been apart; with the inauguration of this financial campaign they are together and in thorough sympathy. The proposal to seek a large educational fund for the colleges originated early this year, and one million was set as the goal. When the matter was presented at the district conventions these conventions urged a higher goal, and it was decided to increase the amount of the desired fund a half-million. Then at the state convention, after a stirring address by Dr. H. O. Pritchard, secretary of the board of education of the Disciples and some discussion, a final decision was made to seek two million dollars for education and for the state work. W. D. Endres, who is in charge of the campaign, stated that he gave Dr. Pritchard large credit for the final raising of the goal. The colleges concerned are the Missouri Bible College, Columbia; Christian College, Columbia; Missouri Christian College, Camden Point; Culver-Stockton College, Canton; School of the Bible in Drury College, Springfield, and William Woods College, Fulton. The state society will receive one-tenth of the money secured. Mr. Endres, the general secretary of the campaign will have his headquarters at Mexico. In connection with this campaign in Missouri, it might be stated that other states engaged in similar campaigns are Illinois and Texas; schools with such plans are Drake, Phillips University, Butler and Cotner. The other two great features of the recent convention, referred to above, were the addresses and conference of Dr. Peter Ainslie, the Christian union prophet of the Disciples, and the three dynamic addresses delivered by Dr. Pritchard during the early sessions of the convention. Considering the fact that the meeting this year was held in a corner of the state, the attendance was thought very good. C. C. Garrigues, of First church, Joplin, was the able president of this year's convention, and L. W. McCreary, of Hamilton avenue church, St. Louis, was elected president for next year, that meeting to be held at Marshall. The Carthage convention voted its approval of "a league of nations," and sent President Wilson testimony of its strong "disappointment" at his recent stand on war prohibition.

Dr. Willett Returns From Y. M. C. A. Mission in France

Dr. Herbert L. Willett returned to Chicago on last Thursday, after an absence of several weeks spent in Y. M. C. A. work in France. Dr. Willett sailed with a number of other leaders in religious and educational lines late in March, and since that time has visited most of the larger centers of the American Forces in France. He spent some time at Paris, Beaune, LeMans, Marseilles, Chaumont, and Bordeaux in conferences with members of the Expeditionary Force, and in the direction of the religious work of the Y. M. C. A. in those sectors. He also made a tour of the Verdun and Reims territory to inspect the work being done there for the men. He reports that though the weather left much to be desired in the north of France, he found beautiful weather around Marseilles, and had the pleasant experience of an aeroplane flight over that city and the Mediterranean shore line. Dr. Willett returns to take up his university work for the summer quarter and will also devote much of his time to forwarding the plans of the Chicago Church Federation, of which he is the president. He will preach on June 22 and 29 in his pulpit at the Memorial Church of Christ, on Oakwood boulevard. A reception in Dr. Willett's honor will be held on Monday, June 23, in the Y. M. C. A. Auditorium, at 2 o'clock. Dr. William E. Barton, Rev. Perry J. Rice, Mrs. G. M. Mathes and Rev. E. L. Reiner will be the speakers on that occasion. All friends of the Chicago Church Federation are cordially invited to attend.

Commencement at Texas Christian University

Texas Christian University has just closed its forty-sixth year. It now has buildings, grounds and equipment valued at over half a million, and is in better condition than at any time in its history. President E. M. Waits writes that the year which has just come to a close has been an encouraging one from many standpoints. The attendance has been the largest in the history of the institution, there being 825 students enrolled during the year. In the decade since Texas Christian University came to Fort Worth, the attendance has increased from 350 to the present enrollment. The graduating class of the present year was one of the largest and best in the history of the institution, though it is conspicuously lacking in the masculine element on account of war conditions. The Bachelor of Arts degree was conferred upon twenty-seven graduates; the Master of Arts upon five. Diplomas in English Bible, art, and oratory were conferred on twenty. John G. Slater, of the East Dallas Christian church, preached the commencement sermon, and Dr. W. B. Bizzell addressed the graduates on commencement day. John W. Kerns of Austin, Texas, has been secured as Endowment secretary, and the board of trustees has authorized a campaign of expansion to the amount of $250,000, which will be spent for new buildings: a church, a gymnasium, a library and additional dormitory space for the girls. The faculty of the Fine Arts Department has been strengthened greatly by the addition of a number of men and women of superior training.

At Bethany Park This Year

The tenth annual session of the Bethany Park Training School will be held at Bethany Park, Ind., August 5-15. There will be courses for ministers, singers, church and Sunday-school workers and Christian Endeavorers. Garry L. Cook will be the dean of the school. He will be ably assisted by a faculty of eight or ten teachers, the best obtainable. John D. Zimmerman, of Topeka, Kan., will have charge of the Christian Endeavor school of methods, August 5-15, and will be assisted by Miss Ruth Day, superintendent of Christian Endeavor for Indiana Disciples, and others. The music will be unusually good this year. Professor Alvin Roper of Winona Lake will teach piano and harmony; Prof. C. H. Hohgatt, of Chicago, will teach voice; Prof. J. E. Sturgis of Butler, Ind., will teach orchestral instruments, and W. E. M. Hackleman will teach two courses, Church Hymnody and Theory of Music. Several singers have been invited to attend and assist in the chorus choir and in special music.

Commencement Notes From Transylvania

The 121st annual commencement of Transylvania and 54th annual commencement of the College of the Bible was held in the chapel of Morrison College June 10 under most favorable conditions. The address was given by Dr. Finis Idleman, of New York, his subject being "The Social Obligations of Culture." Dr. Idleman gave what was pronounced by competent judges "one of the finest addresses ever heard from the rostrum." The twenty-six graduates of Transylvania were presented by Dean Thomas Macartney and appropriate degrees conferred by President R. H. Crossfield. The nine graduates of the College of the Bible were presented by Dean A. W. Fortune to the president, who awarded the following degrees and diplomas: Bachelor of Divinity, four; Bachelor of Practical Theology, four; English diploma, one. The attendance at Transylvania during the past session was 315, an increase of twelve per cent over that of one year ago. The catalogue of the College of the Bible reports 124 students, 101 of

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whom are preparing for the ministry and mission field, an unusually gratifying showing in view of the war. The Board of Curators of Transylvania College and the Board of Trustees of the College of the Bible held the various sessions of their annual meetings June 9. W. Hume Logan, of Louisville, is the chairman of the Board of Curators, and J. H. MacNeill, of Winchester, chairman of the Board of Trustees. The reports made to these meetings by the chairmen of the executive committees, the treasurer and by President Crossfield showed that these institutions were in the best condition of recent years, and the future is full of hope. The only new trustee elected was R. R. Giltner, of Eminence.

Optimistic Outlook at Drake University

"A feeling of high hopefulness and of confidence among the members of the board of trustees of Drake University" is reported; also that large plans are being made for the future. Serious illness during the year has compelled Mr. Keith Vawter, chairman of the board, to relinquish this responsibility and Walter E. Coffin, a member of Central church, Des Moines, Ia., will succeed him. N. E. Coffin and Charles Gilchrist are newly elected members of the board, which it is proposed to increase to thirty-six by other elections to take place soon. At the recent annual meeting of the board W. H. Baker, president of the Iowa Christian Missionary Society, pledged to the president, Arthur Holmes, the support of the society that he represents, of the ministers, and of the churches of Iowa. In an earnest talk before the board, he declared that a new confidence in the institution was spreading from the university. A happy commencement season is reported, with the following features: Address by Hamilton Holt, of the New York Independent; baccalaureate sermon by Charles S. Medbury; commencement address by President Arthur Holmes, which is said to have been "vigorous, thoughtful and attention-compelling." The music was of an unusually high order this year, with Dudley W. Fitch at the organ and Genevieve Wheat-Baal singing.

Children's Day Offerings Large

Secretary Bert Wilson, of the Foreign Society, sends word that many of the Children's day offerings this year greatly exceed largest previous offerings. Among the offerings reported are: Detroit, Central nearly $1,000; Lebanon, Ind., Central, $685; North Tonawanda, N. Y., Payne avenue, $658; Pleasant Grove, O., $600; Buffalo, Central $617; Cynthiana, Ky., $621; Portsmouth, O., $625; Spokane, Central, $336; Austin, Tex., $175; Pine Bluff, Ark., $125. Schools are urged to send in their offerings at once.

* * *

—W. H. McLain, minister at Niles, O., has been chosen a director to the Chamber of Commerce, just organized in that town. About 1,100 of her citizens have pledged themselves to membership for a period of three years, at $25 per member per year. This makes the largest Chamber of Commerce for a city of the size of Niles on the American continent. The annual income of the Chamber will be more than $25,000 per year, which is to be used under the supervision of twelve directors for the improvement of the city. The directors were nominated by a secret ballot of the membership from the entire membership of the organization and the nominees were elected by a similar ballot. The board of directors, as elected, is composed of two manufacturers, three city and county officials, three bankers, one laboring man, two professional men and one woman.

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—The fourth annual session of the Southern School of Methods, held at Forbing, La., closed June 8 with a record of 72 enrolled pupils, twelve schools represented and a graduating class of twenty-seven. There is reported "more interest in the Christian assembly grounds at Forbing now than ever before." Sufficient funds were provided June 8 to meet all expenses for the current year and the board of directors are planning for enlargement of equipment and scope for the future.

—Shirley R. Shaw, for the past three years leader at the Santa Barbara, Cal., church, has accepted a call to the work at Stockton, Cal., and will begin his new task July 15. Mr. Shaw has formerly occupied pulpits at Fresno and Red Bluff, in addition to Santa Barbara. During his pastorate at the latter city the membership increased more than two and a half times its strength when he came there less than three years ago. The missionary activities of the church trebled in the period and this is true, too, of the general budget. Mrs. Shaw is one of the leading lyric sopranos of the Pacific coast. In announcing his resignation to his Santa Barbara congregation Mr. Shaw said he was acting upon the conviction that a man bears to the Christian obligation of working out his largest possible service.

—B. S. Ferrall, of Central church, Buffalo, reports eight accessions to the congregation there during May and thirty in April. The Chinese department of the Sunday-school made a re-

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markable showing in its Children's day offering.

—On Children's day at Payne Avenue, North Tonawanda, N. Y., there were made the following offerings: For foreign missions, $657.89; for the National Benevolent Association, $142; special gift to living-link M. B. Madden, of Japan, $150; to church trustees for local work, $100. Charles H. Bloom leads at Payne Avenue.

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—John D. Hull, of Mansfield, O., reports that the little church at Pleasant Grove, O., where he ministers half time, raised over $600 for missions on Children's day, this assuring the church a living-link missionary. Mr. Hull writes that there have been ten accessions recently to the Pleasant Grove congregation, where both Mr. and Mrs. Hull do the pulpit work.

—H. W. Hunter reports that Highland Park church, Des Moines, to which he ministers, will soon install a motion picture machine, which will be used on Sunday evenings in connection with the opening exercises and also on one night each week for the benefit of the neighborhood, especially the children. There will be no charge for any of these entertainments, but about once a month a special program will be given at a small charge, the proceeds from which will be used for the upkeep of the machine and to purchase equipment for the gymnasim of the church.

—Earl V. Eastwood, of Transylvania College, is just taking up his work as office editor and advertising manager of the World Call, published at Indianapolis. He is representing the magazine this week at the annual meeting of the Religious Press Department of the Associated Advertising Clubs of the World. Mr. Eastwood has made an unusual record in his courses at Lexington.

—F. S. Stamm, minister at Flat River, Mo., reports the death of his son Earl, who died May 18th in Washington state, where he had gone in search of health. The deceased was twenty-six years of age.

—Interesting Mississippi notes are that Jackson church has a new $4,000 parsonage, and that Woodville church has come into possession of a parsonage through a provision in the will of a friend.

—H. A. Denton, of the Valparaiso, Ind., church, sends telegram stating that "Valparaiso university opened summer term with overflowing attendance. Henry Kinsey Brown, son of the late H. B. Brown, is the new president and is devoting his life to the great institution founded by his father."

—Illinois Disciples within range of Havana, Ill., will have an opportunity July 28-August 3 to attend a most promising school of methods at Quiver Lake, Chautauqua Park, Havana. Garry L. Cook, who is at the forefront among the Disciples as a constructive educator, will be the dean and he will have the assistance of Lida B. Pearce, central regional district elementary superintendent, Indianapolis; Mabel O. McCurdy, secondary division specialist, Pittsburgh; O. C. Bolman, west central district superintendent, Jacksonville, Ill.; and R. H. Newton, minister First church, Quincy, Ill. The school is to be held under the direction of the central regional district church school department of the American Society. The Quiver Lake school will be an extraordinary opportunity to combine study with recreation. Every church in Central Illinois should pay the expenses of one worker to the school. A tuition and admission fee of $1 will be charged for each person for the whole week. The single day admission will be 25 cents for each person. The above fee admits one to all the classes, advantages and pleasures of the grounds. For hotel reservations write Samuel Follis, Quiver Lake Chautauqua Park, Havana, Illinois. For information about cottages write C. A. Hall, Havana, Illinois. All mail should be addressed to Quiver Lake Chautauqua Park, Havana, Ill.

—Hamilton College, Lexington, Ky., held its commencement exercises on the evening of June 9. J. J. Castleberry, minister of the church at Mayfield, Ky., gave the address, taking as his subject "The Influence of Thought or Education and Life."

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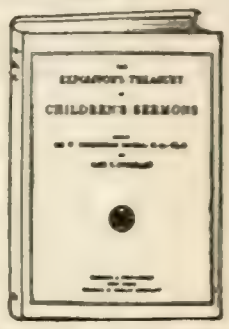
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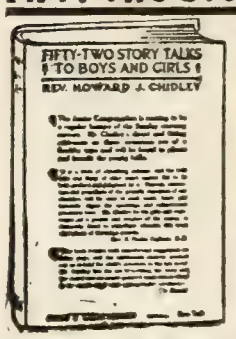
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EDITORIAL

A Prayer

HOW many are the voices, O Lord, with which Thou dost call us. In joy and in sorrow, in nature and from the pages of history, in the present world drama going on before our very eyes, in the stirring of conscience and the laughter of little children, in books and in the talk of a friend, at morning and evening and in the stillness of night, Thou God, always present, dost speak to our bewildered and desolate hearts. Yet how we miss Thy revealings. For Thine is no crashing utterance, but always the still, small voice. We have to listen if we hear Thee at all. The noisy world is ever with us, beating its demands against the door of our soul, and Thy gentle knocking escapes us.

But we would stop and listen. Are we in Thy presence and know it not? Is the bush by the roadside aflame with Thee and we do not see that it is burning? These thoughts and promptings toward good, these inner reproaches which we heap upon our soul for our misdoings and our carelessness, do they arise from deeper depths than our own nature—are they Thy voice uttering itself within our soul? Forgive our dullness of ear, our blindness, our materiality. Forgive our preoccupation, the itch of our hands for earth's baubles, our carelessness about life's great concerns, our unloving impatience with others, our slackness in prayer, our selfishness when we do pray.

O, visit us early with Thy mercy. Come into the wilderness, tender Shepherd, whither we have wandered, and lead us where living waters flow, for we thirst and die. We have tried to help ourselves, to find our own way, and our feet seem but the more entangled in the meshes of our own weaknesses and temptations. Only when Thou savest us are we really saved. We turn in longing to Thee; Thy perfection draws us; Thy mercy reassures us. Interpret then, O Lord, by Thy many-voiced persence, the motives and meanings of our lives, and the events and movements of our wondrous, quivering and tragic world. Keep us from seeking in false paths those things which Thou hast designed we shall not find until we find them in Thee. In Christ's name. Amen.

The Death Struggle

NOTHING is more interesting than the death struggles of the liquor traffic. There was a suggestion of some Bolshevist movement of strike and disorder connected with the coming of national prohibition. But self-respecting workmen were ashamed to wear the "No Beer, No Work" buttons. It was as puerile as though a bunch of school-boys should march under the banner, "No Chocolate, No Arithmetic." Then it was hoped that a six months' respite to the traffic might be gained by administrative intervention. President Wilson was induced, by what deluge of petitions we can only guess, to issue his famous request to Congress. Seldom in the history of America was a President's request ever turned down with greater unanimity. The law-makers of the nation, be they ever so strict partisans, do not wish to face their constituencies next fall with a crooked record. President Wilson has gained no respite for the brewers, but has lost something of the confidence which a Christian public had previously reposed in him as the voice of public conscience.

It has been hoped by many other wets that they might nullify prohibition by non-enforcement. But the efforts

to defeat the search and seizure bills that have been introduced in the various legislatures have been futile. Illinois has voted a fund with which to prosecute liquor lawbreakers. Soon other states will follow this example. National prohibition is to be given an honest trial. Anarchists who put their personal habits above their patriotism and human vampires who would make money out of the weakness of their fellow-men will find the hand of the law heavy upon them. Across the Mexican border from us it is said that certain liquor interests are establishing themselves to serve the American tourist and sporting trade. The implication of smuggling is in these arrangements. The answer of the temperance forces has been quick and adequate. They are now organized internationally, and in the end every civilization in the world will be led to out-law one of the greatest enemies of the human race. The corruption funds of great vested interests can never defeat a cause that is right.

Christ and Denominationalism

IT was a fine insight that led the Disciples of Christ at the beginning to the perception that denominational creeds rested essentially upon partial knowledge and partial faith. One by one the great denominations arose with their partial testimonies. None of them was wrong in the thing which it asserted most intensely. The untruth of denominationalism based upon human creeds was the distortion of the truth. It was simply a case of the blind men who explored the elephant. One grasped his tail and declared an elephant was like a serpent. Another feeling his trunk asserted that an elephant was like a tree. Still another feeling his broad sides asserted that an elephant was like a wall. None of them was altogether wrong and yet none of them had grasped the concept of what an elephant was really like. This partial vision has led to many distorted theologies. Men have come to Christ and examined him through glasses distorted by human prejudice and passion. The great Master of souls has not been allowed to tell his own story. The Trinitarian has been so concerned with metaphysical considerations that he has not seen the human Christ. The Unitarian, obsessed with a theory, has lost the grandeur of the revelation of God in Christ.

Christianity is not Baptist, nor Methodist, nor Presbyterian doctrine and life. It is something which includes them all and perhaps something besides. The task of knowing Christianity is fundamentally that of knowing the great Founder of the Christian faith and sitting at his feet. Christ is the great unifier. One day he took a little child and preached on unity from a living text. On another occasion he girt himself with a towel and washed his Disciples' feet. No trade between Peter and Thomas, no mere matter of mutual concessions would have made these men one. They must be melted down in the hot fire of their Master's love and fused into one mass.

We all have need to know the Lord better. He who claims perfect knowledge has not yet begun to learn. When the sects of the world rediscover Christ, party spirit must give way to love and amity. Christ is the magnet to draw us all to a common center.

The Need of a New Puritanism

ONE does not need to be a pessimist to realize that some of our soldiers will come back from France worse than they went away. In many ways the American standards of life have been broken down. The scarcity of good water in France led to the use of beer and light wines in the army. The use of water was forbidden unless it had been chlorinated, and such water was often impossible to obtain. Two years' use of alcoholic beverages on the part of soldiers will not increase their interest in prohibition. In the matter of sex morality, France may or may not be worse than America. But one thing is certain and that is that France allows a public flaunting of vice which has become impossible in most cities of America, even in metropolitan centers like New York and Chicago. The soldier in a strange land finds it easier to meet the people of uncertain morals than the other kind. Probably our army will come back cleaner than most armies have done in the past. But the laxity of the Parisian underworld will tend to be imported into America.

Insensibly the lower standards that are the unhappy by-products of the training camp and the barracks will filter through our American life. We shall need the preaching of a new Puritanism, with a fine and lofty conscience about personal conduct and the social consequences of this conduct. This does not mean that we will want sermons on peccadilloes, such as the old-time forbidden amusements, but there should be a clear vision on the part of our ministers as to the primary ethical obligations of our age.

Every prophet of righteousness must sound strong words on clean speech, clean sex life, honesty in property relations and on a fundamental reverence for human life. Community leaders have the task before them of making a counter attack on the forces of the underworld which have been released upon us. After the Thirty Years' War in Europe bestiality was unspeakable and widespread, and civilization was set back a century. The victory over the Hun was important but it will turn to defeat without a victory over the cohorts of Hell.

Popularizing Religious Enterprises

WHATEVER any critic of Methodism may say of this energetic denomination, it stands in recent church history as the most conspicuous example of a successful popularization of religion. The highbrow sermons of John Wesley's day, remote from the lives of the people, were not able to compete in the religious interest of the people with the fresh and vital religious talks of the Wesleyan preachers. If Methodism is not the aristocratic church in America, it has been the outstandingly popular church. Its preachers have been tested for their ability to be interesting as well as for their religious spirit. Methodism has never undertaken a bigger venture in popularizing religious knowledge than in its big Centenary exhibition in Columbus, Ohio, now in progress on the state fair grounds in that city. By means of pageants, moving pictures, lectures and various

exhibits, the achievements of Methodist and Christian missions throughout the world are presented visually and effectively to the assembled thousands. Arrangements have been made to park thousands of automobiles. The roads leading to Columbus these days are congested with Methodist families who are journeying to their Mecca to celebrate the accomplishment of the greatest financial enterprise ever credited to any evangelical denomination—the raising of $140,000,000 for a five-year program of Christian expansion. A specially-made projecting apparatus will show pictures a hundred feet in diameter on a monster screen in the presence of fifty thousand people. A crowd too vast for any human voice to reach will be drawn into a social unit by the wonderful pictures of Christian achievement on the various mission fields of the world.

The Methodists are teaching the whole Christian world some useful lessons, and in the days near at hand when mission work will be one great unified task they will be able to contribute to the common enterprises some great masters of religious publicity. In a larger way the great success of the Methodists at Columbus this week is a triumph for the whole of Protestanism.

The Spiritually Unemployed

THE need of getting our returning soldiers connected with religious work is just as important as to get them commercial jobs. A great many people continue to go to church because they have something to do there. People who have lost their jobs in the church without finding others are apt to fall away from any active interest. The young men who have done service in the army are in the praises of us all, but the boys of the parish look on them with a special admiration. These men are particularly qualified to carry on a helpful work among boys as Sunday school teachers, Boy Scout leaders and in other capacities. They are indispensable in all programs which look to the mobilization of the young life of the church, both girls and boys. Girls will not care for any organization which is not also interesting to our young men back from the service.

The Church Not Reactionary

THE charge that the church is the bulwark of social reaction can no longer be made by intelligent men. The official pronouncements of Protestant organizations, including the Episcopalians, and by Roman Catholics also, indicate how far the ideals of social justice have made headway in the churches which represent Jesus Christ in the modern world. Yet in many of the camps of the radicals the same old charges are kept alive by men who have not in twenty years taken the pains to find out what the church is thinking and preaching. The Interchurch Emergency Campaign Committee gives some interesting accounts of social radicals of France and Belgium who have been converted to Christianity by a reading of the gospels and by an investigation of the teachings of the evangelical Christians of their country. These men lost none of their passion for social justice, but their conversion to Christianity resulted in a restoration of their faith in the essential goodness that is in every human heart and in a disbelief in the methods of force and destruction as a means of social progress.

It is true that there are still intimidating forces which prevent some preachers from speaking out as they should. There are local magnates who create commotion when sermons are preached on social justice, but these must soon know that they cannot buy with their money the conscience of the church of God. Meanwhile the church should not be satisfied to produce merely for its own consumption the statements which are now so well known within the circles of the faithful. Such a document as the "Social Creed of the Churches" and other forward-looking pronouncements should be printed by the million and put into the hands of the alienated sections of our communities. A door-to-door distribution of such documents throughout a community would almost certainly result in a new attitude of friendliness on the part of many who are now counted as outsiders and critics.

Dr. Ainslie's Tour

ON THE last leg of his month's itinerary of Middle-western and Eastern centers on behalf of Christian unity, Dr. Peter Ainslie, of Baltimore, spent two days in Chicago last week, conferring informally with interdenominational groups and with groups of Disciples of Christ. He gave two formal addresses, one at the Divinity School chapel at the University of Chicago, the other at the Disciples' dinner arranged to honor him and three Chicago leaders—Drs. Willett, Sharpe and Winn—who had but recently returned from Y. M. C. A. service overseas. Dr. Ainslie's public expressions were characteristic. He sounded the notes of brotherliness, tolerance and love as the prerequisites to Christian unity. He brought a message laden with mysticism, rich with the piety of closet and altar, and commended not alone by its intrinsic weight but by the personal charm and spiritual dignity of the messenger himself.

It is not difficult to imagine the train of blessing and light that Dr. Ainslie has left behind him on this tour. New vision must have been kindled in many souls, much prejudice and suspicion removed, a wholesome self-reproach and penitence induced for past failures to practice the ideal of Christian unity which all Disciples of Christ cherish in their hearts, and a purpose quickened to take henceforth this great task seriously. Dr. Ainslie's message in all his addresses, both in Chicago and other cities, was the historic thesis of the Disciples of Christ, that the denominational order of the church is a violation of the will of Christ, that it is unjustified by the petty character of the differences that separate Christ's followers, and that it is the basis of the church's impotence to discharge efficiently her function as a spiritual force amongst the forces of this world. In his address at the Chicago Disciples' dinner he packed his whole thought into one bursting-full closing sentence which every hearer in the overflowing room of the City Club will always remember: "An unbelieving world is the price we pay for a divided church."

If there is any point of criticism that can be urged

upon Dr. Ainslie's addresses, it is that he does not deal quite concretely enough with his problem. In his recoil from the polemical advocacy of Christian union characteristic of the past he seems to some to swing to an extreme too remote to be practically helpful. He sees so clearly the futility of advocating a particular basis of church union that he will not indulge himself even in speculating about plans and specifications. We believe that a modest degree of speculation, facing imaginatively the concrete conditions of the divided church in the light of some constructive suggestion which might seem to offer a solution of the problem, would greatly add to the gripping power of Dr. Ainslie's utterances. Mere conference is not enough, though conference is essential. Brotherly love and a deeper spiritual life are not enough, though no scheme of unity is worth the paper it is written on unless it is rooted in a richer fellowship with God and men than the church of today possesses. In his effort to create a background, a subsoil, for the united church Dr. Ainslie is, we believe, following a true method. But after all, the "brass tacks" of Christian unity is a task in adjustment, in organization, in churchmanship. Some one must put wit into the solution of that aspect of the problem. It cannot be evaded, though if treated with such premature dogmatism as many Disciples and Episcopalians have put into it the day of solution will only be longer postponed.

Moreover, we believe Dr. Ainslie's message would be more convincing to his Protestant hearers if he would omit entirely the incredible suggestions of possible unity with the Roman church. Rome has refused the invitation to take part in a world conference of Christendom looking toward the unity of the church. But quite apart from this definitive rejection of overtures from the Protestant side of the gulf, the proposal to span the gulf between Protestant and Catholic is quite beyond the power of the average mind on either side to grasp. At best it is so remote as to be only an academic question now. To mix it with the urgent and really practicable proposal for unity among the divided Protestant groups has the effect of prejudicing the consideration of the whole theme of Christian unity. We share Dr. Ainslie's interest in the All-Christendom conference which the Episcopalian communion is working at, but we doubt that it will have any such fruitage as is destined to grow out of the Presbyterian plan of calling American Protestant bodies to account for their division from one another. Bishop Anderson's great address on Church Unity at the Kansas City convention carried the 10,000 people who heard it to heights of enthusiasm. It pried open their minds so that they were willing to study tolerantly even the idea of episcopacy. But when the bishop reached his closing paragraph and said the united church must make room for some form of the papacy, the whole effect of his address was ruined. He could not get that last paragraph across the threshold of the Protestant mind, and the attempt to get it across produced a reaction against the entire address.

In his conferences Dr. Ainslie disclosed a side of his personality that calls for special interpretation. As a speaker he ranks high, but as a listener we have not met his equal. He has a positive genius for letting others talk, and not merely letting them but stimulating them to talk. One would naturally think that such a tour as his would be conceived in terms of propaganda, and that Dr. Ainslie would be on edge all the time to cram his own message into the heads and hearts of all whom he met. But not so. He has gone far from home for the purpose of finding how others think. He listens with utter appreciation, patiently striving to get the other's point of view. His own views are unobtrusive. He seems to have no care to argue, and you sit the conference through thinking how little the leader is contributing. But when you go away you find that in ways most deft and unobserved the leader has broken to you, bit by bit, his own total view, and you have not the slightest doubt of the drift and content of his own conviction. Drawing others out, he has expressed himself. Two things cannot abide in the atmosphere of an Ainslie conferene—diffidence and dogmatism. He makes one want to speak; his presence stimulates self-expression. And he makes one ashamed to be cocksure; his temper stimulates humility of opinion and sweet reasonableness.

Dr. Ainslie's leadership in Christian unity is a matter on which Disciples of Christ may congratulate themselves. His tour, made in behalf of the Interchurch Conference on Organic Union (the Presbyterian movement) of whose publicity committee he is chairman, the World Conference on Faith and Order (Episcopalian), and the Association for the Promotion of Christian Unity (Disciples), whose president he is, will be fruitful for all time in the wide areas East and West which his spirit has so graciously touched.

The Hollow Claims of Baptist Distinctiveness

AMAZEMENT grows with further reflection upon the outburst of "hilarious" sectarianism at the Baptist convention in Denver—amazement that a twentieth century gathering of some of the most intelligent churchmen in America could express hilarity over the declaration of a sectarian position that was utterly hollow, un-Christianly invidious in its implications as to the rest of Protestantism, and literally untrue. The declaration of the Baptist position was written by Professor Shailer Mathews, Dean of the Divinity School of the University of Chicago, and was so thoroughly sectarian in its character as to win the heart of the most bigoted and reactionary members of the convention. A wealthy and typical Southern Baptist layman, now a member of the Northern Baptist Convention because of his present residence in Denver, in a flight of eloquence spanning the centuries of Baptist history, brought down the house with an allusion to "every Baptist, from John the Baptist to Shailer

TO be everywhere, and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness?

—R. L. STEVENSON.

Mathews." It was perfectly manifest that Dean Mathews' statement, the reading of which we are told was punctuated with tumultuous applause after every sentence, had accomplished the purpose of shelving the liberal-conservative controversy within the denomination. The offenses of such liberal leaders as Dr. Mathews and Dr. Bitting and Dr. Woelfkin in the matter of "higher criticism," "new theology," and similar heresies, were easily forgiven by the conservatives when they heard from Dr. Mathews' own lips a confession of Baptistic faith as old-fashioned and arrogant as any sectarian standpatter from the country districts could have formulated.

This confession of faith was published in the Christian Century of June 12th. It was considered by the Northern Baptist Convention to be so important a document that the wish was expressed to have it circulated "by the million." It is addressed to the entire body of the church universal. In courtesy to our Baptist neighbors we ought to consider the document in earnest and in detail, and this we propose to do, showing just how hollow and unfraternal a document it is. It will be kept in mind that the convention adopted this declaration as its apologetic for maintaining a separate denominational existence in the face of the pleas now being made for church unity, and for refusing to have any part or lot in any movement looking toward organic unity. It was an answer not only to the proposal of the Episcopalians for a world conference on Christian unity, but to the more modest and promising proposal of the Presbyterians for a council simply of the Protestant evangelical communions of the United States to see whether they at least could not find a basis for organic union. We believe that the Baptist estimate of the importance of their pronouncement should be accepted generally and that it should be duly considered by the various communions.

The reasons given by Dr. Mathews why Baptists cannot enter into organic unity or even a discussion of unity with other Christian bodies are four:

1. The Baptist denomination is a collection of independent democratic churches. These churches are not themselves organically united, therefore they cannot unite organically with non-Baptist churches.

2. Baptist churches hold to the complete competency of the individual to come into saving relationship with God.

3. Baptists define the church as a local community of those who have consciously committed themselves to Jesus Christ. The only church universal is, in their belief, spiritual fellowship of individual souls with God.

4. Baptists teach that all Christians are equally priests of the most High. They therefore reject all forms of sacerdotalism, sacramentalism, and ecclesiastical orders, holding that ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as pastor.

We have carefully analyzed the Denver pronouncement and the above is the sum and substance of it. Every claim made in the document for Baptist distinctiveness we have seized out and set down. These, then, are the momentous matters which mark off Baptist convictions from the convictions of their Christian neighbors and concerning which the document declares with gravity, "We cannot modify these convictions for the sake of establishing a corporate unity with other denominations." "Any compromise at this point," the document concludes, "would be an abandonment of structural beliefs."

There could hardly be found a more hollow apologetic for denominational separateness in all the literature of ecclesiastical polemic. It is mere pretense. Let it be remembered that the "structural beliefs" set forth are given as reasons why Baptists cannot send representatives to a council of Presbyterians, Methodists, Congregationalists, Disciples, Episcopalians, and numerous smaller bodies, to consider Christian unity. What inference is it intended that the Christian world shall draw from such a document? Obviously, that these neighbor denominations are *not* made up of independent democratic churches, that they do *not* hold that the individual soul is completely competent to come into saving relationship with God, that the church is *something else* than the local community of those who have consciously committed themselves to Christ, and that all Christians are *not* equally priests of the Most High and on a spiritual equality before God. If for the moment we make an exception of high-church Episcopalians, any one at all informed about the various Christian bodies knows that every one of these principles announced by Baptists as distinctive of themselves is the common possession of Protestantism. Baptist churches are not a whit more independent or democratic than churches of Disciples, Congregationalists, Presbyterians and Methodists. The claim that they are is an affront which Baptists themselves will not try to justify when once they quit thinking in apriori terms and compare these actual living bodies of Christians with their own. It may be argued, with many facts to support the case, that some of these bodies, notably the Presbyterians, are far more democratic than Baptists.

The claim that the doctrine of direct access to God by the individual soul is distinctive of Baptists is the most preposterous piece of writing that has gone into circulation in a generation. That doctrine is the common possession of Protestantism. What kind of Christians do the Baptists imagine the rest of us are that they should urge their belief in this doctrine as a reason why they cannot unite with us? Do not Methodists and Presbyterians and Congregationalists, and practically all the rest of us, disregarding again for the moment the high-church Episcopalians, believe in the complete competency of the individual to have direct access to God's saving grace and do we not build our evangelism and all our church life upon it? It is hard to speak here with due restraint. The claim is so arrogant, so purely apriori, so clearly an attempt to invest Baptist sectarianism with something that sounds like a distinctive spiritual principle, that one's pen is pulled down almost involuntarily to use an undignified word like "buncombe," or some other term of similar connotation drawn from the glossary of the street.

To affect distinctiveness in the conception of the local church is pure fiction. At most it is a scholastic point, apriori again, and when brought into application to concrete church conditions is utterly hollow. Methodists, Presbyterians, Congregationalists and Disciples believe as truly in the local church as the ultimate unit as do Baptists. Presbyterian local churches may delegate to a larger and more inclusive grouping more of their affairs than

Baptists do, but they do it democratically, for what they conceive to be the more efficient carrying on of the work of Christ, and they ever hold in potential reserve the final sovereignty of the local church which the Baptist claims his church possesses distinctively.

Likewise, the fourth claim made by the Baptist declaration of distinctiveness can have no conceivable bearing save, possibly, against the high-church wing of the Episcopal communion. All the rest of us teach the spiritual equality of all Christians before God, repudiate sacerdotalism and sacramentalism, and regard ordination in much the same pragmatic way as Baptists have formulated their conviction.

The only item in the entire declaration that has the semblance of truth is the point made in the second half of No. 1 above. It is claimed that Baptist churches are not organically united themselves, therefore they cannot unite organically with non-Baptist churches. Dr. Mathews' statement goes on to declare that there is no centralized body that could deliver the Baptist churches to any merger or corporate unity, because the Baptist denomination, in so far as it has unity, is simply a federation of independent democracies.

This item, we say, has the semblance of truth. It sounds as if the Baptists were indeed unique. But when the claim is translated out of the theoretical and apriori category and set close alongside of actual facts, it is seen to be fiction and not reality. The point is developed at some length in the Denver declaration . It was the shrewdest piece of sectarian casuistry in the entire document. It was Dean Mathews' original contribution. It was new. All the other items set down were commonplaces of Baptist apologetic. But the idea that the Baptist denomination was a federation of democracies (local churches) was an original putting of what Baptists imagine is their distinctiveness, and the pronouncement must have set their denominational pride vibrating. One can guess that the applause at this point was particularly "tumultuous." Of such casuistry every one would know that Dr. Mathews' genius was capable, but that he would descend to it in dealing with matters of such overshadowing importance as the unity of the church of God was unthinkable. There are three things to be said on this point.

First, it is not true that Baptists do not have organic unity. The distinction between a "federation" of local churches and their organic unity is mere word legerdemain. The United States is a federation of states, but it also has organic unity. And the Baptist denomination has organic unity, expressed in many ecclesiastical customs, in its organized mission work, in benevolences, in education, in its Associations, and in its Northern Baptist Convention which takes action as vitally affecting the local churches as any action taken by the Presbyterian General Assembly, though the range of such legislative action is more limited than in the case of the Presbyterians. Secondly, even if this claim that Baptists do not now have organic unity were true and pertinent, the same description would apply to other communions, notably Congregationalists and Disciples, yet both these bodies intend to accept the invitation which Baptists have rejected to join in a conference on church union with other communions. And thirdly, even if it were true that Baptists have no organic unity among themselves, to urge the fact as a reason against going into such a conference is to anticipate and prejudge the conclusion which such a conference may reach as a basis of unity. It is conceivable that the basis of unity reached by the conference will be such as to conserve whatever there is of reality in this "structural" conviction of Baptists.

Any non-Baptist who reads the Denver declaration will pronounce it an anachronism. It belongs to an earlier time than ours. It is vitiated through and through by the historical fallacy that keeps alive issues and distinctions that may once have been real, but are no longer. Even conceding some reality to the distinctions made, they are at best petty distinctions, far-fetched, pharisaical and sectarian, breeding rivalry and intolerance in an age that calls for unity and mutual concessions for the sake of the imperial tasks and values that challenge the church at this hour.

The fact is that there is but one arguable distinction between Baptists and their evangelical, non-ritualistic neighbors, and that is the practice of baptism by immersion only. In this way they are distinctive enough, save for the Disciples, whose practice is the same. Had the Denver convention simply said: We cannot go into a conference on church unity because we see no hope of adjustment of the difference between ourselves and others on the mode of baptism, that would have been candid and honest and arguable. But it would have made the Baptist denomination ridiculous in the eyes of the Christian world, and in the eyes of their own intelligence. So they erected fictitious barriers, inscribing upon them the grave and solemn-sounding names of "democracy" and "spirituality" and "equality," behind which they might carry on a sectarian propaganda which, if we are to judge by the boisterousness of its start-off, will prove to be the most pronounced reactionary movement in current church history.

Sins of Would-Be Saints

THERE was a distinct advantage on the side of those mediæval saints who believed not merely in a personal but in a flesh-and-blood and eating and drinking devil. Even Luther with his ink-pot is a decidedly enviable personage. To modern saints temptation comes in more elusive forms, and is far more difficult to recognize and to conquer.

There are some sins which are in a peculiar sense the sins of those otherwise saintly. The sin of narrowness is one of them. Just as there is no provincialism so complete as that of a metropolis, so there is no spiritual narrowness like that of the man who suspects himself of sainthood.

Closely akin to this is the sin of intolerance. This has been the besetting sin of those who accounted themselves godly. The Jews of the Master's time were heroically pious. They lost Jerusalem to the Romans because they would not fight on the Sabbath, and yet, because of their intolerance, they crucified the Messiah of whom their prophets had dreamed. Through the ages since,

"By the light of burning heretics Christ's bleeding feet we track,
Toiling up new Calvarys ever with the cross that turns not back"—

fires kindled and crosses fashioned by those who missed sainthood because of their cruel intolerance.

The sin of the easy road is another to which the would-be saint needs to look with fear. It took the Son of God himself frankly to charge Satan with his fiendishness in suggesting to him the sudden conquest of the world by a spectacular demonstration of his power. Many a preacher and religious leader falls under this temptation. Others take the easy road worn by tradition and precedent, rather than break with the past and their comfortable surroundings for the rough, steep path to which conscience points them.

The sin of unbelief often menaces the souls of would-be saints—not the bald unbelief of the atheist, indeed, but the practical unbelief of him who has lost his spiritual grip, who no longer feels that God is active in his world. Indeed, it has sometimes seemed, in the last four years, that the whole of Christendom were tempted to this kind of unbelief, were trying to comfort itself with some such substitute for God as the feeble creation of Mr. Britling's philosophy, helplessly sorry for a world in pain.

The sin of insincerity is most of all to be feared. It comes in a thousand forms. Its beginnings are in such subtle indirections as can scarcely be distinguished from the truth. But insincerity, even though it masquerades under the habit of saintliness, is the harbinger of spiritual death.

There are no sin-proof saints. The nearest approach to this state is that of a few high saints who know themselves to be sinners.

The Shore Dinner

A Parable of Safed the Sage

THE Winter went out like a Lamb, but the Spring came in like a Lion. And there came a day that blustered, and the night was Furious. And we went to a Restaurant for Dinner. For the Ethiopian maiden had married the man who chose her instead of the Yellow Gal.

And I said, Keturah, let us not flee from the cold, for next summer that is what we shall be seeking; yea, we will then rejoice whenever we shiver. For this is the great folly of mankind that in Winter they are happy when they Swelter and in Summer they are thankful when they Freeze. Now will we reverse the process. It is a fine, large night. Let us go down to the Beach and have a Shore Dinner. Behold, this is Friday.

Now we came to the Restaurant, and we looked over the Bill of Fare. And I spake to the Waitress, and I said, Bring unto us Clam Chowder.

And as we ate, we said, This is the Real Thing. Behold how the sunlight doth play across the waters of Narragansett Bay.

And I said unto the Waitress, Bring unto us Planked Whitefish.

And she brought in a Whitefish on a Plank, with mashed Potatoes all around it Ringwise.

And as we ate it, I said, Beautiful is the Island of Mackinac. Here blow the winds from Three Lakes, and tonight I feel no Oppressive Heat. How lovely it is to escape hither and have a Good Cool Time.

And I said unto the Waitress, Bring unto us now two plates of Ice Cream.

And I said, How cool it is beside the little lake where we go in summer, and how good is the sound of the maul as our sons pound the Ice; yea, and how delicious is the Cream when it is frozen.

And I said unto the waitress, Bring unto us two small cups of Coffee.

And I said, I will drink it without sugar or cream, for these cost extra in Venice. Yea, and here at the Lido, after a dip in the waters of the Adriatic, how lovely it is to sit on the great wide Verandah and drink a Thimbleful of good Black Coffee, that picketh one up after a Plunge.

And as we walked home, I said, That is a great old breeze that is sweeping in from the ocean across these Isles of Shoals where now we are.

And so we came to our home. And Keturah said, Where do we go from Here?

And I said, We go to the best place of all. For the night without is black and stormy, and I have no Committee Meeting, and the Telephone wire is Broken. Where is that Interesting Book which thou didst begin to read aloud to me last summer when I lay on the Pine Needles with my head in thy lap?

And she read to me. And I said, This has been a fine Summer Evening. And Keturah said so, too.

A June Millionaire

THEY hide their gold in coffers dark,
Their jewels dare not face the day,
And on their guarded closet shelves
Their royal purple wastes away.

My gold illumines all the sky,
My jewels gleam on every flower;
My simple garb and hardy shoes
Make happy many a lingering hour.

What wealth of beauty do I glean
When on the hills I hail the spring!
And Oh, how golden is the world
When June time takes me wandering!

There is no need to guard the gold
God lavishes on road and field;
For every one may take at will
From Nature's still increasing yield.

So let them boast, if boast they will,
Their silver and their garments fine;
I shall not envy them their wealth,
While country roads and June are mine.

THOMAS CURTIS CLARK,
In "Love Off to the War."

New World Objectives

THE completion of the peace treaty is an accomplished fact. Before these lines appear the signatures of the chief nations engaged in the world war will have been attached to the momentous document. The German representatives will sign, because there is nothing else to do. From the moment they were first called into the conference in the historic chateau at Versailles, where a half century ago France drunk to the depths the cup of humiliation, there has been but little question that they would sign. The newspapers have kept up some of the interest of an open problem by discussing from many angles the problem of their acquiescence. But in reality there has been only the slightest shadow of doubt. The alternatives were too terrifying for Germany to contemplate.

If France could have her way in the matter, Germany would not sign and the allied armies would take their already determined course. The all-but implacable anger of France, growing out of the bitter memories of '70 and '71, and the terrible sufferings to which the Teutonic scourge has subjected her, cannot be appeased by any treaty of peace. Her four hundred thousand men, at this moment massed along the Rhine, would ask nothing better than the refusal of the German commissioners to ratify the articles of peace, and even deeper than the feeling of the army is that of the nation at large. And the Germans think with no uncertainty of what might happen if once those victorious French and other allied troops were permitted to march into the land that has been the world's disturber of the peace for the last score of years.

AMERICA'S PART IN THE WAR

The Germans will sign. The war is won. The victory has been achieved at a terrible cost. The world will not forget for a century to come the seams and gashes which the struggle has torn in the side of civilization. Our own part in it has been less and lighter. Our forces have had a very gallant part in the final stages of the contest. Most of the allies are willing to concede that without us the war would have been greatly lengthened, and might have been lost. But ours has been the easier part. Many of our boys passed through very hard experiences. Our dead, whose bodies lie in the soil of France and other parts of the world beyond the seas, above which, row on row, stand the pathetic white crosses, number a half hundred thousand. Enormous stores of material, gathered in many concentration camps over there, bear witness to the lavish outlay of treasure by which we testified to our deep concern lest the great issue should be lost.

But we have suffered only a small part ot the grief and loss, and none of the devastation which have changed the face of the world during the last five years. Ours is the joy of thanksgiving over a great achievement, of deep gratitude over its favorable conclusion, and of consecration to the ideals which have been vindicated in the struggle. And chiefly it is the work of the Church of God to carry through the purposes of the war. If left to itself the great mass of men seek to return as soon as possible to the older levels of living. The effort is to regain with the least loss of time the familiar conditions of industry, business, politics and religion. It is the hope of the majority that the customary policies and programs of the pre-war days may be restored as quickly as circumstances will permit. There are others, and these are the truer discerners of the time, who know that much of the older order is gone beyond recall. Forces that have been waiting for liberation have been released by the war, and will not again return to their former leashes.

THE UNCERTAIN PRESENT

It is this element of uncertainty which makes the present so fascinating and so perilous a time. No one knows very much regarding the meaning of events. Two millions of Americans have been in France for the last few months, and yet not the most intelligent of them knows much about the sentiments and purposes of the new France that is beginning to find itself after the long nightmare of fear and the frantic struggle of the conflict. We ought to know far more of England than of France, because of our closer kinship and our intimacy of political relations. And yet there is no American who can give a true analysis of English, much less of British, states of mind, or predict the direction in which that marvelous group of peoples will take their way in the immediate future.

It is one of the attractive diversions of the day to study Russian affairs, and delude oneself with the idea that something definite can be known of that baffling complex of parties and antagonisms that make up the modern story of that land. I have heard and talked with five different interpreters of Russia within the past month, all men of education, deep interest in the problems of that people, extensive and recent travel in the land, and in two cases considerable residence among the Russians. I have gotten from them five different stories, quite incapable of harmonization, each based upon seemingly authentic facts, and each told with deep conviction. The only respect in which these interpretations of Russia differ from many others one hears is that these men of careful training and valid experience were far less sure of their conclusions than others who have made hasty journeys into that great country, and have come away with the idea that they can speak with awareness.

It will be some time before any precise and dependable verdict can be given regarding any but the most superficial elements of the lives of the great nations in whom we are so deeply interested. And it is hardly less true of our own land. New forces are asserting themselves as the result of the upheaval wrought by the war, and it is far too early as yet to attempt a formal interpretation of them. We shall not be able to go back to the industrial conditions which prevailed before the war. In many ways it is not desirable that we should. The horizons of the commercial world have been limitlessly widened, and new methods are essential. New educational movements, almost revolutionary in their meaning, are forming. The old political landmarks are being obliterated, and the interests of the older partisanship seem pale and unconvincing to the men who have been overseas.

In such a time, when the meaning of events is not yet discernable, what is the duty of the Church of God? It is not possible to predict what the coming order of the world will be. But the Christian faith affirms with confidence that out of the turmoil and unrest of the time better things are to take form. Certain attitudes of mind, and certain deep convictions have their values in a day of uncertainty and transition. In spite of very evident weaknesses, due to misplaced emphasis and sectarian rivalries, the Church has not failed the expectations of those who turned in suffering to her ministries.

It is evident that in days like these the Gospel of the Christ needs constant and confident proclamation. Religion has the supreme place in human life, as all history has proved. And the religion of Jesus is prepared to take a more commanding place than ever in comparison with even the most time-honored faiths of the ancient world. Instead of being discredited by the war which threatened completely to destroy the nations most dependent upon to transmit it to the rest of the world, it has grown stronger during the fateful years of the world struggle. Its primacy among the religions of mankind is less in question than ever before. No voice of counsel or conviction has been lifted by any other faith in this time of emergency. More than ever the truths taught by Jesus, the principles exemplified in his life, and the forces developed within the sphere of his influence have become controlling. The greatest need of the new and tremulous age upon which we are entering is a convinced and urgent insistence upon the essentials of the faith which he held as a personal possession, and of which he is evermore the center and the symbol.

A WORLD SYMPATHY

A second item in the brief list of present objectives of the Church is a new sense of world responsibility. America has emerged forever from the seclusion of her former life. The appeal of traditional political selfishness that no entangling alliances should be formed represents neither the Christian statesmanship of the time nor the spirit of Washington himself, from whom the sentiment is wrongly derived. If the fathers of the Republic were alive today they would insist that the mature energies of our people should be applied to the adjustment of the world's great distresses, as eloquently as once they pleaded that the infant nation should beware of entanglement in the shrewd schemes of a craftier Europe. The times have changed. If we were to prove recreant to the call of the world today, those makers of the nation would rise up in spirit to rebuke us.

The world is asking for the aid and the guidance of America. Missionary opportunities multiply. The nations are waiting for some form of common bond of fellowship such as the President has insisted upon at the Peace Conference, and which with few modifications, has taken the form which he has devised for it. It is not yet a perfect instrument, but it has the beginnings of world welfare in it, and the machinery by which it is to be administered has the potency of later adjustment to fuller conformity with the ideals of perfect justice and good will. To such a plan of internationalism the Church sets its face with hope and confidence. And to such a method even the most refractory and obscurantist spirits in the circle of the older orthodoxies of politics must ere long conform.

A BETTER WORLD

A better social order is needed and is inevitable. The voices of protest against the injustices of the present industrial and social structure of society are loud and insistent. Conservatism takes refuge in protest against change, and in the use of such epithets as "bolshevist" and "socialist," neither of which has any fixed meaning either in academic or popular vocabularies. But at the heart of the unrest of the present time there are longings for a large degree of justice and the realization of more of the spirit of good will which was and must ever be the essence of the Gospel. The world struggle for democracy has not been in vain. But it must be no mere human contrivance of new political methodology, but a closer approximation to the real democracy of God, the social order which Jesus called the kingdom of heaven, and which Paul liked to speak of as the body of Christ. We are quite aware in our best moments that we have not, even in America, reached a final and satisfactory social order. What does the average man think of when he talks sententiously of "our institutions"? Sacred as they are, and honored as is the place which they hold in our regard, do we regard them as fixed and final? To ask the question is to throw light upon the answer. It is only the enlightened and Christian thought of the new time that is now upon us that can shape the nation's course toward the realization of the ideals which were dreamed of by the fathers of the Republic, and more fully forecast in the utterances of Jesus and his first interpreters.

Nor can it be a Church smitten with the sloth and blindness of sectarianism that can lead in this great enterprise, and hope to attain these objectives. The new era of co-operation is already here. Marvelous impulses toward the attainment of that unity which alone can make Christianity convincing to the onlooking world are already manifest, and are only made more significant by the reactionary efforts to entrench outworn denominational peculiarities. There is a denominational loyalty which is entirely compatable with a large-hearted participation in the united enterprises of the Church. But the effort to divert the rising tide of unity in the churches into small denominational channels is only the futile effort of a sectarian spirit which is meeting rebuke in all but the most belated circles of Christian activity.

There is today a chance for the investment of denominational history and power in the great common tasks of Christianity such as the past never afforded. The war has done not a little to bring this state to realization. The Church has set before it its greatest opportunity of the ages. If a nation, for selfish purposes, could achieve all-but complete success in influencing the mind of the world to a specific end, as was the case with Germany in the decade before the war, what may not a united Church be able to accomplish in remaking the world after the pattern made known by Jesus?

To hold fast to these great objectives in a time of uncertainty and transition is the privilege and the duty of the Church of God in the present hour.

HERBERT L. WILLETT.

The Quiet Moment and the Busy Life

By Joseph Fort Newton

"ALL the city was gathered at the door. . . . And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The Gospel of Mark might have been entitled the Acts of Jesus, so vividly does it show us the mighty Toiler who in the shortest time wrought the greatest work. Here we see Christ in direct contact with the suffering of the world, from morning until evening, surrounded with every kind of human distress and woe. Hardly a page but echoes with the tramp of the multitude, as the sick, the forlorn, the demon-haunted, gather about him, awaiting his touch of healing and his word of hope. The scene of the text is typical of a day in the life of Jesus. The last rays of the dying sun saw him moving to and fro among the throng, healing their ills of body and of soul; and the grey dawn found him alone in a solitary place, renewing his strength in the nourishing silence of God.

Again and again it is so recorded; and at times of crisis, as when he chose his twelve apostles, he was wont to spend the whole night in prayer. Such a fact brings Jesus nearer to us, doubly so when we remember that he was "tempted in all points as we are" and touched with a feeling for our infirmities. The two facts are closely related, that Jesus was terribly tried, terribly taxed, and that he was a man of prayer. And as his trials were no theatric fictions, but real struggles, so the strong cries and tears of the Son of Man were the expressions of real and poignant need.

JESUS DID NOT ARGUE ABOUT PRAYER

There are those who think that they can live without prayer, but Jesus could not do it. Against his practice of prayer all arguments as to its worth are invalid. Jesus did not argue about prayer; he prayed. His escapes into the silence filled his disciples with wonder, and, having followed him one day, they overheard him at prayer. What an experience—to hear Jesus—pray! Listening, they realized that they did not know even the alphabet of that high art, because, at its best, prayer is not asking for favors: it is a worship of the will of God. No wonder they humbly made request: "Lord, teach us how to pray."

Howbeit, my point now is that the religious life, revealed in all its splendor in Jesus, has two elements—the tirelessness of doing good and the great hush of prayer. These two aspects must always be kept together and kept in balance—action and quiet, ministry and meditation, work and worship, the service of God and the service of man. For religion is both mystical and practical, and when either side is emphasized to the neglect of the other it is one-sided and unsatisfying. Let a man in the lust of action be always busy, and full soon a blight as of palsy will fall over his spirit. Let him give himself to prayer and neglect the doing of good, and his prayer will become dry, mechanical, and profitless. Faith without works is dead, but works without faith are dead also. If we are to see our work in its true perspective, and thus do it intelligently and faithfully, we must renew our strength and vision in the silences. The Son of Man needed to resort to the stillness, and who are we that we should not have greater need? The records of Christian endeavor show that those who have stirred the world for righteousness have been those who in the wide and quiet place of vision have learned the secret of power.

THE CRY FOR JUSTICE AND GOD

Those who have ears may hear two cries echoing down the centuries, the cry for justice and the cry for God. When Wordsworth was twenty years of age he walked with a friend through the Alps. It was in 1790, and the rumbling of the French Revolution was beginning, the bursting of the bands of iniquity, the overthrow of ancient, brutal wrong. The poet heard it and rejoiced, for he believed that it was a purging fire "fanned by the breath of an angry Providence." While on his mountain tour he reached the Convent of Chartreuse, and there he saw that the life of prayer, of meditation, of the mystic who seeks to plumb the unplumbed depths and find a home for the human spirit in the Eternal, has a place in the life of man. It is not only valid but greatly needed. Further, he saw that the life of quiet, remote from the thunder of revolution, does not cut across the dream of social justice, but upholds it, permeates it, gives it height, depth, dignity, and consecration. Hence his plea that "these courts of mystery" might be spared for the sake of conquest over sense, hourly achieved through faith and meditative reason, since

> Our destiny, our being's heart and home,
> Is with infinitude, and only there.

Even so it has been from the time when the penitential psalmists wrote on yonder side of the Pyramids, and so it will be until whatever is to be the end of mortal things. Today, on the one side, we hear the cry, borne on every wind, for social reconstruction, and every man who has the heart of a man responds to that demand. Shattered by inconceivable calamity, the world must be rebuilt, if not as the kingdom of heaven, at least as a juster, freer, ampler, more humane society. No longer must a few men have the power to hurl millions into the hell of war. No longer must industry be organized for the benefit of a few, leaving the many to struggle for bread in a welter of misery. No longer must the best things be shut up within the walls of opulence but scattered broadcast for all to share. On the other side, not so loudly clamorous, but no less insistent—deep, elemental, awful, too grand for formulation—we hear, as from age to age in the past, another cry struggling up through the silence, and stammering itself out, half-uttered and half-dumb;

the old, pathetic cry of the human soul which is an undertone of our life today, as in all the times agone:

> Oh, that I knew where I might find Him! As the hart panteth after the water brooks, so panteth my soul after Thee, O God!

From out-of-the-way and unexpected places that cry reaches us, uniting our humanity in a colony of exiles seeking a country. Sixty years ago George Borrow made his tour through the Welsh hills, whereof he made notes, as was his habit, which appeared later in that charming narrative, "Wild Wales." On his way to Llangollen he spent a Sunday at Chester, attending the morning service at the cathedral and in the afternoon listening to the Methodist field preachers. Towards evening he went for a stroll outside the walls, and there came upon a company of gypsies, with whom he had talk. Something in his demeanor must have made itself felt, for the mother of the family exclaimed, "Oh, it was kind of your honor to come to us here in the Sabbath evening in order that you might bring us God." The stranger was careful to make plain that he was neither priest nor minister, yet the woman and her daughters were urgent. "Oh, sir, do give us God; we need Him, sir, for we are sinful people. Give us God!" Those hands outstretched in the twilight asking for God show us what is deepest in our race when the evening shadows fall over the earthly scene.

THE FOUNDATIONS OF SOCIAL ORDER

Just now the world is so noisy, and we are so fascinated with the marvelous drama of its remaking, that we may easily ignore the deep inner springs of comfort and of power; and that is a peril both to the soul and the social order. Reforms are so swift, so radical, and so far-reaching that the Kingdom of Heaven seems at hand; but we shall have need of patience before it arrives. For all that is said of economic laws, and World Leagues, and social justice, it remains as true as ever that the foundations of a spiritual social order are in the souls of men. Spiritual sanity and balance demand that we take time to cultivate the deeper, quieter life, if our social service is not to be fretful and disappointing. Blake was right when he wrote:

> Great things are done when men and mountains meet;
> This is not done by jostling in the street.

Our hurry, our pre-occupation, may be our defeat, if we do not make room for the quiet moment, and learn to listen to the murmur of those voices which will be audible when the noises of today have followed the feet that made them. "Be still, and know that I am God," is an injunction the more valid because in our feverish hurry we may lose the far look which sees the meaning of the near-by task.

The religious life is not a thing apart, but it must have its times of apartness for withdrawal and renewal, and also its regular and disciplined habit. Without abating one jot or tittle our effort for a nobler social order, it behooves us to put our souls to school betimes to the masters of the spiritual life. Ten minutes a day, if no more, of quiet, of meditation over some page of heavenly literature will help us to "re-collect" ourselves, to use the great word of Plato, and thus redeem us from the distracted life. Of Emerson it was said: "Where he was at all, he was altogether," and seldom has a more quiet and confident spirit moved amid the crass anxieties of the world. For lack of this "wise silence" our energies are divided, and we suffer loss alike in peace and power. When Dostoevsky was sent to Siberia, at the gate of the prison-pen a woman gave him a little New Testament, and it became his bread, his meat, his friend. Living with that little book, sleeping with it under his pillow, reading it in the dawn when his fellows slept, thinking his way back into the Mind of Christ—by this means he not only saved his sanity but came out of "The House of the Dead," as he called it, a different and better man. One sometimes feels that if it has ever been given to any man to see God it was he.

The wise, it has been said, are they who have consented to receive the knowledge of themselves. Some courage is needed for a man to face his own soul, but we must get acquainted with ourselves and see what manner of beings we really are. About the time that Jesus was born in the manger a child was born in Cordova, in Spain, who was to be known to the world as Seneca. The more we know of Seneca the more clearly do we feel that he would have been among those of whom Jesus said, "They shall come from the east and from the west, and shall sit down in the Kingdom of God." That pagan saint was also a teacher of quietness and self-recollection, but he urges upon us the duty and necessity of an honest, fearless, and daily inspection of the house of the soul and its moral sanitation. It is no mawkish self-analysis that he recommends, but a kind of moral surgery and a measuring of our works and ways at the end of the day. Hear him:

> It is dangerous for a man too suddenly or too easily to believe in himself. Wherefore let us examine, watch, observe, and inspect our own hearts, for we are ourselves our own greatest flatterers. We should every night call ourselves to account. What infirmity have I mastered today? What passion opposed? What temptation resisted? . . . O the blessed sleep that follows such a diary! O the tranquillity, liberty, and greatness of that mind that is a spy upon itself and a private censor of its own manners!

THE FELLOWSHIP OF SOULS

Not only do we need detachment for self-scrutiny and the reinforcement that comes of meditation and prayer, but we need also a more intimate fellowship than we now enjoy—the fellowship, I mean, not alone of public social worship, but of the little group, at once revealing and creative. The spiritual loneliness of the modern world is appalling. Hardly less so its reticence in respect of the deeper experiences, as if we had suddenly been smitten mute concerning Divine things about which our fathers talked freely. "It is certain," says Novalis, "my conviction gains infinitely the moment another soul will believe in it." If we could break through the hampering restraints of our timidity, our shyness of soul, and rediscover the uses of the group, it would mean much, both for instruction and inspiration. Most of the classics of the life of the spirit—such as "the Imitation of Christ"—were the

fruits of community experience, not simply of individual quest and achievement. Something is needed to take the place of the fraternities of other ages, something adapted to the needs and conditions of our time, if we are to see clearly in these days when social action is intense and swift.

No busier worker ever walked the earth than Jesus during the days when he journeyed through Galilee and Judæa, teaching, healing and blessing the multitudes. But diligent as he was, thronged by crowds of the curious, the critical and the needy, his life was never feverish, never flurried, never fretful. If sometimes he was too busy to take food, he kept inviolate his times of retirement, when, alone with his father, he found strength and poise and patience for his tireless ministry. If we would follow him we must go with him into the silent places, whence he emerged renewed and with the light of victory in his face and the note of power in his word.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent for love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him last,
When out of the woods He came.

What Is America?

By Franklin K. Lane

Secretary of the Interior.

WHAT is America? There is a physical America and there is a spiritual America. And they are so interwoven that you cannot tell where the one ends and the other begins.

Some time ago I met a man who is one of the advisors of the President of China and he told me of a novel suggestion which he thought might be adopted in that new Republic—that they should have a qualifying examination for members of Congress; that every man who announced himself as a candidate should prove that he knew what his country was, who its people were, what resources it had, what its prospects were and what its relations with foreign countries had been.

If I could have my way I would say to the man in New York, "Come with me and I will show you America," and I would say to the man in San Francisco, "Come with me and I will show you America."

I would give to the man whom I wished to Americanize (after he had learned the language of this land) a knowledge of the physical America, so as to get an admiration, not only of its strength, of its resources, of what it could do against the world, but that he might have pride in this as a land of hope and a land in which men had won out. I would take him across the continent. I would show him the 8,000,000 farms which went to feed Europe in her hour of need. I would take him out into Utah and show him that mountain of copper that they are tearing down at the rate of 38,000 tons per day. I would take him to the highest dam in the world, in Idaho. And I would let him see the water come tumbling down and being transformed into power, and that power being used to pump water again that spread over the fields and made great gardens out of what ten years ago was the driest of deserts.

I would take this man down south and I would show him some of its schools. I would take him up north and I would show him the cut-over lands of Wisconsin and Michigan, which are waste and idle. I would take him into New York and show him the slums and the tenements. I would show him the kind of sanitation that exists in some of our cities. I would show him the good and the bad. I would show him the struggle that we are making to improve the bad conditions. I would tell him not that America is perfect, that America is a finished country, but I would say to him, "America is an unfinished land. Its possibilities shall never end and your chance here and the chances of your children shall always be in ratio to your zeal and ambition."

America, we dare believe, will ever remain unfinished.

No one can say when we shall have reclaimed all our lands or found all our materials or made all our people as happy as they might be. But out of our beneficent political institutions, out of the warmth of our hearts, out of our yearning for higher intellectual accomplishment, there shall be ample space and means for the fulfillment of dreams, for further growth, for constant improvement. That is our ambition.

I would have that man see America from the reindeer ranches of Alaska to the Everglades of Florida. I would make him realize that we have within our soil every raw product essential to the conduct of any industry. I would take him 3,000 miles from New York (where stands the greatest university in the world) to the second greatest university, where seventy years ago there was nothing but a deer pasture. I would try to show to him the great things that have been accomplished by the United States —250,000 miles of railroads, 240,000 schools—colleges, water powers, mines, furnaces, factories, the industrial life of America, the club life of America, the sports of America, the baseball game in all its glory.

And I would give to that man a knowledge of America that would make him ask the question, "How did this come to be?" And then he would discover that there was something more to our country than its material strength.

It has a history. It has a tradition. I would take that man to Plymouth Rock and I would ask, "What does that Rock say to you?" I would take him down on the James River, to its ruined church, and I would ask, "What does that little church say to you?" And I would take him to Valley Forge and point out the huts in which Washington's men lived, 3,000 of them, struggling for the independence of our country. And I would ask, "What do they mean to you? What caused them, what induced those colonists to suffer as they did—willingly?"

And then I would take him to the field of Gettysburg and lead him to the spot where Lincoln delivered his immortal address and I would ask him, "What does that speech mean to you? Not how beautiful is it, but what word does it speak to your heart? How much of it do you believe?"

And then I would take him to Santiago de Cuba and I would ask, "What does that bay mean to you?"

And I would take him over to the Philippines where 10,000 native teachers every day teach 800,000 native children the English language. And I would bring him back from the Philippines to Hawaiian Islands.

In Honolulu I had a procession of school children pass before me and present me with the flags of their countries. There were represented every race, from New Zealand clear along the whole western side of the Pacific. They laid at my feet twenty-six flags.

I went from there to Mauna Loa, to a school, a typical school, in which there were Filipinos, Javanese, Chinese, Japanese, Portuguese, Samoans, Australians, Americans, Koreans; and I said to the pupils, "Can any one tell me why we are at war?" A little girl thirteen years old, half Chinese and half Hawaiian, rose and said, "I think I can, sir." We were up on the side of the mountain, looking out over the Pacific and the only communication with the civilized world was across that ocean. "We are in this war," the child said, "because we want to keep the seas free—because we want to help those who need help." And I have yet to hear a better answer given.

And I would show the man how these children, whether Japanese or American, no matter what their race, stood every morning before the American flag and raised their little hands and pledged themselves to one language, one country, and one God.

And then I would bring him back to this country and say, "Grasp the meaning of what I have shown you and you will know what Americanism is. It is not 110,000,000 people alone, it is 110,000,000 people who have lived through struggle, and who have arrived through struggle, who have won through work.

Because when man passed that gate of the Garden of Eden he met a world in chaos, a world that challenged his every resource; a world that, alike, beckoned him on and sought to daunt him; a world that said, "If you will think, if you will plan, if you can persist, then I will yield to you. If you are without fibre—if you are content with your ignorance, if you surrender to fear, if you succumb to doubt, I shall overwhelm you."

We have nothing precious that does not represent struggle. We have nothing of lasting value that does not represent determination. We have nothing admirable which does not represent self-sacrifice. We have no philosophy except the philosophy of confidence, of optimism and faith in the righteousness of the contest we make against nature.

We are to conquer this land in that spirit and in our spirit we are to conquer other lands because our spirit is one that, like a living flame, goes abroad.

And again it is like some blessed wind—some soft, sweet wind that carries a benison across the Pacific and the Atlantic. And we must keep alive in ourselves the thought that this spirit is Americanism—that it is robust and dauntless and kindly and hearty and fertile and irresistible and through it men win out against all adversity. That is what has made us great.

See what John R. Ewers, Herbert L. Willett, Jr., William Dunn Ryan and Prof. W. C. Morro have to say on:

The Church, Baptism
The Lord's Supper
Christian Fellowship
The Kingdom of God
The Future Life
The Holy Scriptures
Etc. Etc.

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The War and Foreign Missions

By Edward C. Moore

President of the American Board of Commissioners for Foreign Missions

THE phrase, foreign missions, is no longer particularly apt, as the nations of the world are no longer foreign to us as they used to be when foreign missions first started. Representatives of nearly every nation in the world are living in America, and this war has brought out the amazing power of assimilation of the people and their eagerness to be assimilated, to become Americans and aid us in the struggle in which we are involved. The idea of "foreign" has been displaced by the grander notion of the "universal."

The great cause of foreign missions is no longer one of the propaganda of a faith alone, but an effort from the point of view of faith to aid in the furtherance of all those aims and objects which the gospel sets forth as the aims of humanity. The social and philanthropic aims of missions are not a substitute for the gospel, but the fruits of the gospel, a great expansion in the activities and the ideals which it cherishes.

In the midst of all the horrors of the war we became discouraged at times and wonder how the Christian world could fall so low. But we comforted ourselves with the thought that the war had also brought great good to the world. It has shown us the virtues of men and peoples with its moral and spiritual manifestations, and its self-sacrifice. Concerning the cause of missions the war has done great harm, but it has done also great good. We must not look solely on the dark side.

One of the great things the war has done for foreign missions has been the profounder sense that the cause of missions is not an isolated thing, but a part of a great world movement, a chapter of world history, a phase of the great impact of the civilization, traditions, culture, and faith of western civilization upon the rest of the world, which has been going on since the end of the fifteenth century, beginning with the enthusiasm for discovery, the desire for trade, and the fever for conquest.

With the Portuguese and the Spaniards went the Roman Catholic missionary, who has always had the concept that religion is not a thing standing alone, but a part of a world of faith. The great Protestant opening came at the end of the eighteenth and the beginning of the nineteenth centuries, and that movement took on a different type. It was of the evangelical, revivalist temper. It was alienated from the great movements of rationalism and humanitarianism, and they were alienated from it. Most of our missionary forefathers did not go to spread civilization, they went to save the immortal souls of men and regarded the secular movement as none of their affair. But these very missionaries, because of their view, became in a short time the founders of colleges and professional schools, the fosterers of western education, the builders of hospitals and dispensaries, reformers, and students of economic conditions. And they did this because they loved the men among whom they went, while the secular people went for their own advantage. The missionaries realized that they could not transform the inner life without transforming the outer life. The cause of missions has continued to expand in this way, for the Christianization of the life of the world in a degree which our missionary forefathers did not foresee.

It is these ideals that make a mission a mission in all that it does, not working under the mistaken notion that men become good because they are fat and flourishing, but that men will never become good except by the heart. The problem must be solved from within outward, by the renovation of the soul, and not by altering outward conditions. We have not lost the characteristic Christian, spiritual, eternal point of view in this grand expansion.

This new outlook on missions has been enormously furthered by war.

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The Larger Hope

By Charles H. Swift

TO the Oriental mind, the imagery of the shepherd and the sheep was rich in meaning. The pastoral life of the Hebrews quickened their minds to a ready understanding of the figure used so frequently by their prophets and teachers. Ezekiel finds it very fertile in seed thought, as he attempts to inspire his captive countrymen with the larger hope of national restoration.

This note of hope, so frequently struck by the prophets, must have cheered the hearts of the Hebrew captives. It was easy for the average mind to have depressing thoughts. Surrounded by a strong people against whom they dared not rebel, their souls became filled with despondency. The cynical taunts against their God were painful stabs at their pride. Their hearts became sick as a morose pessimism sprang up in their midst. The glory of their kingdom had evidently gone down to defeat. Material prosperity as an evidence of their righteousness had

failed them. It demanded the vision of a prophet to see beyond the clouds. A vital faith in the justice and final triumph of Jehovah inspired them with a message of a larger hope. A better day is to dawn when the remnant shall be saved and the throne of David restored.

Jesus enlarged upon this larger hope when he launched his program for the establishment of the Kingdom of God. Its idealism was beyond the grasp of the average mind. To dare dream of a new civilization which would embrace the powerful Roman civilization seemed an impossibility. To build up a world order wherein God's righteousness would be supreme was hardly compatible with the selfish nationalism of the day. It demanded the faith of a prophet, like Paul, to dare believe in the ultimate triumph of such a civilization and to throw his life energies into the new scheme.

The history of the church has revealed the growth of the doctrine of other-worldness. The absence of any scheme to justify the corruption of the governing bodies, the growth of a wealthy class which necessitated the formation of an oppressed class, made it necessary to build up hope on the doctrine of a heavenly reward for the faithful endurance of wrongs and injustice in this life. For centuries this heavenly hope satisfied the minds of the masses held in ignorance. Moral and political corruption continued to grow rapidly. Rulers continued to be despots. The masses were held in slavery. The shepherds continued to fleece the sheep. Abused and uncared for, hope was lost in misery and faith destroyed by despair. The prophetic soul which dared dream of a new order brought about the reformation which aided materially in breaking the shackles.

Not until recent years, when the real content of the Kingdom of God was rediscovered, has this larger hope become a vital force in purifying society. Not a doctrinal hope due to the triumph of some theological speculation or ecclesiastical controversy, but a social hope which dares have faith in a new world order. This larger hope is finding expression in the new world democracy for which the nations of the earth are struggling. It is a prevalent note of confidence that militarism will pass away.

The prophetic voice of the pulpit must be heard in inspiring the world with this larger hope. It will ultimately come through the evangelization of the world. It must come. There is no place for the pessimist in the pulpit. This faith must be intensified. The church must press on in its efforts for the realization of this new order. The altar fires of prayer must be kept burning. Ultimately God's will must prevail and He shall become the world's shepherd. This is the larger hope.

A Statement of Faith

By Margaret Slattery

I BELIEVE that the children trained and taught in the modern Sunday school are ready between twelve and fifteen years of age to come into the membership of the church.

I believe that, for them, uniting with the church should be a natural and simple act to which they look forward with anticipation.

I believe that the normal, average child does not need the stimulus and excitement of the social plea, which if he answers or refuses to answer singles him out and calls unwholesome attention to him in a solemn and very personal moment of his experience.

I believe that a child's Christian parent, Sunday school teacher, pastor or boy or girl companion should be the first to hear his decision to be a Christian.

I believe that during the twelfth year teacher and pastor should have a personal talk with every member of the Sunday school who has not made some statement of his own regarding his relation to Jesus Christ.

I believe that if this were done we should have each year a class of boys and girls ready for instruction which would culminate in a genuine desire to unite with the church.

From "The Pilgrim Teacher."

$100 Prize Story

THE Christian Century offers a prize of $100 for the best serial story dealing with the conditions of modern church life, especially the embarrassments and evils of denominationalism, revivalism, traditional theology, etc., and making a constructive contribution to the modern way of thinking about religion. The story should bear directly upon the ideal and practice of Christian unity, especially on the side of the local congregation where questions of baptism, open membership, etc., are involved. In addition to the prize of $100, The Christian Century Press will make the usual royalty arrangement with the author if the story is acceptable for publication in book form. The story must contain not less than 50,000 nor more than 80,000 words. Manuscripts must be in our possession by October 30, 1919. Entries must be made before July 15, 1919. Right is reserved to reject any or all manuscripts. In advising us tentatively of your intention to submit a manuscript, it would be well to indicate in the most general terms the subject-matter you have in mind, so that the question of appropriateness might be decided in advance.

All inquiries will be gladly answered.

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Editor, THE CHRISTIAN CENTURY
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The Larger Christian World

A Department of Interdenominational Acquaintance

United Presbyterians Move Forward

WHILE the prediction that the post-bellum days would be marked by great radicalism in the American churches is not being fulfilled and some of the denominations are taking steps which are essentially reactionary, this is not true of all. The United Presbyterian church recently held its General Assembly at Monmouth, Illinois. This gathering is characterized as being one of the most forward-looking in recent years. The Interchurch World Movement was indorsed with a vote that was both unanimous and enthusiastic. While the denomination is not large, having less than 200,000 members, it has launched a forward movement of significant size in seeking to raise ten million dollars in the next five years, in addition to the present missionary budget, which is about a million a year. The Assembly voted to increase the salaries of home missionaries from $1,600 to $1,800 per year and the Board of Foreign Missions was instructed to deal generously with the foreign missionaries in these stressful economic times. The Assembly passed a resolution favoring the merging of the foreign mission boards of the various denominations—one of the most forward-looking actions taken by any national denominational gathering this year. A committee was appointed to undertake a revision of the statement of faith of the church. It is generally understood that this revision will tend to bring the church more in harmony with present-day attitudes in religion. Probably the most significant action of the Assembly was the appointment of a committee on inter-Presbyterian church union. There was radical opposition last winter to the proposition to discuss union with the Northern Presbyterian church, the parent organization in this country. As the leaders of last winter who favored union have been put on an Assembly committee, the prospect of union in the Presbyterian fold grows decidedly brighter.

Plenary Council of the Roman Catholic Church

The press makes announcement of a plenary council of the Roman Catholic church in America which will be held in Baltimore in the autumn. Cardinal Gibbons will probably preside over the council. These councils are held only infrequently and the last one was held in 1884, which was the third. The bishops of America will attend this council and it is expected that the council will face out a church policy on the industrial question in America as well as other important problems.

The Y. M. C. A. in Jerusalem

The Y. M. C. A. is establishing city headquarters all over the world, but it is sentimentally significant that this aggressive organization now occupies a three-story building in Jerusalem. Some of the features in the building are a curio room, barber shop, photograph studio, refreshment parlor, lounging room, game room, and a devotional room. There is an assembly hall, the largest in the city, which is commonly used for concerts, movies and religious services. The soldiers use the building and it is said that two thousand soldiers now pass through Jerusalem in a month. The Association provides an expert guide service for those desiring it.

Southern Baptists Re-elect President

The recent convention of the southern baptists has honored Dr. J. B. Gambrell with re-election as president of the organization. The enrollment of the convention was the largest in the history of the organization, having reached 4,150. Most ambitious plans were formed for the future of the work, among which is the raising of a fund of $75,000,000 within five years outside the local church budgets. This money will be used in the support of the missionary, benevolent and educational projects. One of the features of the conventions was the formation of an educational board which will work in an organized way for the educational institutions which are recognized by the denomination in the south.

Russellites are Out of Prison

The movement to release conscientious objectors from prison has resulted in the release of seven outstanding leaders of the Millennial Dawn sect from the federal prison at Atlanta. A big celebration was held by the sect last week in the Academy of Music in Brooklyn. Twenty-five converts were baptized into the faith. These leaders will shortly visit sixteen other cities of the country.

Northfield Seminary Celebrates

The Northfield Seminary, which is one of the monuments of the life and labors of Dwight L. Moody, recently celebrated the fortieth anniversary of the founding of the institution. Four hundred students returned to assist in the celebration of the anniversary. One of the features of the week was the unveiling of a bust of Dwight L. Moody. This is the work of Herman McNeil who produced the bust from a pencil drawing which he had made during the life-time of the great evangelist. The baccalaureate sermon was preached by Rev. George A. Buttrick of Rutland, Vt., and the commencement address was delivered by Dr. Robert E. Speer, vice president of the board of trustees.

Clergymen See the Movies

The clergymen of Philadelphia were invited by the public censors to see the films rejected by their organization on a recent Monday. The inadequacy of the present laws regulating the film shows was explained to the men of the cloth. These laws allow many films being given a technical approval when they should be rejected. The idea behind this meeting was that the clergy should use their influence in the direction of securing better laws.

ORVIS F. JORDAN.

THE BETHANY GRADED LESSONS

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Rev. L. O. Bricker, Atlanta, Ga.

Postscripts About the League

Curing the World of Bolshevism Instead of Denying the Right of Revolution

OPPRESSED peoples come into their own by the League of Nations. And it also proposed to provide against such radical and overt revolutions of the oppressed as we witness today in the Bolsheviki. The Bolsheviki revolution is against the twin evils of political and industrial autocracy. The forms of political democracy are well evolved, and representative governments established as models for all who rebel to obtain freedom. But there is no form of industrial democracy yet evolved, and as a result rebellion in that realm seeks radical and theoretical solutions. The early political democracies experimented with outright theoretical democracy and had to revise in favor of republican or representative government.

The revolutionists in Russia are attempting outright industrial democracy of the most radical and impossible kind. They seek to reduce all classes to workingmen and to make all property a matter of communal or common ownership. Such experiments, with their toll of blood and treasure, are only possible where oppression has been great. We can never explain Russian Bolshevism except as we comprehend Russian autocracy in both state and industry. Bolshevism finds disciples in the German Spartacides because there was also German autocracy. It will never find much support in free lands like America and England though industrial autocracy is bound to make some of it possible among those who have suffered most and through those who temperamentally react in a radical manner to all situations. The question of how much we will have here, in the form of the I. W. W., depends exactly upon how bourbonistic our industrial barons prove. If they deny all attempts at industrial democracy and resort to the club instead of the gospel of fraternity and cooperation we will have a great deal of it. Those who possess power usually yield only after it is too late to avoid violence.

* * *

President Wilson's Demand for Bread and Work

President Wilson was certainly right in his prescription of bread and work at a living wage for the Bolshevik infested countries. It was needful that the German blockade be quickly raised and the people provided with work and bread. It is far better to give Russia economic relief than military suppression. The League of Nations seeks to provide against any future uprising of Bolshevism or other radical form of industrial revolution by making provision to "secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all coutries to which their commercial ad industrial relations extend" and thus will establish an international bureau of labor. Just how effective such a bureau will be or even just what its program will be can be nothing more than a prophecy or a guess, but to recognize the common cause of labor and to make some initial provision for its cause is better than to supinely allow the industrial revolution to win its way by a clash of force with industrial feudalism.

* * *

The League Not a Sure End of War

Those of us who believe in this proposed League of Nations are not so fatuous as to claim that it guarantees an end of all war. We only claim that it undoes war making and substitutes peace making as the normal aim of nations. It puts an end to the unspeakable doctrine embodied in the phrase "in time of peace prepare for war" and substitutes the new and better gospel of in time of peace prepare to make peace enduring. Our federation of states did not guarantee an end of strife between them; indeed it was only after the greatest war in history, up to that time, that the federation was validated as one for enduring peace. This federation of the world may thus have to be validated by sacrifice on its behalf. It may bring on a world-shaking war as the only means of forever ending all war, i. e., as the only means of guaranteeing a union of nations, one and inseparable, both now and forever. But it is better to risk one such war on behalf of a final end of all war than to face a future written in the blood and useless sacrifice of interminible warfare.

ALVA W. TAYLOR.

A New Henry Drummond?

THE New York Sun believes that a second Henry Drummond has appeared in the person of R. W. MacKenna, author of the new book, **"The Adventure of Life."**

This book presents a biology that does not keep its science of life, its philosophy of life and its religion of life in separate, water-tight compartments. As a change of approach to the subject that you are most interested in you will want this book. It will give you great satisfaction to follow Mr. MacKenna's demonstration that Science and Religion are not enemies or neutrals but allies and good friends.

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The 20th Century Quarterly

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The Sunday School

The Chosen Company*

THE church—what a confusion as to what it is! The church is composed of the actual followers of Christ, those who have been called out from the world into a chosen fellowship of believers and actors. The "ecclesia" is formed of the ones who have heard and obeyed the voice of Christ. When he was on earth he called men about him, they were in name and in fact disciples. At the present time Christ is calling men to him and those who hear his voice and who enter the fellowship are his disciples and they compose his church.

The church then is a company of like-minded people who are gathered together about the person of Jesus Christ. Without him there could not be a church and without love for him and obedience to him there could be no members of the ecclesiastical group. The prime essential is to have the person of Christ at the center of his church. He, lifted up, will attract and hold men of every type and in every clime.

The history of the Christian church is fascinating beyond words. We note its progress like a tiny stream broadening into a mighty river, like a handful of corn that fills the valleys. Jesus started the church when he called his first disciple. Leaving the world he had a small group of followers. These earnest men and women, by the peculiar whiteness of their lives and the beauty of their ways, soon led multitudes of others into the "WAY" as it came to be called. As long as Christ is a "way" of life to the people which compose a church, all will be well. After a few decades Constantine makes the church the state religion, thereby bringing it into great danger. Years of temporal power and spiritual decay follow, although the church always had pure souls and noble lives to keep alive the sacred flame. Luther, Zwingli, Calvin, Huss and Knox and a host of other men and women brought about a reformation which delivered the church from many ills. They gave the Bible back to the people, but the reformer never lived who gave the whole people freedom of interpretation. Each reformer left the impress of his interpretation upon the crowd that followed him in his search for truth.

The holy church throughout all the world, while having many flaws, has been the stronghold of truth and service. The church has produced the noblest lives and has mothered education, benevolences, the arts and the graces of cultured life; above all, the church has, through Christ, related men to God, and has thus kept alive the divine flame of religion. There are not lacking those, who, seeing only the weaknesses, inconsistencies and divisions of the church as organized and operated today, write stingingly of the faults of organized Christianity. It is ours not to criticise but to labor to do constructive work. We place our energies of mind, body and soul at the disposal of the church in order that religious education, both in its fundamental and more advanced forms, evangelization, both at home and abroad and social service in all the world may be earnestly and intelligently carried forward by our efforts.

The basic thing to hold firmly in mind is that the chosen company that constitutes the church make up what Royce delighted to call "The Blessed Community." It is this community that saves all society and which acts like the leaven in all the world.

A church member, therefore, in the true sense is one who seeks with all his heart to live like his Master. Jesus was the way, the truth and the life. Each church member is one of the chosen company that is seeking to reproduce, by the spirit of Jesus, his life in the present world. The result is a certain type of kind and gracious life. The fruit which the world at large appreciates is this beautiful life. Kindness, appreciation of truth, boldness in righteousness, devotion to high causes, generosity in support of all worthy institutions, sweetness in home life, nobility in all things—these are the marks of the follower of Christ.

We may deplore the lack of unity among God's followers, their ugly dispositions, their worldly weaknesses, their failures in charity and generosity, but for all these things the church is the hope of the world, the avenue of Jesus' influence upon modern society, the school for his children, the recruiting office for his soldiers and the choice fellowship of the saints.

We love the church and our best energies are dedicated to her upbuilding.

JOHN R. EWERS.

*Lesson for July 6. Scripture: Acts 2:37-47; Thess. 5:11-15.

This life, as we see it, is not all; it is an alphabet which has to be shaped into a literature, and a literature which has to end in music. The conscious immortality of the soul, as that soul was fashioned in the purpose of God, has kept the race from despair.

JOSEPH PARKER.

HOW IS THE WORK
of
RELIGIOUS EDUCATION BEING DONE ?

"A Survey of Religious Education in the Local Church"

By W. C. Bower
Professor of Religious Education in Transylvania College

will make it possible for you to answer this question.

This book aims to help groups of students in religious education, churches that have awakened to their educational responsibility, and administrators and teachers, to make a careful survey of the work of religious education in the local church. It is designed as a guide in making a survey of the organization, materials and methods.

In the general schedule direction is given for a survey of the local church and the community. Pastors and church officials will find the survey method outlined of great value in discovering the needs and resources of church, school and community.

Between now and October every Sunday school should conduct a survey under the guidance of this timely book.

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WRITE for our special introductory offer on the Bethany Graded Lessons.

News of the Churches

Chicago Disciples in Largest Dinner Gathering

On last Friday evening 235 Disciples of Chicago gathered at the City club where at a dinner they gave a reception to Dr. Peter Ainslie, of Baltimore, and also welcomed home Dr. Herbert L. Willett and W. G. Winn, both of whom have recently returned from "Y" service overseas. It was expected that Dr. Charles M. Sharpe, of the Divinity House, would also be present, but he was delayed in his homeward journey from France, and is reported just arrived at New York. Mr. Sharpe was also in Association service. Editor C. C. Morrison, of the Christian Century, presided at the dinner and called out various interesting features, musical and otherwise, in addition to the chief speeches of the evening by Dr. Ainslie, Dr. Willett and Mr. Winn. The two "Y" workers told of their experiences abroad. Dr. Willett was very emphatic in his statement as to the great sufferings of France during the war, and pointed out the essential need of that nation—religion. Dr. Ainslie told of the progress made in recent years toward Christian unity, giving especial attention to a number of significant conferences held in this country and in England looking toward unity. Dr. Ainslie has very great faith in conferences as a means of uniting the churches. He is not at all discouraged by some recent depressing steps away from unity on the part of certain fellowships. Welcome greetings were given Dr. Ainslie by Mrs. S. J. Russell, representing the Disciple women of Chicago; Perry J. Rice, representing the Chicago City Missionary society, and by Austin Hunter, representing the churches. Most of the churches were well represented at the dinner, and a spirit of enthusiasm prevailed which means much for future developments in Disciples' co-operative work in Chicago. A feature of the evening was the singing of several patriotic songs.

Prime Minister Lloyd George Possible Visitor at Disciples' National Convention

David Lloyd George, Prime Minister of England, will probably be in the United States about the time of the Disciples national convention, so it is reported. No doubt efforts will be made to secure his attendance at the Cincinnati convention. Mr. Lloyd George was brought up in a Welsh church of Disciples though in London he worships with the Baptists. The time of the general convention has been extended one day, beginning October 13 and closing on the 19th. This was necessary on account of the program of the various societies requiring more time. President McLean says that the extended time will guarantee a very fine program for the Foreign society. R. H. Miller is to give the main address of the Foreign society session and a number of the missionaries from the fields will be introduced to the convention.

Cotner College Closes Successful Year

Cotner College, Bethany, Neb., has just closed her most successful year, academically and financially. There were thirteen in the class who received the Bachelor's degree. Five of these have been ordained and are preaching regularly. Six of the class have already signed to enter the College of Missions in September. Dr. H. O. Pritchard delivered the Commencement address. President A. D. Harmon writes of it: "It was vigorous and prophetic. His analysis of the place of education in the new order was compelling. We feel that we have the right man to direct our national education interests." Cotner has her expense budget for the next two years mostly provided. For this she is largely indebted to J. G. Alber, campaign secretary, "who is creating a conviction among the churches for Christian education; the money follows." Mr. Alber is now inaugurating a vigorous field campaign for students. Next year it is hoped to reach more than pre-war attendance. The immediate need of the college is equipment—a new girls' dormitory and a Science hall. The leaders are now devoting their attention to this and are meeting with encouragement.

Sunday Session to Close Illinois State Convention.

The Centennial Committee which has charge of the Illinois state convention program this year to be held at Charleston is planning to close the convention with a great Sunday service. This will remind the many persons of the "good old times," as it was the custom when the state conventions were held at Eureka to close the convention on Sunday. Garry L. Cook has charge of the Sunday school work and will conduct a model school. The communion service will be held in the afternoon on the campus of the Eastern Illinois State Normal School. This is one of the most beautiful spots in the state. Miss Leta G. Davis, superintendent of Christian Endeavor for the Disciples of Christ, will conduct the Endeavor session at the same place in the evening. Prof. F. T. Johnson, of Champaign, will give an interpretation of church music at the introductory service in the evening. The sermon of the evening will be preached by M. L. Pontius, of Central church, Jacksonville.

School of Missions at Englewood, Chicago

Sunday evening, June 8, closed one of the finest educational campaigns ever undertaken at Englewood church, Chicago, reports O. A. Rosboro. Early in April the missionary superintendent of the Sunday school and other members of the C. W. B. M. discussed the possibility of a church school of missions for Englewood, and an executive committee was at once formed, including representatives of each organization of the church, to plan the school and to appoint officers. Upon recommendations from the dean of the school, Mr. Rosboro, the executive committee approved the selection of faculty members, who were with one exception members of the Englewood church. Much publicity was arranged and carried through. The school was planned for six successive Sunday evenings, from 7 o'clock to 8. On the first evening there was an attendance of 166 in all classes, the second Sunday, 213. On the six evenings there was a total attendance of 1,008, an average of 168. The total number of persons attending was 300. The members of the school were divided into ten classes, with suitable text-books in the hands of the teachers of each class. In connection with these studies outside features were introduced, such as a lecture on industrial problems by a leading Chicago business man, and on foreign and home missions by Mrs. Ellie K. Payne, of Indianapolis. Children's day followed close upon the school, and special features were provided for this, making a most effective climax for the campaign. The expenses of the school, Mr. Rosboro reports, were about $23, and this was easily provided.

Secretary Sellers Finds Dry Sentiment at Washington Strong

Secretary L. E. Sellers, of the National Temperance Board, has just spent about two weeks in Washington City in the interest of the Prohibition measures now before Congress. He reports: "Having interviewed the Disciples' constituency in Congress, and otherwise forming a judgment on the present situation, I can say that the sentiment for War Prohibition, to become effective July 1st, is overwhelming. No one, as far as I could learn, who has supported temperance measures, heretofore, is disposed to change his attitude at this time. Unquestionably the fight to save beer will meet with failure, though after the matter is stubbornly contested by both sides. Already the House Judiciary Committee has voted to fix one per cent alcohol as the maximum to constitute an intoxicating beverage. This will mean that it sweeps absolutely out of the nation the last vestige of the liquor business, if this recommendation becomes a law. No church should fail to celebrate the closing of every saloon in the nation with a 'Victory Sunday' service either June 29 or July 6."

State Conventions for July and August

North Dakota, Fargo; Alberta, Hanna, July 1-3; South Dakota, Spencer, July 3-6; Oregon, Turner, July 5-13; Minnesota, Mound, July 7-13; Washington (West), Mt. Vernon, July 14-17; California (North), Santa Cruz, July 28-August 3; Arkansas, Little Rock, August; California (South), Long Beach, August 4-10.

Victory Sunday—What It Is; Suggestions for Its Observance

Victory Sunday is so-called because War Prohibition becomes effective July 1, and every church will wish to celebrate such a great moral victory, either on Sunday, June 29, or July 6. The churches should give a full service to the event. 1. Special music should be arranged. Victory and patriotic songs may be included. 2. Use the children. They are all prohibitionists. 3. Every minister should preach a Victory sermon. It is a great occasion and should be crowned with a great message. Churches without preaching should arrange a suitable service. There are men and women in every church and community who would be glad to assist in

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such a service. 4. World prohibition, as well as national prohibition should be stressed. The world can never be safe until it is sober. 5. Take the offering. Every church not on the budget should take the offering for the American Temperance Board. However small the offering—take it. It is a great occasion. Send offering to the American Temperance Board, 821 Occidental building, Indianapolis, Ind.

* * *

—Central church, Des Moines, had one of its greatest Children's day celebrations in its history this year. For many years it has been the custom of this church to raise $600 in support of the Sunday school's living link, Mrs. Herbert Smith, of Lotumbe, Africa. This year the higher note was sounded and a thousand dollars was set as the goal for missions. There was an enthusiastic response from all quarters and the offering amounted to $1,462. A capacity house greeted the children's program at the morning hour.

—Sunday, June 15, was a good day for First church, Omaha. There were seven additions, two whole families and one young lady. During the last year this church has had ninety-one accessions at regular services. The present pastor, J. Walter Reynolds, closes his engagement with the church July 1.

—The Joint Committee on Missionary education is stressing American citizenizing work in the plans it has for the next six months. The committee will administer its campaign under the title "Christian Americanization."

—Ninety-six new members have been received at East End church, Pittsburgh, Pa., since January 1; 862 since the coming of John R. Ewers to that work. The Children's day offering this year was double that of any previous year, or about $1,300. East End church again holds union services this summer; in addition to the three churches co-operating last year, the Calvary Episcopal church is in the union this year.

—Anti-Cigarette day at Bethany Assembly will include speakers of national reputation, such as Major Ed Jackson, Purdue University, Ind.; Mrs. Frances E. Beauchamp, W. C. T. U. superintendent of Kentucky; Prof. E. S. Groner, Transylvania University, Lexington, Ky.; Prof. Bruce Fink, Miami University, Ohio; Dr. Harry Adams Hersey, Foxboro, Mass., and Dr. D. H. Kress, Washington, D. C. The secretary is Dr. Homer J. Hall, Franklin, Ind., a Disciple.

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—Secretary L. E. Sellers, American Temperance Board, who was a "Y" secretary in England and France for over a year, will speak at Bethany Assembly on July 25 on "Observations Overseas."

—Gladstone H. Yeuell, who for nineteen months was chaplain in the A. E. F., and who went through the St. Mihiel and Meuse-Argonne offensives, has been appointed to a position with the Y. M. C. A. at Camp Lee for the summer.

—Ernest H. Reed, who has just returned from France, has been called to the pastorate of the Taylorville, Ill., church. He went to France as a casual officer and was assigned to the 58th Infantry, with which he saw service through four battles. Later he was appointed to the senior chaplaincy of the Fourth Division and had charge of all the religious work of that division. He spent five months with the Army of Occupation in Germany.

—Bowling Green, O., Sunday school made its largest Children's day offering this year, giving $280.

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—Charles Darsie has taken up the duties of superintendent of the Adult Division of the Sunday-school department of the American Christian Missionary Society. In pursuance of his duties he has recently visited several churches in Kentucky, and was also in attendance at the Indiana and Ohio state conventions. He will lecture at Bethany Assembly in August.

—Paul Morton Trout, who served as Chaplain with the A. E. F. in France, has been appointed Sunday School Superintendent for the Central Eastern District, with headquarters at Richmond, Va., succeeding W. G. Loucks. He expects to take up his new duties on July 1. His district will embrace Virginia, West Virginia, Maryland, Delaware, and the District of Columbia.

—R. W. Lilley, pastor of Lee Street church, Charleston, W. Va., has been engaged by the "League to Enforce Peace" to deliver fifteen lectures on "The League of Nations."

—S. G. Fisher writes from Muncie, Ind., that Jackson Street church Children's day offering amounted to $538. Mr. Fisher testifies that F. E. Smith, his predecessor, did a fine piece of constructive work at Muncie, Ill.

—Dallas City, Ill., through the chairman of the board of the Christian church, is asking for a progressive man who is interested in pushing the principles of federation. Plans are now drawn up for federation between the Disciples and the Congregationalists. Hampton Northup, of Dallas City, will be glad to answer any inquiries.

—O. L. Hull who has served Second Church, New York, for over three years, has resigned to accept the pastorate of Central Church, Anderson, Ind. For the past fifteen months, Mr. Hull has acted as secretary of the Disciples Missionary Union of Greater New York City. He has recently received the degree of Master of Arts from Columbia University, and Bachelor of Divinity from Union Theological Seminary. During Mr. Hull's ministry at Second church the debt has been decreased by $5,000, the budget system adopted and the missionary receipts increased. This church will be in need of a pastor after July 1.

—Minor W. Bottom, for three years the successful pastor of the Old Union Christian Church, near Lexington, and for several years a student in Transylvania and the College of the Bible, has just accepted a call to the pastorate of the Christian Church at Harlan, Ky., at a salary of $2,000 a year. He will begin work immediately.

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The Cincinnati Convention

W. R. Warren spent four years working up the attendance at the Pittsburgh Centennial. Less than four months are available for this work for the Cincinnati convention, which opens October 13 and closes October 19. The Centennial program was not widely announced. The fact that we had been one hundred years in the business of religion was sufficient for the purpose of stimulating attendance. The Cincinnati convention will mark another decade on our log as a people, and there is just as much reason for your attending this gathering as there was for your going to Pittsburgh, only more so. Cincinnati is a good little city. The railroad service is better than Pittsburgh or Indianapolis, much better. The convention hall is one of the best we have ever been permitted to use. We have a great host of churches in Cincinnati and its environs. The Disciples there are legion. Here is the home of the Foreign and Home Boards. Just as soon as the program makers tell me what the program is going to be, I will pass out the word. But the program is not going to make the Cincinnati convention great. It is "people" that will do that.

The National Benevolent Association will have the best report in the history of that work at the Cincinnati convention, according to J. H. Mohorter, general secretary. The Easter offering for the orphans, widows, and the aged is already $15,000 over previous high records, and the total offerings are running over $50,000 ahead of last year. This does not include the magnificent endowment fund of $100,000 given by R. H. Stockton. There will be an illustrated address at the Cincinnati convention, covering the work of this society. The Board of Education will come into its own at the convention, with the report of its first general secretary, H. O. Pritchard. Some big things are ahead of our colleges. The Missouri State Convention voted to raise a fund of $2,000,000 for endowment and betterment of our Missouri colleges, and the campaign is getting under construction at this writing. Similar campaigns are being prepared in almost every section where we have schools, according to Secretary Pritchard. The total amount of these projected campaigns will aggregate many millions of dollars. The reports of receipts for education will show large increases over former years.

I am pleased to announce also that President Arthur Holmes of Drake University, will speak at the Cincinnati convention. He made one of the biggest and best speeches at the Pittsburgh Centennial, at the Brotherhood session, and his name is written high on the scroll of those who heard him at that time.

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